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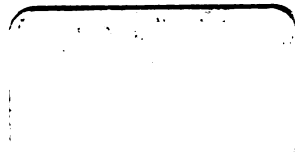
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THE CHINESE RECORDER
AND
MISSIONARY JOURNAL.

REV. JUSTUS DOOLITTLE
EDITOR.

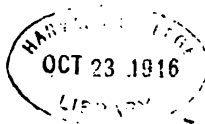
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No. 1.

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Editor, Rev. Justus Doellittle.

FOOCHOW WEATHER-TABLE FOR APRIL, 1870.

BY T. B. C.

Mean Temperature,	64.4°
" Daily Range,	9.3°
" Humidity at 9 A. M.	83
" Daily Range of Barometer,	.083 ins.
" 9 A. M. Reading of do.	29.997 "
" Daily Rain Fall,	.079 "
" Quantity of Wind,	137 miles.

Thermometer.				Barometer.		SKY.	No. of Inches. Height In feet.	River.	Wind.	
Max.	Min.	Wet Bulb.	Dry Bulb.	9 A. M.	3 P. M.				No. of Miles.	Direction by Clouds.
1	59.55	56.57	93	30.161	30.095	O.	..	7	80 n. e.	
2	70.59	57.59	88	.125	.044	"	..	7	105 w.	
3	67.59	62.58	94	.115	.039	C.	..	5	155 "	
4	72.58	60.82	88	.065	29.899	B.	..	4	165 s. e.	
5	62.57	57.59	88	.048	30.010	O.D.	..	3	90 n. e.	
6	67.61	58.61	82	.060	29.969	C.	..	8	105 w.	
7	73.59	58.63	72	29.925	.812	CTLR	.05	3	175 "	
8	68.59	59.60	94	30.015	30.009	P.	.03	2	135 e.	
9	66.59	54.61	62	.180	.139	C.	..	2	165 n. e.	
10	63.57	54.59	94	.145	.065	R.	.04	3	180 n.	
11	69.59	60.63	82	.065	.024	P.	.01	3	115 n. e.	
12	68.58	57.62	72	.125	.044	O.	..	2	100 w.	
13	63.57	57.61	77	.020	29.955	R.	1.05	2	100 n.w.	
14	75.62	61.62	88	29.865	.735	C.	.19	2	105 w.	
15	66.64	66.68	78	.749	.622	B.T.Q.	..	2	110 "	
16	78.67	67.70	83	.863	.808	B.P.	.14	3	110 "	
17	74.66	67.94	84	.864	.774	C.	.08	6	275 s.w.	
18	67.62	63.64	94	.955	.914	G.D.	.18	10	175 s. e.	
19	67.62	61.62	93	30.120	30.064	O.	..	11	100 n. e.	
20	75.67	62.66	78	.049	29.948	B.	..	8	115 w.	
21	68.69	71.86	..	.000	.881	"	..	5	140 "	
22	76.67	65.70	73	29.957	.846	"	..	4	195 "	
23	79.69	67.69	88	.879	.730	"	..	3	180 "	
24	88.74	72.74	80	.789	.625	"	..	3	180 "	
25	89.75	79.78	78	.731	.641	B.T.L.	.01	3	175 n.w.	
26	71.65	66.69	81	.896	.853	G.T.L.	..	3	115 n. e.	
27	74.64	66.66	83	.921	.803	O.R.	.59	3	150 w.	
28	68.63	63.68	88	.949	.878	O.	..	3	110 n. e.	
29	68.63	65.66	80	30.091	30.052	"	..	6	115 "	
30	63.62	63.68	68	.185	.108	C.	..	5	125 n.w.	

EXPLANATION OF FOOCHOW WEATHER-TABLE.

ABBREVIATIONS:—B, clear sky. C, clouds (detached). D, Drizzling rain. F, fog. G, gloomy, dark. H, hail. L, lightning. M, misty (hazy). O, overcast, no sky visible. P, passing showers. Q, Squally. R, rain. S, snow. T, thunder. U, ugly, threatening weather. V, visibility or clearness of air. W, wet dew.

The Barometric readings are taken from a John Browning's Board of Trade Barometer, and reduced as nearly as possible to 32° Fahrenheit at the Sea level. The Thermometers are registered instruments from Messrs. Negretti & Zambra, placed about thirty feet above the ground and fully exposed to the air, but protected from sun and rain. Readings are taken daily at 9 A. M. The degree of humidity (complete saturation being 100) is reduced from the difference in the readings of the wet and dry bulb thermometers, and indicates the amount of moisture in the air. The Wind-gauge is known as Robinson's Anemometer and consists of four cups which revolve with the wind, and, by means of clock-work, register the number of miles of wind that have passed. The Rain-gauge is of Howard's pattern, and placed about fifty feet above the ground, thus registering a much smaller quantity than would be the case if placed near the surface. Experiments in England have shown that one at that elevation registers about half the quantity of one placed at two feet above the ground. Both these gauges are of Negretti & Zambra's make, and are read, like the thermometer, at 9 A. M. The height of the river is taken at time of low water, and shows the amount due to rains.

Fractions of a degree are considered in working out mean Temperature, Humidity &c., though, to save room, such fractions do not appear in the columns.

T. B. C.

Foochow, 1st May, 1870.

THE NIRVANA OF CHINESE BUDDHISTS.

REV. E. J. EITEL.

At a recent meeting of the Association of German Philologists at Kiel, (September 1869) Professor Max Müller delivered an address on Buddhistic Nihilism. After discussing the atheistic character of Buddha's teaching he entered upon the much vexed

question of the Buddhistic Nirvāna. We do not mean to reproduce or criticise his line of argumentation, but refer our readers to No. 50 of Trübner's American and Oriental Literary Record, where M. Müller's address is published in extenso. It will be sufficient for our purpose to state, that he plausibly puts it as the most probable case, that Shā Kyamuni, the great founder of Buddhism, taught Nirvāna, not as implying a state of annihilation, but as designating the highest stage of spiritual liberty and bliss, and that the popular view current among Southern Buddhists, which is likewise opposed to or ignores the idea of utter annihilation, is therefore, in all probability, an authentic remnant of the original conception of Nirvāna as a state of conscious liberty and happiness, whilst he on the other hand allows that the philosophical schools are unanimous in maintaining the annihilation theory.

Though we perfectly agree with M. Müller in all his arguments and deductions, and have perhaps little to add to them which is new, it may be of interest to many readers of the RECORDER, if we attempt to lay before them a short analysis of the views of Chinese Buddhists on the subject of Nirvāna. For M. Müller's exposition is based altogether on the Records of Southern Buddhism, and makes no reference whatever to its Northern counterpart, or to Chinese Buddhism in particular, which though an offspring of the same parent stem has remodelled and developed the Buddhist dogma in more than one point. It ought to give therefore some additional weight to any conception of a dogma as important as that of the Buddhistic Nirvāna, if it could be shown to coincide with the general view of Chinese Buddhists. Judging then exclusively from the results of our own reading in Chinese Buddhistic literature, it seems to us that we find ourselves with regard to the Chinese conception of the Nirvāna in exactly the same position in which the student of the Bible finds himself with reference to the Christian dogma of the Apokatastasis: there are two conceptions of the dogma in question directly opposed to each other, and there is in the canon a nearly equal array of passages to be found as decidedly in favour of the one or other of the two conflicting theories.

Before examining however into the various definitions which Chinese texts give in explanation of the term Nirvāna, it is necessary to remind ourselves, that though Chinese Buddhists have preserved the Sanskrit form of the term and simply transliterate it 涅槃 or 泥洹 instead of translating it, it does not follow therefrom that the re-

sults of Sanskrit etymology necessarily apply also to these transcribed Chinese terms. It is not contested, we believe, that the Sanskrit form Nirvāna is derived from the negative particle *nir* and the root *vā* (to blow,) and that it therefore designates "blowing out" or "extinction." But it would be unreasonably hasty to infer from this that the etymology of the word Nirvāna is a state of absolute annihilation. One might as well say that the paradise to which the Christian looks forward is a state of annihilation, because according to Christ's teaching flesh and blood must be extinguished before we enter the kingdom of God. Now the Chinese have indeed preserved the etymology of the Sanskrit term in a definition which—occurring occasionally in an abbreviated form—has probably led many astray who cursorily looked up Chinese sources on the subject of Nirvāna. They define Nirvāna by 滅盡一切習氣 "complete extinction of the animal spirits," and it is an abbreviation of this formula when we meet with the shorter definition 滅盡 "complete extinction." But it ought to be clear now that this definition, far from proving the correctness of the annihilation theory, means no more than what Christ meant when he said that flesh and blood cannot inherit the kingdom of God. Wheresoever we meet in Chinese books—most especially in popular literature—with the abbreviated formula, the context shows in almost every case that this complete extinction refers not to personality, not to consciousness, but simply to the animal spirits, to flesh and blood, to the whole empire of desire, lust and passion. In one word this definition only implies absolute freedom from all forms of materiality; it denies the immortality of matter, but it does not deny the immortality of the spirit.

The same is to be said with reference to a phrase very frequently quoted, and probably nearly as frequently misunderstood when looked at without taking into consideration the context, and the bearing it has upon the material elements in human nature apart from its spiritual constituents. We mean the phrase which Burnouf, for instance, translated from Sanskrit Sūtras by "semblable à une lampe dont la flamme est éteinte" and which occurs in Chinese texts over and over again in the form 如烟盡燈滅 "like smoke (that is) dissolved (or like) a lamp that is extinguished." If this passage is taken out of its connection, it is certainly liable to be misunderstood. But when one remembers that according to the united teaching of all Buddhistic schools human na-

ture combines a material body 色身 with a spiritual body 法身, the question is—to say the least—an open one, whether this simile of dissolving smoke and an extinguished lamp applies also to the spiritual body or—which is actually the case—to the material body alone.

We have referred our readers to the Sanskrit etymology of the term Nirvāna. But Chinese Buddhistic literature though originally derived directly from India, has, during the last eight or ten centuries, been under the all but exclusive influence of Tibetan Lamaism. The Tibetan equivalent for Nirvāna ought therefore to be allowed some consideration too. *Audiat et altera pars.* Now it is notable that the Tibetan term for Nirvāna viz., *Mya ngan las bdeas pa*, means literally “separation from pain” and likewise the Mongolian rendering of the same term *Ghassalang etse angkid shirakasan* designates simply “escape from misery.” These definitions perfectly coincide with the way in which Chinese commentaries constantly

define Nirvāna as 離生滅 “separation from living and dying” i. e. from the circle of transmigration, or as 出離煩惱 “escape from trouble and vexation,” i. e. absolute freedom from passion. We see then, Tibetan, Mongolian and Chinese Buddhists agree in giving Nirvāna the sense of Nirukti or Mukti (which Burnouf renders by “affranchissement”) and in placing the question in a preeminently ethical light. They apparently understand Nirvāna to be a state of highest moral elevation, exempt from all materiality and passion, from all exertion, mental and emotional, a state of indifference therefore alike to joy and to pain. This is confirmed by the almost constant interchange of the terms Mukti (解脫 lit. deliverance Sc. from the bonds of materiality) and Nirvāna (滅盡 lit. complete extinction Sc. of all traces of materiality) which may be observed in any Chinese Buddhistic book. It is further confirmed by the only positive definition of Nirvāna which we can recollect to have met with in Chinese literature, viz.,

圓滿清淨 “absolutely complete purity,” and which is invariably explained as referring to freedom from passion and vice, or in other words as moral purity. Nirvāna appears therefore to be a state of absolute exemption from the circles of metempsychosis, as a state of the highest and purest moral liberty and bliss. But what about individual immortality? Even the individual soul is looked upon as immortal, as preserving its

previous peculiarities of religious predilections. Thus for instance Buddhas, who, on one page, are said to have entered Nirvāna, are described on the next page as temporarily interfering on behalf of the faithful to bless those who assiduously study that particular classic which was their favorite text book when on earth. Thus likewise, to give another instance, it is said that Mahākāshyapa ascended the summit of the Kukku-tapādagiri and entered Nirvāna there, and yet it is said that he is still living within this mountain like Barbarossa in the Kuffhäuser.

That this view of Nirvāna coincides with the teachings of Shākyamuni Buddha himself, and with the creed of the first fathers of the Buddhist church, can, at least from the standing-point of Chinese Buddhism, lie under no doubt. The tradition ascribes to some of those seven ancient Buddhas, six of whom preceded Shākyamuni, like “Reformers before the Reformation,” sayings which not only distinguish a visible body 見身 and an invisible body 不見身, as part of man's nature, but plainly

teach the immortality of the latter, the so called invisible body. All the most ancient Sūtras, likewise, unanimously derive from Shākyamuni himself the same dualistic distinction of a spiritual body (法身 lit. the body of the law, Dharmakāya) and a material body (色身 lit. the body of form.)

No Sūtra that mentions the particulars of Shākyamuni's entrance into Nirvāna, fails to remark that, during the last moments of his life, he was most anxious to impress upon his disciples this one thing, that though his material body must be dissolved, his spiritual body would be subject to no destruction, being in itself permanent 常

i. e. immortal. Many Chinese texts distinctly assert with reference to the cremation of Shākyamuni's body, that “though Buddha's material body was consumed (by the divine fire which steamed forth from the mystic sign on his breast) his spiritual body 法身, being immaterial and subtle like ether, subsists perpetually.” Thenceforth all exoteric schools, the great mass of all Buddhist teachers, combined the same

dichotomism with a firm and expressed belief in the absolute immortality of the spiritual body, for which latter term they commonly substitute the word spirit 神. In confirmation of this we will give a few quotations from various Chinese authors. "Every being has a material body and a spiritual body. The former is transient, subject to birth and death; the latter is permanent. The material body is but the reflex, the spiritual body is the original. Good and evil are the product of the spiritual body, not of the material body. When the spiritual body practices evil, the material body is not reborn in one of the good paths (of transmigration); when the spiritual body practices virtue, the material body is not made to descend to one of the evil places." Another passage from a popular Buddhist compendium says "the spirit 神 constitutes myself, the *ego*; the form of appearance 形 is but my dwelling 舍. Myself is subject to going and coming; my dwelling is subject to destruction. Consequently (what we call) birth is (properly speaking) not birth, but the production of a form of appearance, on the occasion of the advent (—not birth—) of the spirit. Likewise (what we call) death is (properly speaking) not death, for the spirit departs (i. e. without dying) whilst the form of appearance only is destroyed." Chinese Buddhists may even conceive of the existence of the spirit, whilst devoid of any bodily form, a sort of momentary intermediate state, as the following passage shows; "when the form of appearance is destroyed, then the spirit is without a dwelling 形壞則神無所舍, and departs forthwith in accordance with our conduct (merits and demerits) in this present world." To the very founder of the nihilistic schools, to Nāgārdjuna himself, is popularly ascribed a formula which expresses the dogma of the soul's immortality in the most concise terms; "though the form suffer destruction the spirit is not annihilated 形有壞神不滅." Another phrase, perhaps

still more ancient, but one which occurs again and again in the same stereotyped form, in various Sūtras, asserts "to be exempt from extinction and exempt from birth, this is (what characterizes) the body of every Buddha 無滅無生是佛身."

It is clear then that the popular mind, so strongly impressed with the idea of absolute immortality, could not possibly understand Nirvāna, the highest boon to which it looked forward, to be a state of annihilation. Considering moreover that those ancient sayings, expressive of the idea of absolute immortality, were retained and handed down, from generation to generation, in spite of nihilistic schools, which, for purely sophistical and dialectical purposes, denied positive immortality, we must allow that the above given definitions, in which Chinese Buddhists describe Nirvāna as a state of conscious individual liberty and bliss, are, as far as it is possible to judge, in perfect accordance with the original teaching of primitive Buddhism.

Nirvāna is, however, to the popular view of Chinese Buddhists, not altogether beyond our mortal sphere: it is proleptically attainable here on earth, by way of a foretaste, as an earnest of that fullest realization which is reserved for the future. The sensual Asiatic would not be satisfied with a paradise altogether transcendental, altogether devoid of materiality, with a paradise in the abstract. He wanted something to touch and to handle, some food for his imagination, some tangible hope, some concrete pleasures and beauties to revel in. Elastic as Buddhism has always and everywhere proved itself, it did not lower itself, it did not contradict itself in bending to this natural craving for a terrestrial sensual paradise, by peopling it with Houriis and scenes of carnal love and revelry, as Mohammed did. But Northern Buddhism did set up a preliminary paradise, a terrestrial Nirvāna, in its doctrine of the so called Paradise in the West 西方極樂世界. This paradise (Sukhavati) promises to

the faithful devotee of Amitābha Buddha 阿彌陀佛 aeons of absolute rest, ages of unbounded bliss, in some universe situated in the far West, which is significantly called "the pure land" 淨土. There the saints enjoy perfect rest and happiness; there they live, surrounded by the most beautiful scenery, with ponds on which immense lotus flowers are floating over golden sand, with trees whose leaves rustle melodiously, and whisper the praises of Buddha, with birds which proclaim the same truths in the sweetest, softest harmony. There is no pain there, no suffering, no death, no difference of sex: all are holy, happy men, enjoying this foretaste of Nirvāna, for aeons after aeons, after the lapse of which, they have indeed to enter again the stream of transmigration, but only to rise higher and higher, until they finally reach the haven of absolute, infinite Nirvāna.

There is another still higher mode of anticipating Nirvāna here on earth; inwardly, spiritually. Those who manage to divert their minds from all external objects and influences, whose souls strive to absorb themselves in themselves, and thus empty themselves of all connection with earthly existence, they pass—it is said—through the first of the three gates which lead to Nirvāna 涅槃三門, through the gate of indifference or emptiness 空門. But they must go farther still, and even resign thought itself, empty themselves of all ideas or notions, which is called the second gate, the notion-less gate 無想門. There is a third gate yet to be passed, the gate of total inactivity 無想門, which implies total cessation of all action or motion, a total torpor of all vital energies, and which is considered the very antechamber of Nirvāna. As these three gates represent so many fore-courts of the *sanctum sanctorum*, it is but natural that this triple division should be transferred to Nirvāna itself, which was ac-

cordingly divided into Nirvāna 涅槃 or 脫縛南, Parinirvāna 波利脫縛南 or 般涅槃, and Mahāparinirvāna 摩訶波利脫縛南 or 大般涅槃, designating three different degrees of liberty and happiness.

But, with this distinction, we have already reached the border ground between the exoteric and esoteric schools. Whilst the former look upon Nirvāna almost exclusively from an ethical point of view, identifying it with Mukti, and considering the principal characteristic of their paradise to lie in total exemption from sin, evil and its consequences (transmigration), the esoteric schools treat the dogma of Nirvāna as an altogether metaphysical question. The philosophical schools of China, being all more or less influenced by Nāgārjuna's sophistic nihilism, deal with Nirvāna as they deal with every other dogma, with heaven and hell: they deny its objective reality, placing it altogether in the abstract 涅槃者心也. They dissolve every possible proposition on the subject of Nirvāna, into a thesis, and its antithesis, and deny both. Thus they say Nirvāna is not annihilation, and quote a noted saying of Shākyamuni's, "the name Nirvāna does not imply that it is a state of annihilation 非以見壞名爲涅槃," but they also deny its positive objective reality. According to them, the soul enjoys in Nirvāna neither existence nor non-existence, it is neither eternal nor non-eternal, neither annihilated nor non-annihilated. Nirvāna is to them a state of which nothing can be said, to which no attributes can be given; it is altogether an abstract, devoid alike of all positive and all negative qualities. What shall we say of such empty, useless speculations, such sickly, dead words? What Baur once said, when criticizing the so called school of German Kenotics (Dorner, Gess, etc.), that theological thought there stagnates in a state of intellectual

self-inanition, would apply with more truth and justice to these Chinese Buddhistic Kenotics who can see nothing in Nirvâna but utter kénosis 空 and whose fruitless, purposeless sophistry tries to satisfy that natural yearning of the human heart after an eternal rest—with nothing better than a philosophical myth.

Hongkong,

THE KARENS.

BY REV. J. EDKINS.

London Missionary Society, Peking.

That Christian missions have prospered so abundantly among the Karens is a fact of the greatest interest to all who are anxious for the welfare of the aborigines in south western China. The Karens belong, with the Miau and Loh tribes, to the Himalaic races who cover the whole space from Ladak to Cochin-China. In the conversion of the Karens there is hope then for the Miau. Of these races there are two principal divisions, named by Logan* the eastern and western Himalaic families. Among the nations belonging to the eastern division, the Annamites, Peguans, Cambodians, and Siamese are, or have been, the most powerful, and among the less influential stems, are the Miau of Kwei-cheu, the Li of Hainan, the Yau of Canton and Kwang-si, with the Lao and Shans of Siam. These races are united by some remarkable laws of language. They all place the substantive before the adjective, and the genitive after its nominative. Thus in the dialect of the Cheng Miau 仲苗 in the province of Kwei-cheu Po is *mountain*, Po-lau is *great mountain*, and Po-nai *small mountain*, while Ningpo is *the top of a hill*, and Ku-po *the foot of a hill*. These striking peculiarities, reaching from Kwei-cheu to Bangkok, and from Saigon to Birmah, require that this family of languages should not be placed in too close relation with the Chinese, to which they are other-

wise closely allied by their monosyllabic character and their possession of tones. The principal nations of the western Himalaic division are the Burmans and Tibetans. The Loh of China and the Karens of Burmah belong to the same family. All have tones, and monosyllabic structure, and there is a certain general approximation to the Chinese and Tartar modes of arranging the words in a sentence. The Tibetan places the verb last, as do the Japanese and Mongols. Thus in all that part of Asia that is covered by Tartar and Tibetan races, as well as in the Japanese islands and Southern India, it is necessary to say *Alexander Darius conquered*, instead of *Alexander conquered Darius*. The Karens are midway between the eastern and western Himalaic branches. They follow the eastern in placing the verb before its accusative. This law embraces the prepositions *to*, *from*, *by*, &c., which, as in Chinese and English, go before the substantives of which they point out the relations in space and time. The Karens also, like the Cochin Chinese and Siamese, place the demonstrative pronoun and adjective after their nouns. They however follow Chinese and Western Himalaic grammar in placing the genitive before the nominative.

These phenomena of language shew that Karens have come more recently from the west than the Miau tribes of China, or the Cochin Chinese of Hué and Turon; also that they are earlier than the Tibetans.

The Semitic class of languages has very distinct characteristics, curious resemblances to which occur in some of the peculiarities just now alluded to. The Hebrews always placed the genitive last. They first named the object of thought, whether a noun or verb,† and then described its qualities (adjective) or its origin or material (genitive of Latin grammar) or its accusative if a transitive verb. The reverse of this takes place in China and Tartary. The

† Thus the Hebrew when describing creation, first thought of the time, *breatheth in the beginning*, secondly creation *vera*, thirdly, the actor *Elohim*, 4th the object of the verb *eth hashamayim ve-eth haaretz heaven and earth*.

verb comes between the nominative and object in Chinese, and follows the object in Tartary. When then we find the adjective preceding the substantive, the genitive its nominative, or the verb predominantly in the middle, or at the end of a sentence, we are not on ground where Semitic influence has had much sway. But where, as in Tibet, and the Burmese peninsula, linguistic laws of a Semite character are found in existence, we are warranted in suspecting an ancient connexion with the Semite race.

I notice seven points in which a comparison may be instituted. 1. The Tibetan has masculine and feminine suffixes to nouns. Thus Pa is a masculine and Mo a feminine suffix. This is a thing unknown to the Chinese and Turanian languages. 2. In the Tibetan verb conjugation, the vowel changes from A to O, and from O to A, in a way that reminds strongly of the Hebrew paradigms. The Tibetan imperative frequently takes the vowel as it does in Hebrew. 3. The post position of the adjective belonging to all the Himalaic languages from Saigon to Ladak, constitutes a curious instance of resemblance to Semitic usage. 4. The post-position of the genitive, in the eastern languages of this family, reminds strongly of the Hebrew "construct" state. To my mind the shortening of the vowel in the construct state is an indication of inversion, and that the primeval mode from which the Hebrew deviated was to place the genitive first, and the nominative after it, as in the English *iron bar*, and the Chinese *t'ie-kan* or *t'ie-t'iau*. The Semites changed this order (as in *shebet bazzel*), and with them, were joined in making this deviation, the ancestors of the Annamites, the Siamese, and the Miau tribes of China. 5. The prefix of letters in the Tibetan, Karen and Burmese languages is a peculiarity reminding of the Semitic conjugation, which forms abstract nouns by prefixing M, a passive by prefixing N, and a causative by prefixing H. The Tibetan vocabulary is full of words with prefixed M, H, R, S, etc., of which the use is partly to make conjugational distinctions.

6. In the eastern Himalaic languages, the case particles are all prepositions as in Hebrew, and for the most part in Chinese. 7. There are many Semitic words scattered among these languages, of which may be mentioned in Tibetan, YAB *father*, and YUM *mother*, which are remarkably like the Hebrew AB and EN.

For these six reasons, we are warranted in expecting traces of Semite influence in all the Himalaic region, and any vestiges of religious traditions, anterior to Buddhism, still extant among the races inhabiting that part of Asia, should be carefully treasured. Buddhism has been so powerful in its influence in southern Mongolia, that it has destroyed the old Shamanism entirely. Such is probably the case in Tibet, with regard to the old views, habits, and traditions of the Bod race. Logan states that all the Western Himalaic races used to abstain from the flesh of the hog, but that the Eastern nations of this family never had such a custom. This distinction is most interesting, for, in that case, the Karens, Burmese and Tibetan races will have been under Semite religious influence before they left Western Asia, the cradle of all the world's widespread families. Further, the eastern races, with the Chinese, will have left the land of primeval revelation, the starting point of language, of science, and of all the useful arts, before the patriarchal religion took that peculiar form which embraced among other things avoidance of the food alluded to.

Logan has said, what seems to me very unlikely, that the religious traditions of the Karens may be accounted for by the settlement among them, two or three centuries ago, of the Portuguese missionaries who then commenced their operations in that peninsula.

If protestant missionaries now resident in Burmah and Pegu were to collect these traditions afresh, from more distant Karen tribes, and especially from those least under the influence of Buddhism, much light might be thrown on the interesting question whether the western Himalaic races have not, in

addition to resemblances in language to the Semite stock, some well preserved and self consistent traditions of the religious faith of the earliest Hebrews and Babylonians. Looking at the tendencies of modern research in cuneiform inscriptions, and in the history of language, and of old Western Asia, we may well expect to see new and powerful corroborations soon added to the early parts of the Book of Genesis, and a brilliant light thrown on the dispersion of nations, on the divine origin of language and the arts of civilized life, and on the extent to which the ancient monotheistic faith and religious life of Babylonia, favoured by divine instruction through the teaching of Enoch and Noah, have left their traces in other parts of the world.

TEN YEARS OF MISSIONARY LIFE IN AMOY.

BY THE REV. W. S. SWANSON.

Missionary work and missionaries have, within the last year, been subjected to a very extraordinary amount of criticism. The greater part of this criticism has come from a class of persons who know absolutely nothing of the matter, who have prejudged it and settled it long ago in their own minds. They do not believe in missionary work,—it is a sham; they do not believe in missionaries, for they are either rogues or enthusiasts. They are earning a very comfortable living; and in the luxuriousness of Oriental ease, with their bungalows facing the Southwest, their mosquito-nets, their "China logs," and their inevitable gunboats, they are passing an easy life, and having a very happy time of it. For criticism of this kind, it is not at all requisite that any attention should be paid to facts, or any pains taken to ascertain them. Without making a single inquiry; without ascertaining a single fact; without personally verifying by observation a single assertion, sweeping conclusions are arrived at, and foul calumnies are circulated. Is this honest? Is it gentlemanly? The missionary invites attention to his work, its modes of operation and its actual results. Fair and honest criticism he courts, for he knows that the more he has of it, the better is it for his work, and the better for himself. All he asks is this; condemn no man unexamined, and condemn no work uninspected.

The man engaged in the active duties of missionary work is not at all times fitted for giving an impartial review of that work. Racked with the thousand cares that attend his work, he is sometimes inclined to take a gloomy view of the whole aspect of things, and with weariness of spirit is forced to bewail the dark prospects of the work in which he is engaged. The daily routine of his duties, and the numberless incidents anything but agreeable that mingle with the agreeable, the defections of some, around whom bright hopes were centering, the coldness of others, and the comparative slowness with which progress is apparently being made, necessitate that the dark side of the matter be constantly before the worker's mind. In these circumstances, one is frequently shut up to but a partial view of the whole aspect of things, and the bright side of the picture is for the time turned to the wall. One cannot in a moment gather up all the details of his work, and so have these before him as to record at once the actual results obtained, and to map out the real amount of ground travelled over. To do this, there must be a calm and quiet review of what has been done in any given period of time, say, from the commencement of mission work in China down till the present time. In this way we can get at the results, we can learn the actual amount of ground covered, and have a definite statement of what has really been done. I have said a *definite statement*, and I say this advisedly, for it will be found that almost all the statements made on this subject, by persons who think that the work of Protestant missionaries in China has been a failure, are exceedingly indefinite. If we are not to have definite statements, it will be a thousand times better to have none at all.

There are still honoured fathers in our midst, who came here when the five Ports were first opened to foreign intercourse, and who could do the service I have indicated above. Those of us who have come to the field, at later dates, can only review the period during which we have been personally present, and personally engaged in the work. In the light of some things that have lately been written, and some things that are constantly being said about the labors of Protestant missionaries in China, it has seemed to me that a statement of our progress in this quarter of the Empire may not be unseasonable nor unprofitable. Ten years of missionary life is a definite period, and such a period with its results may serve in some degree as a test of the worth of our work. The history of the Amoy missions, for the last ten years, I mean to review in the present paper. I shall not travel beyond the limits of personal observation, and per-

sonally ascertained facts: and I have some confidence that this review will help others, as it has already helped myself, to thank God and to take courage.

The port of Amoy is the outlet of a very populous and extensive tract of country. The nearest port of any consequence to the North is Foochow, and to the South, Swatow. It lies on the western face of the island of Amoy, an island about 10 miles in diameter. The island lies at the head of a deep gulf, into which fall several rivers communicating with the interior. On the opening of the Five Ports, Protestant Missionaries began their work here. The missionaries of the Reformed Church of the United States were the first to arrive. These were almost immediately followed by missionaries of the London Missionary Society. Some years later these two bodies were joined by missionaries from the English Presbyterian Church. These three missions continue still to occupy this field, and to work side by side with good-will. Into the early history of mission work in these regions, with its earnest labour, its long and patient waiting for fruit, and at length its gratifying results, I do not mean to enter. But my tribute of deep-felt respect and reverence for the pioneers, I must be permitted to record. Some of these are now at rest, and some, thank God, are still with us. These latter would deprecate very much any eulogy of themselves, or of their pains-taking labors; and to some extent any such eulogy of them from me may look like presumption—but yet it is true that those of us who have come after them only learn one thing more deeply the longer we are here, and that is to admire the wisdom, the prudence, the zeal and the devotedness of these men; and we thank God for them.

One remark more about the work previous to the period proposed for review, and that because it is necessary to the clear understanding of what is to follow. The work that fell to the hands of the Amoy missionaries will be seen to divide itself naturally into two parts:—the city and island of Amoy, and the opposite mainland. The latter part of this field will at once be seen to stretch northwards, until a junction is effected with missions having their headquarters at Foochow; westwards, it is bounded by the limits of the dialect in that direction; and southwards, it stretches until a junction has been effected with Missions having their head-quarters in Swatow.

There are yet other limits—limits of a most important nature, common to mission work over the length and breadth of the Chinese empire, and which unfortunately are sometimes kept out of the account altogether.

These are, the amount of effective force that can be brought into the work, and the measure of freedom of access there may be to the country as the work extends from the centre. This latter is of the utmost importance, for some persons seem to have got the idea that missionaries have but to go where they please, and find, everywhere, not only the most ready access, but even the warmest welcome. The experience of the Amoy missionaries proves that such a statement is, to say the least, exceedingly fallacious. Every inch of ground has in the first instance to be fought for; and it is only after most persistent, resolute perseverance, and in many cases, patient suffering, that step by step we advanced.

In 1860, most effective work had already been done in Amoy, and a beginning had also been made on the mainland. In the former place a very large amount of effort had been expended, and at the date mentioned, most gratifying results had already followed. One then coming to Amoy would have found a large congregation, fully organised under native office-bearers, under the care of the London Mission, and an equally large congregation also fully organised, under the charge of the missionaries of the Reformed Church. The latter was made up of two portions, meeting for worship in distinct Chapels, but under one native consistory or session. At this date no native pastors had been ordained. Nothing had been done on the other part of the island. By this I mean no stations had been opened there. Of course the Gospel had been preached all over the island, and a very large amount of preparatory work had been done. But as we are only registering work that can be plainly seen by every eye, we leave this out now—as we shall also do when we come to a period ten years further on. These two congregations in Amoy had at the date mentioned about 400 communicants, and were carrying on, up to the amount of their ability, the proper missionary work of a native Church. The members of which they were composed, had in a great many instances, come through a fiery ordeal, and the result was a body of warm-hearted and zealous Christian men and women. It is not difficult to recall, even now, how forcibly one then coming here was impressed with this fact, and how irresistibly the conviction of the high value of the work already done was pressed upon the mind.

On the mainland, less work had then been done, and that necessarily from the very nature of the case. But still a beginning had been made. Four small churches had been planted, all of them within an easy distance from Amoy. These lay in a cluster to the

S. W. of the port, and the most distant was only about 30 miles away from it. One of them, Hai-Ch'ng, was under the charge of the London Mission; another, Chioh-be, was under the charge of the Reformed Church Mission—and the remaining two, Pechuia and Bay-pay, belonged to the English Presbyterian Church mission. I give these details now, for the purpose of shewing that all the mission-bodies in Amoy were already actively engaged in this mainland work—but hereafter I shall not detail separately the special fields of these bodies.

Thus then in 1860, there were two Churches in the city of Amoy, and four small stations had been opened on the mainland. The extreme distance covered by these latter, as measured between the two furthest apart, was not over 15 or 16 miles. Between 400 and 500 adults had been baptized, and a beginning had been made in the line of church organization. A wide tract of country had been visited, and preparations had been made, the good results of which would fall to be registered in future years. The missionary staff had been small, and its effectiveness had been impaired by those changes so frequently occurring in climates like these. The effective force would not, over the years previous to 1860, average more than five working missionaries. The field then at this date would seem to have been little more than touched. Its mass seemed to grow as one got nearer to it. But yet an indentation had been made on its surface; the grasp of mission work was on the land, and the first steps in the gracious Providence of God had been wisely and firmly planted.

(To be continued.)

THE PEKING GAZETTES.

A singular barrenness of all news is the most distinguishing characteristic of the Peking Gazettes. No attempt is made on the part of those who are charged with the duty of compiling them to render them in any respect readable; in fact every endeavour seems to be made in the opposite direction, by selecting for insertion the most unimportant and the most uninteresting memorials that reach the throne. Almost every occurrence, weighty or otherwise, is at once made the subject of a report by those entitled to address the Emperor, and hence it may be conceived that there is no lack of papers from which to make a selection.

Without any difficulty whatever, and without in any way trenching upon sacred ground, the Gazettes might be rendered most interest-

ing. When I speak of trenching upon sacred ground, I allude of course to the revelation of State secrets. We can hardly expect the Cabinet to reveal any thing of a strictly private nature, but what we should like to see is a selection of papers, from the immense mass that must at all times accumulate, containing solid and valuable information in them: in this essential, the Gazettes are immeasurably deficient.

One noticeable feature in connection with the Gazettes is, that all allusion to foreigners and foreign appliances is carefully eschewed, nor is a word ever said about the Franco-Chinese Arsenal at Foochow. The bulk of the news has reference to the movements of officials, coupled occasionally with a memorial of such questionable decency, that it is surprising that it should be allowed to appear in print at all.

At one time the rebels claimed a great deal of notice: now very little attention is paid to them. The obvious reason must be that the number of victories is gradually diminishing, and defeats are occasionally taking their place. In the two provinces under the charge of Tso-Tsung-t'ang, the Mahomedan rebels are giving a great deal of trouble, and are proving oftener than is pleasant a match for the Imperialists. The Hoonan men, who are generally considered to be the finest men in the empire, seem to be wholly unable to cope with them.

Kweichow appears to be in a chronic state of rebellion, in fact it generally has been so. The people in that part of the empire are in a wild and uncivilized state, and it would be a fine line indeed that could be drawn between Imperialists and rebels.

The Gazette of the 18th March contains an Edict, directing Li Hung Chang to proceed to Shan-si 陝西, and to take the command in chief of the army there.

It further directs him to go on to Kweichow, after he has suppressed the insurrection in Shan-si. Li has got no easy task to perform, and, judging from the difficulty which has hitherto been experienced in dealing with the rebels in the province to which he has first to betake himself, it is impossible to predict with any exactness when he is likely to reach Kweichow. We are almost justified in assuming, from the appointment just mentioned, that Tso-Tsung-t'ang has experienced a very severe defeat. Had such not taken place, it is hardly likely that he would have been superseded in his command. As far as personal courage is concerned, Tso and Li are perhaps equally matched, but the latter will have an advantage over the former in one respect, and that is, he will be

able to bring to his support a well disciplined army, and a fine park of artillery, which Tso can hardly show.

The Gazette of the 19th March contains a long memorial from the last mentioned personage, reporting the death of a T'itu named Liu-Sung-shan. A paltry victory, wherein 1000 rebels are killed, and 100 horses captured, is announced, but there is little difficulty in seeing, if we are anxious to penetrate beneath the surface, that a disaster, and a tolerably severe one, occurred; and moreover that the Imperialists suffered a loss not of 1000, but of several thousands of their men. It was doubtless this reverse which was sustained that led His Imperial Majesty to cease to confide any longer in his Governor General of Shan-si and Kan-suh, and to appoint a man to take his place who had hitherto met with almost uniform success in all his military operations against the rebels.

It remains to be seen what the newly appointed Commander in Chief will achieve. The appointment may end fatally for him, or it may raise him to a very lofty pinnacle of greatness. It not unfrequently happens, however, that a Chinese general who has served his country well for a number of years comes to grief at last. Too much success is almost as dangerous to his position as too little; for if he is not a man of very great eminence he is usually allowed to rest on his laurels after having achieved a few triumphs, but if he is possessed of surpassing talents, and is a great strategist, he is sure to be kept constantly in harness, and to be sent to all parts of the empire to do the dirty work of others. He then encounters the rebels once too often, and by some ill luck or other, suffers a repulse. The result is that his Imperial Master, who is ever ready to receive news of victory, but never of defeat, and who will never admit extenuating circumstances into the case, condemns him at once to lose his position, and it may be his head also.

Of the justice of condemning a man who has experienced a defeat, there may be different opinions. One remark however may be made in connection with the dispensation of Imperial justice, and that is, that as the Emperor has at all times manifested an extreme desire to give every encouragement to those deserving his favours, by showering all kinds of rewards upon them, so is he justified in punishing them if they come short of what he expects from them.

There is a prevalent tendency on the part of Chinese Commanders, in memorializing the Emperor, touching the rebels, to say that a certain victory has taken place at a certain place, and that the rebels have been driven back to their strong-holds.

This little fault, which is often apparent, was commented on sometime ago by a censor, who sent up to the Throne a very long memorial on military organization. The censor very aptly remarked that the rebels ought to be allowed to have no strongholds at all, and that it was absurd for military commanders to make use of the term, as it amounted to a tacit admission that those who rose up in arms against the supreme authority had a right to certain places, and that they confined themselves to those places without fear of molestation.

With reference to affairs in Kwei-Chow, there is little or nothing to narrate. Liu Yueh chao, the Governor General of that and the adjacent province (Yunnan), has as much as he can accomplish; but affairs are evidently not so serious under him as under Tso-Tsung-t'ang, or Li-Hung-chang's proposed route would not have been diverted from Kwei-Chow to Shan-si.

A subprefect has offered his support to the Army in Kwei-Chow, and has also agreed to contribute 30 breech loading carbines with 6000 cartridges, 100 seven barrelled revolvers with 10,000 charges, 400 muskets with belts and ammunition pouches complete, 100,000 Caps and 2,000 cattles of gunpowder.

This good news was so unexpected that little credence was given to it at first. The subprefect despatched a messenger to report to the Censorate in the first instance what his proposals were, instead of bringing them to the notice of the provincial Authorities. This course elicited a decree in which Ma-Hsin-yi, the Governor General of the Two-Kiang, was directed to ascertain the truth of the news, and to report the result. The intelligence turned out to be perfectly true, and the subprefect was instructed to proceed to Kwei-Chow, with his war materiel, and to place himself under the orders of Liu-Yueh-chao on his arrival there. This new and powerful support ought to turn the tide a little in favour of the Imperialists, and tend in some measure to secure a victory.

We now turn from military to civil matters, and the first memorial that demands notice is that from Pieu-Pao-ti, the Governor of this province, asking for permission to resign. His plea was that his mother was getting very old, and consequently required his presence in her declining years; he added also that his own health was very bad, and for these reasons he wished to resign his position. The Imperial rescript, in reply, declined to accept his resignation, but granted him three months leave. The decree closed with an eulogium on the past services of the Governor, but advised him at the same time, in emphatic language, not to make a second

appeal of the same tenor as the first one. During the absence of Pien Pao-ti, Ying-kwei is to take charge of his seals.

No less than three fires seem to have occurred inside the Imperial city of late, for all of which certain officials are held responsible, and their remissness, as a matter of course, is to form the subject of enquiry by the proper Board. Whilst the Emperor, as has been before remarked, is strict in awarding punishment for neglect, he is equally liberal, on the other hand, in bestowing favours when such have been won. Notably was this the case in the matter of the fires above referred to. The chief officials were censured for what took place, whilst those officials who were instrumental in extinguishing the flames were advanced one degree, and each of the soldiers present received a gratuity of two taels silver out of the Imperial exchequer.

At the triennial selection of high officials who have more than ordinarily distinguished themselves, appear the names of Prince Kung, Wên-siang, Pao-chün (President of the Board of Civil office) Shên-Kwei-fên (President of the Censorate) Li-Hung-tsao (Vice President of the Board of Civil office) Tseng Kuo-fan, Li-Hung-chang and Tso-Tsung-t'ang. These are all recommended for special notice on account of their attainments in different spheres of usefulness, and the Board is to take into consideration the proper rewards to be conferred on them.

On Chinese New Year's day the Emperor had to be up very early in the morning, to perform the ceremonies called for by the occasion. At 3, A. M. he took his departure for the Feng-sien Palace, passing through the Ch'ien-ch'ing and the Ching-Yün Gates. He performed the usual prostrations at the Fêng-Sien Palace and returned home by the same road. At 4 A. M. he was off again for the Hall of the Sages where he burnt incense to the God of Medicine; after which he took his seat on the Throne, in the Ch'ien-ch'ing Palace, and there both offered and received tea, besides which he also partook of a slight repast and transacted a little business. At 7, he made his exit through the Ch'ien-ch'ing and the Lung-tsung gates, and thence, through the Yung-Hang Gate he entered the Tz'u-ning Palace. After going through the requisite ceremonies there, he returned once again to his own palace. At 8 o'clock, he went on foot to the Chung-ho Temple, where he received homage from officials and the representatives of tributary states.

At a quarter to 9, he started for the Ta-kao Temple, his route being this time through the Hua-yuan and Shên-wu gates. After the ceremonial had been completed

here, he passed through the Sui-ch'iang gate, and entered the Ching-shan gate, on his way to the Show-huang Temple. Finally he went round by the Hsi-shan road and again entered the Shên-wu gate on his way home.

At noon a banquet was given in the Ch'ien-ch'ing Palace. And so ended the ceremonies which ushered in the ninth year of Tung-chih's reign.

Foochow, April, 1870.

MARCO POLO AND IBN BATUTA IN FOOKIEN.

BY GEO. PHILLIPS.

The object of this Paper is to consider what Marco Polo, and his Commentators, together with the Arab Traveller Ibn Batuta, have said about Fookien, more particularly Zaitun, and I hope that others will be induced to discuss the subject with me, so that the position of the places described by those writers may be definitely settled.

No time can be more fitting than the present for the work in hand, and no men more qualified to give valuable information upon this matter, than the hard working missionaries in this Province, who, while in the exercise of their holy calling, are continually passing and repassing over the same ground that these travellers did some six hundred years ago.

The two editions of Marco Polo's Book best known are those of Marsden in English, and Pauthier in French.

Of these two editions, Colonel Yule in his notices of Cathay (vide proceedings of the Royal Geographical Society Vol. X No. 6, pages 270 and 271) expresses himself as follows:—"Much as Marsden really did in his splendid edition of Marco Polo, it would be no exaggeration to say that the illustrations of his narrative have been more than doubled since that day, from the stores of Chinese, Mongol and Persian histories; and within the last few years Paris has sent out an edition of the traveller, by M. Pauthier, which leaves far behind anything previously accomplished. If there was anything to regret in this work, it was that there was an acrimony displayed towards some of the editor's predecessors, such as Klaproth, which make us outsiders marvel, and exclaim," "*Tantæne animis cælestibus iræ?* Wherefore should the language of the celestial Empire have so bad an effect on the temper of its students?"

Marsden's edition is translated from the Italian of Ramusio.

The text of Pauthier's edition is that of Rusticen of Pisa, said to have been written in French, in the prison in Genoa, 1298, from Marco Polo's own dictation.

I will now proceed to shew how the disagreement of these two texts in their description of Fookien, makes the fixing of the places mentioned a somewhat difficult task.

The Chapters relating to Kue-lin-fu are in both editions in perfect harmony with each other. But in the three following chapters, the latter of which treats of Zaitun, they materially differ with regard to the orthography of proper names, and the geography gets confused; but, to enable the reader to form his own conclusions respecting them, I will first give Marsden's English version, and afterwards a translation of Pauthier.

* Chapter 75.—Of the city of Unguen. Upon leaving the city of Kue-lin-fu, and travelling three days, during which you are continually passing towns and castles, of which the inhabitants are idolaters, have silk in abundance, and export it in considerable quantities, you reach the city of Unguen. This place is remarkable for a great manufacture of sugar, which is sent from thence to the city of Kanbalu for the supply of the court. Previously to its being brought under the dominion of the grand Khan, the natives were unacquainted with the art of manufacturing sugar of a fine quality, and boiled it in such an imperfect manner, that when left to cool it remained in the state of a dark brown paste. But at the time when this city became subject to his majesty's government, there happened to be at the court some persons from Babylon who were skilled in the process, and who being sent thither, instructed the inhabitants in the mode of refining the sugar by means of the ashes of certain woods.

Chapter 76.—Of the city of Kan-giu. Travelling fifteen miles further in the same direction, you come to the city of Kan-giu, which belongs to the kingdom, or vice royalty, of Koncha, one of the nine divisions of Manji. In this place is stationed a large army for the protection of the country, and to be always in readiness to act, in the event of any city manifesting a disposition to rebel. Through the midst of it passes a river, a mile in breadth, upon the banks of which, on either side, are extensive handsome buildings. In front of these, great numbers of ships, are seen lying, having merchandise on board, and especially sugar, of which large quantities are manufactured here also. Many vessels arrive at this port from India, freighted by merchants who bring with them rich assort-

ments of jewels, and pearls, upon the sale of which they obtain a considerable profit. This river discharges itself into the sea, at no great distance from the port named Zai-tun. The ships coming from India ascend the river as high up as the city, which abounds with every sort of provisions, and has delightful gardens, producing exquisite fruits.

Chapter 77.—Of the city and Port of Zai-tun, and the city of Tin-gui.

Upon leaving the city of Kan-gui and crossing the river to proceed in a south-easterly direction, you travel during five days through a well-inhabited country, passing towns, castles, and substantial dwellings, plentifully supplied with all kinds of provisions. The road lies over hills, across plains, and through woods, in which are found many of those shrubs from whence the camphor is procured. The country abounds also with game. The inhabitants are idolaters. They are the subjects of the grand Khan, and within the jurisdiction of Kan-gui. At the end of five days' journey, you arrive at the noble and handsome city of Zaitun, which has a port on the sea-coast celebrated for the resort of shipping, loaded with merchandise, which is afterwards distributed through every part of the province of Manji. The quantity of pepper imported there is so considerable, that that which is carried to Alexandria, to supply the demand of the western parts of the world, is trifling in comparison, perhaps not more than the hundredth part. It is indeed impossible to convey an idea of the concourse of merchants and the accumulation of goods, in this, which is held to be one of the largest and most commodious ports in the world. The grand Khan derives a vast revenue from this place, as every merchant is obliged to pay ten per cent. upon the amount of his investment. The ships are freighted by them at the rate of thirty per cent. for fine goods, forty four for pepper; and for lignum aloes, sandalwood, and other drugs, as well as articles of trade in general, forty per cent.; so that it is computed by the merchants that their charges, including customs and freight, amount to half the value of the cargo; and yet upon the half that remains to them their profit is so considerable, that they are always disposed to return to the same market with a further stock of merchandise. The country is delightful. The people are idolaters, and have all the necessaries of life in plenty; their disposition is peaceable, and they are fond of ease and indulgence.

The river that flows by the port of Zaitun is large and rapid, and is a branch of that which passes the city of Kin-sai. At the place where it separates from the prin-

* Marco Polo's travels.

cipal channel, stands the city of Tin-gui. Of this place there is nothing further to be observed, than that cups or bowls, and dishes of porcelain ware are there manufactured."

M. Pauthier's edition does not materially differ from the above till we come to a description of Unguen or Vuguen, and as the French here presents to me some difficulties, which although with the assistance of a French friend I have tried to clear up, I prefer giving the original of this particular sentence, with a translation, in preference to giving my translation alone.

"Autre chose n'y a qui conter face [Que-li-fu]; si compterons d'autre. Sachez que es autres trois journées outtre et plus XV Quinze milles, treuve l'en une cité qui a nom Vuguen en laquelle on fait grant planté de sucre. Ilz sont ydolatres et ont mounois de chartretes.

There is nothing else worth telling about this, [Que-li-fu, Kien-ning-fu,] so we will discourse about other places.

Know that after another three days journey and 15 miles beyond, you come upon a city called Vuguen, in which much sugar is cultivated. Its people are idolaters and have paper money."

The rest which is comparatively easy reads as follows:—

"There being nothing more to relate about it, we will tell about the nobility of Fuguy.

Chapter CLV.—What is related of the grandeur of Fuguy. You must know that this city of Fuguy is the key of the kingdom, and is called in that region Chonka, which is also one of the nine divisions of the country of Mangy. This is a great commercial and manufacturing city. Its inhabitants are idolaters and are subject to the great Khan. A large body of military belonging to the grand seigneur are stationed here, so that the kingdom may be well guarded, for this city is in the habit of suddenly breaking out into rebellion. And know that through this city there flows a great river which is a mile in width. Much sugar is manufactured in this city, and there is also a great trade carried on in pearls, and precious stones. For several ships from India resort thither which bring many precious wares. Near this city is the port of Kayteu, which is on the sea at the mouth of the said river.

There are many beautiful and delightful gardens there, and it is a very magnificent and well kept city, and there the necessities of life are abundant and cheap.

Chapter CLVI.—What is said concerning the city of Çaiton.

Now know that on leaving Fu-guy, having crossed the river and travelled for 5 days

through a most beautiful country, you then come upon the city of Çaiton, which is very grand and noble, and is under the jurisdiction of Fuguy."

The other part of this chapter differs but little from Marsden's, except a more lengthy description of Tiunguy which reads as follows:

"You must know that near the city of Çaiton is another city called Tiunguy, where much beautiful porcelain is made, and in no other place is it made except in this, and it is very cheap. The people of this city of Tiunguy have a language of their own."

In the notes to these chapters, M. Pauthier considers Vuguen to be Hou-kouan, one of the districts of Foochow, which is the softened manner in which the Mongols would pronounce Hou-kouan.

Fugui—he recognizes as the present Foochow-foo, and gives the following interesting account of it.

"Foochow is the chief place of the department of this name, and at the same time the Capital of the province of Fookien.

Under the Mongols it was the chief place of the circuit of that name.—Fou-tchou-foo established in 1278. Three years after in 1281, they removed the seat of the government of the Province from Chinchew where it was, to Foochow, and the following year in 1282 they removed it back again to Chinchew. In 1283 it was again removed to Foochow,—at last in 1285, it was incorporated with the government of Kiang-tche which had its head quarters at Hangchow.

Chonka—Klaproth (Nouv. Journ. Asiat. t. xi p. 471) d. m. Neumann in Brouck (p. 630) have pretended that this name of Chonka, given by Marco Polo to the Province of Fookien, was simply the transcription of Kiang-tche, the denomination of the province of this name.

But if such were the case, why have they not given the preference to the province of Kiang-che the name of Chonka, in the place of reserving it for the province of Fookien?

The truth is that it is a pure supposition of these two sinologues, which rests upon no certain foundation.

The name of Chonka was given by the population of the country, at the time of Marco Polo, to the Province of Fookien, because this province had formed, from 709 to 754, a kingdom all but independent, whose capital was at Kien-tchou (later Kien-ning), and this kingdom was called Kien-kuo, or according to the pronunciation of the country Kien-ko, or Kien-kok. This is undoubt-

edly the origin of the word Chonka, and of the kingdom of Chonka.

And know that through this city [Fuguy], flows a great river a mile in width.

This river is the Min-kiang or Ban-kiang according to the Fookien pronunciation. In our days it no longer passes by the town of Foochow, as it did in Marco Polo's time; one of its branches crosses the market place of Hou-kwan.

Kayteu.—This name has been confounded by commentators with that of Cayton. The text however which says that this port is near the town of Foochow, and that this same river which passes by that city flows by it (*Kayteu*), should have kept them from falling into this error."

After indulging in a diatribe against former commentators for their absurdity in confounding this Port with the real Cayton, he gives the following opinion regarding the situation of this place.

"The river Min which passes to the South of Foochow has several names towards its mouth. Fifty li to the N. E. above *Tchang-lo* it is called *Mei-hoa-kiang*. Such denominations point to spots suitable for Ports (*Ma theou*), near where the river falls into the sea.

It is this port (*Ma-theou*) which is without doubt more naturally called (*Hai-theou*), port upon the sea, or upon the borders of the sea, which Marco Polo designates by the name of *Kayteu*, which is a very exact pronunciation, the first syllable being pronounced with a strong aspirate.

This port would from its very position furnish provisions in abundance.

Cayton, M. Pauthier asserts to be Chinchew. *Tyuguy*, *Teh-hua* or *Teh-houa*, according to the Fookien pronunciation, is a dependency of the Department of *Yug-Chua-Chou*, famous for its manufactures of white porcelain vases."

I have thus laid before my readers portions of the two best known texts of Marco Polo's Book, and likewise M. Pauthier's notes upon the same. The question that now presents itself is, can M. Pauthier's localities be accepted? I will give my opinion of the localities mentioned in the next number, but, in the meantime, I should feel obliged if any one will answer the important question, as to whether Foochow was a Port visited by ships from India during the Mongol dynasty, and whether, in the *Foochow-soo-chik*, there is any record to be found of a Collector of Customs being in office there previous to the Ming Dynasty.

(To be Continued.)

OVERLAND TRIP FROM KIU-KIANG TO FOOCHEW.

[The following Notes and Itinerary are furnished for publication in the *RECORDER*, by two members of the party which made the Trip—consisting of Messrs. N. G. Hollingworth, A. K. Cunningham and F. M. Youd. The spelling of the Chinese characters is according to Morrison. Nearly all the characters themselves which occur in the account, after the party left the Po Yang Lake, will be found in the Itinerary to be published at the end of the Notes. Ed. Ch. R.]

19th March 1870. Left Kiukiang at 12:30 p. m. Walked to Taku-sang, a village on the borders of the Po-yang Lake, about 14 miles distant from Kiu-kiang. There we found the "White Deer" (a yacht belonging to Mr. Hollingworth), waiting for us; embarked at 5 o'clock, and got underway about 6—proceeded in a southerly direction, with a fresh northerly breeze. At 8 p. m. passed Ping-fung-shan; at 9, abreast of the Widow's Rock, anchoring for the night off the city of Nan-kong-foo, about 10 miles from Taku-sang.

20th March. Underway at 5:40 a. m. A cloudy morning, with a light easterly wind, which soon died away. Passed Laou-yey-menon at 8 a. m. At noon passed within 4 miles of Woo-ching. The Ning-chow teas are transhipped here; it is the most important place on the lake. Landed on the small rocky island of Seaou-ke-shan, which rises from 150 to 200 feet above the level of the lake; also went on shore at Taku-shan, the highest point of which is about 500 feet. At 5 o'clock abreast of Too-chang, exactly opposite to which is a bold, black bluff called Woo-kung-taon or Centipede head. We now entered what may properly be called the Po-yang lake. At 8:30 p. m. anchored for the night, on the south bank, off Gold point, distant from Nan-kong 21 miles.

21st. Underway at 8 a. m. A fine bright morning but no wind; making slow progress in shallow water, reached Altar Island at 1 p. m. At 2 o'clock commenced tracking along a low flat bank, on the highest part of which there was a slight sprinkling of soil. On this we found grass growing luxuriantly. At this season of the year, the lake seems to consist of low sand-banks with rivers running between them. We saw large flocks of geese on the banks, and several large birds which appeared to be turkey bustards. The weather was bright and warm during the afternoon, but we had no wind to help us along. Anchored for the night at 7:45, close to two large trees opposite the village of Kang-shan, distant from Gold point 26 miles.

22nd. Underway at 4:30 a. m. Went on shore at 7, on low land alongside of which the boat tracked; found a good crop of grass growing on this land to the height of about 3 inches; it reaches about 2½ feet when it is cut in the early part of way, and is used for cattle-feeding, &c. At 9 a. m. passed Mei-khe, a Mandarin Station, consisting of a few wretchedly built mat and mud huts; the place is at present only a few feet above the level of the lake. Beyond Mei-khe we entered a narrow winding channel, with strong current, and low banks of alluvial soil on each side of us, on which we found grass growing to the height of six inches. At 12:30 p. m. passed some rocks of red sandstone rising on the left bank to the height of about 100 feet; on these we noticed the high water mark of last year, which is about 12 feet above the present level. At 2 p. m., reached Shwuy-hung, a small town at the mouth of the Kin-kiang; it is a clean-looking place, but appears of no great importance. It would however become such in the event of the Po-yang lake being opened to foreign steamers, as merchandise to and from places on the Kin would be transhipped here. Some 200 boats and junks from different quarters lie alongside the town. The river here is not more than 250 yards broad, but immediately above the town it increases to about double that breadth. Stopped for provisions, and proceeded on our journey at 3:30 p. m. Continued through a flat country with grassy banks on each side; hills visible in the distance to the E. and S.E. At 7 o'clock, anchored for the night about 6 miles above Shwuy-hung.

23rd March. Opened with a beautiful morning, wind in the S. W. Started at 5:30 and tracked along the left bank. We went on shore at 7:30, and walked till 11 o'clock; the river here is well banked on both sides. During last summer, the water evidently overflowed these banks, as they are in many places broken by the action of the water. The only crops growing to any extent are wheat, and the cabbage oil plant; the latter is very extensively cultivated. It is at present in flower, the bright yellow of which contrasts beautifully with the dark green of wheat and the red patches of earth. A good deal of land is at present under irrigation for paddy. We passed numerous small villages; the country is gradually becoming more elevated, the higher ground is planted with stunted pines; in the lower land few trees are met with except willows. A good S. W. breeze at noon enabled us to make 4 miles an hour against a 1½ knots current. The river here is winding, and the banks are steep, the breadth varies from 150 to 200 yards. The water is yellowish in color. The ground for miles around is of a bright red color. We here observed two modes of fishing; one plan being by prodding with long bamboos with two-pronged forks attached; the other is peculiar. A long narrow sampan is placed in the stream, with a white board all along one side which slopes from the gunwale to the water. This

attracts the fish, and they jump into the boat, on the other side of which a net is raised to prevent their jumping over. At 1 p. m., we reached Loong-chin, a small town situated on the right bank of the river, 25 miles above Shwuy-hung; it is seemingly of no importance, but contains some well built houses, and has a clean appearance. Above this point, the stream is within natural banks, and is about 400 yards across; the country becomes slightly more elevated, and hills are seen in various directions; a range, about 250 feet high, rises from the river opposite Loong chin, and runs in a south easterly direction. At 5 p. m. passed Ta-kew, a straggling village situated on both banks of the river, which is here 400 yards broad: above this, the country becomes still more elevated, and hills from 100 to 200 feet rise from near the river banks; the current here appears a little stronger. Anchored at 6:30 p. m., a little above a small village, in company with 8 or 9 boats bound for Ho-kow, having travelled to-day 24 miles.

24th March. Another beautiful morning. Light S. wind, a little hazy in the S. E. Underway at 5:30, tracking along the right bank. We took a stroll on shore at 7; passed through a small village, called Nēa-shan, the houses of which are remarkably well built, the lower part of most of them of well-cut red sandstone; the country here is hilly; found azaleas beginning to bloom; few other flowers are met with; the hills around are all of red sandstone. At 10:30 a. m. reached Hwang-khew, a small town about 9 miles above Ta-kew. It extends for about half a mile along the right bank of the river, and appears rather a busy place. We anchored a little above this, and attempted to engage a Ho-kow boat to take us on, as we found from inquiries that the "White Deer" was not suitable to pass the various rapids above Ngan Jin. Being unable to charter a boat to answer our purpose, we proceeded on our course at 2 p. m., in the hope of being able to obtain one higher up. We found it extremely hot while at anchor; there was not a breath of wind and the thermometer reached 88°, being 31° higher than the maximum of the 20th; the barometer falling steadily, and every appearance of a thunderstorm. The banks of the river above Hwang-khew are of red sandstone, and are much higher than those below. Some fine trees are seen about here. At 3 p. m. crossed over to Mei-keang, a small village pleasantly situated at the junction of a small stream with the Kin. The current here is strong, in places, as much as 3 miles an hour; from this, to near Ngan Jiu, the river is from 500 to 600 yards wide, and the stream is rapid; we made slow progress, except for a short time during a little breeze from S. At 6 o'clock, we reached Ngan Jin-hien; the city wall runs parallel with the river for about a mile. It is of red sandstone, and well built, apparently not more than 15 or 20 years old. The place has a quiet appearance, and does not seem to be of much importance. At 6:30, anchored a little above the town, in company with some of the

Hokow boats which started with us this morning. Distance travelled to day was 15 miles. During the evening succeeded in engaging passages in a Hokow boat, which was taking a small quantity of hemp from Woo Ching to Hokow. The boat is a good specimen of her class, nearly new, and in every way suitable for our purpose, having plenty of room for ourselves and baggage. Her length is 65 feet; breadth 14. She carries a crew of five men; three extra hands are to be engaged higher up to assist us over the rapids. The Captain agrees to take us to Hokow, in five days, for 9000 cash.

25th. Transshipped to our new boat at 6 a. m., and find her in every respect comfortable; proceeded on our journey at 6:30, tracking and poling up stream, in which are several small rapids. The country above Ngan Jin is not so well cultivated as it is below. Wheat and the cabbage oil plant are still the prevailing crops. The right bank of the river consists of red sandstone and red clay. Went on shore at 8 o'clock, and walked over some barren hills of red sandstone; saw several large camphor trees growing in the lower land—passed several brick and tile manufactories. The country here is fairly populated, the people curious, but perfectly civil in their behaviour to us. Returned to the boat at 11 a. m. Half an hour after, passed Keac-pae, the boundary between the departments of Yaouchow and Kwang sin. A cormorant raft came alongside, with 4 birds on board, purchased 2 fish called Kwei-eu, for 115 cash. At 1 p. m., about 8 miles above Ngan Jin, passed some enormous sandstone boulders on the right bank of the river; they are called the Wantan lo-keae; numerous red sandstone quarries are here seen on both banks of the river. A short distance above this, a small stream flows in on the right bank, near the mouth of which is a good stone bridge of 5 arches. Reached Ying-tan, at 3 p. m. and remained there one hour for victualling. Strolled on shore at 5; found the country rather bare and crops poor. Went through the village of Shih-koo; here we joined our boat and anchored for the night in a sheltered spot about 15 miles from Ngan Jin. Weather threatening, and very hot. Barometer down more than $\frac{1}{4}$ inch since the 20th; experienced a heavy thunderstorm with violent squalls between 8 and 9 o'clock.

26th March. Underway at 5:30 a. m. Walked on shore at 7; country getting more and more barren—the red sandstone in many places cropping above the surface. The current in the river here is very strong, and our boat made slow progress in tracking against it. Thunderstorm recommenced at 10 o'clock; took shelter in a cottage; the inmates were very shy, never having seen any foreigners before. However they soon gained a little courage, and treated us to a repast of peanuts, rotten cabbage, and sweetmeats made of rice, sugar and burnt seeds. The storm lasted till about noon, when we returned to the boat, and proceeded towards Kwei-khe, which city we reached at 2 o'clock, we having made only

9 miles in 6½ hours. This seems the most important place we have yet reached. It is surrounded by a good wall of red sandstone. A bridge of boats here crosses the river; the number of boats used, varies from 60 to 80, according to the height of the water. We were obliged to remain here all day, the excuse being that the cargo had to be examined by the customs; however no official came on board. In the evening, we received visits from the representatives of three Hokow Tea hong, who were each anxious that we should go to their respective hong in Hokow, as they understood we were going up for the purpose of buying Tea.

27th March. Thunderstorm continued at intervals during the night, and until 7 this morning. At times it was very violent and the rain came down in torrents. Got underway at 8:30, and proceeded up against a freshet, making slow progress with 7 trackers; the boatmen are a strong set of fellows, and do their work well. The country here is rather bare, but it begins to assume a more interesting aspect; there are several striking hills in the neighbourhood. About 1 mile above Kwei-khe, on the left bank of the river, there is a natural bridge in a huge rock of red sandstone, which presents a remarkable appearance; it is called the Wizard's bridge. The river is much flooded with the late rain, and many of the crops are under water. Passed a Kun-chow boat which was dismantled and unroofed on the evening of the 25th; saw also a sunken junk, the effects of the recent storm. At 3:30 p. m., abreast of the Kwei-fung-shan (Tortoise peaked hills), a remarkable mass of rocky peaks, some of them rising to the height of more than 1000 feet, and presenting a most singular appearance; they are from 5 to 10 miles from the river, and are seen from a great distance. At 4 o'clock another storm; hove to, with 3 anchors out, current running about 4 miles an hour; proceeded a little further up, and anchored for the night a short distance above the village of Shoo-keakeang, having travelled to-day about 21 miles.

28th March. Underway at 5 a. m. A good W. breeze enables us to make 2 miles an hour against the rapids, which are still flooded, though the water has fallen about 2 feet since last night. At 8 a. m. passed a very handsome 7 storied pagoda, on the left bank of the river, near the summit of which are several small trees and bushes growing, which at a little distance give the appearance of a crown. At 9 o'clock, passed Yih-yang, a walled town in the department of Kwang-sin; it is an unimportant place; the wall is low, and the buildings inside are visible from the river. At 11:30 went on shore, and walked across a barren country to the village of Kwang-sah-keang, which is pleasantly situated on the left bank of the river. A small river flows into the Kin here; about 12 miles up this stream, coal is found at a place called Hoo-fang. Anchored at Hwang-sah-keang for the night, the boat having arrived here at 3:30.

On shore for a walk in the evening; saw several fine large camphor trees, one of which measured 65 yards between the extreme branches. The country is very fine around here and well cultivated; there is very little variety in the crops growing; small patches of hemp are seen here and there. Distance travelled to-day 18 miles.

29th. Underway at 6 a. m. Strong N. E. wind blowing; quite a change in the weather. Last night, thunderstorm again with much rain. Walked on shore at 7 o'clock, on the right bank, a distance of about 8 miles, to the small village of Tsing-shan-wan, where the boat joined us at 9 o'clock; obliged to remain here all day in consequence of a strong blow from the E. N. E. Behind this village is an enormous mass of red sandstone, rising to the height of about 600 feet; the side nearest the river presents a precipice of nearly 200 feet in height, called the Chay-ting shan. We ascended this by a zig-zag path, and in some places by steps cut in the rocks which are nearly perpendicular; passed 4 gateways on the way up. On getting through the 4th, we came to a deep ravine of wild appearance; the road leads round this ravine to the summit of the hill, on and near the top of which are several mud houses in a dilapidated state. The place was in the possession of the Imperialists when the rebels overrun this country; the only inhabitants of this wild place, that we saw, were two old men living in one of the houses; it was hard to say how they gained a livelihood. It continued to blow hard all day, with thunder and rain occasionally.

30th March. Blowing a hard gale from N. E. all night. Thunder at intervals, sometimes very heavy; at 5 a. m. the thermometer down to 53°. Underway at 5:30, with 9 trackers dragging us through a heavy current; the river much flooded with the late rains. Arrived at Ho-kow at 11 a. m. Heavy rain nearly all day prevented us going on shore. It cleared off towards evening, so we took the opportunity of crossing the river to try and get a view of the town. We ascended one of 9 rocks, which are all about 150 feet high; they are called the 9 Lions fording the river. We had a good view of the town from this point; it does not seem such an important place as one is led to suppose, from the descriptions given by Fortune and Milne. The trade doubtless has very much fallen off, as formerly the Foh-kien teas were packed here, for both the Canton and Shanghai markets; still it does not appear to have ever been of much greater extent than it is at present. The town is situated on the left bank of the river, at the point where a small stream joins the Kin; it is more than one mile and a half in length, and of little depth except at the east end, where it may be from $\frac{1}{2}$ to $\frac{3}{4}$ a mile in breadth, the houses being closely built. We did not see more than 200 boats lying alongside the town. This evening, engaged 12 coolies to carry our baggage to Woo-e-shan, at the rate of 25 cash per catty, and made preparations for a start at 5:30.

31st March. Up early, packed up, and left our boat at 6 a. m. Walked through Ho-kow, passing many well built hongs; the streets appear cleaner, and the buildings better than in most Chinese towns. Went to the Wing-tseang Tea hong where we expected to find our coolies. They however did not turn up, so we walked slowly on, and waited for them at a village about 3 miles from Ho-kow. The country around here is well cultivated; a great deal of land is being prepared for paddy; did not see any above ground. The stream that flows into the Kin, at Ho-kow, winds through a fine valley of small extent; the hills on each side are covered with fine azaleas in full bloom. Our baggage joined us at noon, but instead of having 12 coolies, which we had arranged for, we only got eight, and a miserable set of fellows they were. We saw the necessity of engaging further help before we could proceed far on our journey. At 1 p. m. we crossed the stream, in a ferry boat, at a village where all the inhabitants turned out to see us, they having been warned of our approach. They were a very orderly crowd, and did not attempt to give us any trouble. At 2:50, crossed the pass which is mentioned by Fortune, in the account of his journey from Ho-kow to Wu-e-shan. There is a small temple here built into the side of the rock, in which a number of beggars have quarters. At 3:30, halted for the night, at a tolerably comfortable Tea house, 8 miles from Ho-kow, not being able to get further on account of rain.

(To be continued.)

THE DELEGATES' VERSION.*

BY REV. CARSTAIRS DOUGLAS.

In a recent number of the RECORDER † a short article appeared in which I proved that the Chinese version of the *New Testament* which is published by the British and Foreign Bible Society, and used by nearly all the British and German missionaries, (and also by the American missionaries at Fuh-chau and Amoy) is unquestionably *The Delegates' Version*.

* We give this paper a place in the RECORDER, not because we believe Mr. Douglas proves what he attempts to prove, nor because we think it good taste thus to assail the opinions of our predecessor after he has left the editorial chair and especially after he has left the country. We quite agree with Mr. Baldwin that the term Delegates' version is improperly applied to the greater part of that translation of the Sacred Scriptures which is known by many under that term, because the gentlemen who made it were not when they made it acting as delegates from their Missions in China, having already withdrawn from the Committee of Delegates, in accordance with instructions from the London Missionary Society in England. Although made "by the same hands, on the same principles and in the same style" &c., the greater part of that trans-

On this point no reply or objection was possible; and of course none was made: but as the late Editor took the opportunity of making the statement that the version of the *whole Bible* approved by the Br. and For. Bible Society could not be properly termed the *Delegates' Version*, I have to ask a little space in the columns of the *RECORDER* to prove that the version of the *Old Testament* is also entitled to be so named.

The proof divides itself into two parts, in regard to the portions of the *Old Testament* *before* and *after* the ninth chapter of Deuteronomy.

(1) From the beginning of Genesis to the 9th of Deuteronomy, the translation in question is again *beyond all dispute* "*The Delegates' Version*;" for up to that point it was composed by the united Committee of Delegates for the translation of the *Old Testament*, a Committee which was appointed by the *whole body* of Protestant missionaries in China, in the same way as the Committee which had translated the *New*.

This portion had not indeed, at the time when the Committee broke up, undergone the final revision: but the changes in that final revision were very

few, and were made by the hands of the same three missionaries (Medhurst, Milne, and Stronack) who had really done the work in the united committees.

The thorough identity both of style and of the principles of translation must be manifest to any reader competent to judge, who compares this portion of the *Old Testament* with the *unquestionable* "*Delegates' Version* of the *New Testament*."

(2) The remainder of the *Old Testament* was translated by the same three men who really were the translators of the parts already noticed.

The only persons who had even a nominal connexion with the *New Testament* Committee were Drs. Boone and Bridgman with the Rev. W. M. Lowrie. Of these, Mr. Lowrie died when the work of translation had only reached the 23rd verse of the first chapter of Matthew; and Dr. Boone bears witness against himself in a letter written after the completion of the *New Testament* that he had "*never worked one hour* on the said translation." Dr. Bridgman was indeed very regular in his attendance; but he never contributed a whole verse to the translation, and but rarely even a phrase or a word.

Of the members of the Committee on the *Old Testament*, several never took their seats; and of those who made their appearance, Dr. Boone took no part in the translation, having been present only one day when some rules were made: Mr. Culbertson was present scarcely one month out of the six that the Committee sat; and the only names that can even appear to rank along with Medhurst, Milne and Stronack are Dr. Bridgman and the Rev. J. L. Shuck; but they contributed as little to the translation of this portion as Dr. Bridgman had done to the *New Testament*, a fact abundantly confirmed by the very different quality of the version which they made after the separation.

The facts stated above are collected from a variety of authentic sources, almost wholly from letters and pam-

lation was not done *at the same time* as the work they performed when they acted as part of the Committee of Delegates, and hence for truth's sake should not be called by the same name as the work they performed when acting as part of that Committee. This position seems to us to be impregnable. Why else should Mr. Douglas introduce the words "*although on slightly different grounds*," to palliate or justify the conclusion to which he comes? Indeed he virtually admits the position of Mr. Baldwin. For he says they made it "*by themselves*," that is when not members of the Committee of Delegates, and after they had withdrawn from it, while translating alone and not connected with it. The "*slightly different grounds*" were entirely different grounds. For they did not sustain the same official or representative relation in making it as they sustained when making the Translation of the *New Testament*. What a man does out of a particular office, although "*in the same principles and in the same style*," ought not to be called by the same name as what he did when in that office.

The act of an ex-chancellor cannot be said to have been done by the chancellor. The deeds of an ex-president, cannot be affirmed to have been performed by the president. Really the version in question should be known as "*The Ex-delegates' version*," rather than the *Delegates' version*.

We make these statements in explanation of the views held by our predecessor, not to invoke excited and protracted discussion on the subject. Such a state of things, Mr. Douglas himself would doubtless deprecate; for he has an article in vol. 2nd. dissuading from "*Polemics*." [Ed. C. R.]

phlets published at the time, which certainly would not have been allowed to pass uncontradicted if contradiction had been possible. I would have given quotations, but for the fear of trespassing too far or the available space in the RECORDER, and trying too much the patience of its readers.

But to any competent scholar such historical proofs are unnecessary: for the identity of style before and after the 9th of Deuteronomy is amply sufficient to prove the identity of authorship. Of course by a "competent scholar" I mean one who can read with facility a number of verses consecutively as they stand in the *character* (without delaying to break them up into *colloquial*), so as to catch the exquisite beauty of the classical style, and to observe how thoroughly the connexion of the whole context is secured by the accurate use of particles and the idiomatic arrangement of clauses. To such a critic it will be self evident that the second half of Deuteronomy is the same in style and manner of translation with the first half of the book, and that all the other historical books of the Old Testament are strikingly similar to the Pentateuch and the New Testament, with the exception of such changes as are due to the difference of the subject matter, and to the increasing experience of the translators.

Perhaps at first sight, the Prophetical and Poetical books may seem to shew marks of different hands, or of different principles of translation: but a closer examination will show that they differ only as the translations of highly poetical compositions *ought to differ* from those of simple prose, and that the changes in the style of the Chinese are graduated with singular exactness according to the degrees of variation in the case or difficulty of the idiom, and the greater or less poetical character of the original.

And while on the one hand the prose portions of the Prophets will be found very similar in diction to the Pentateuch, there will on the other hand be found parallel examples of the higher poetical style in such passages as the

blessing of Jacob, the song of Moses at the Red Sea, and the prophecies of Balaam which were translated before the joint Committee broke up.

Compare with this the fact that on the breaking up of the Committee, the other party immediately set to work to *recast entirely* the whole of the New Testament and Pentateuch, not only themselves adopting a *wholly different* style of composition and principles of translation, but *attacking* the portions that had been composed by the unbroken Committees.

The extraordinary difference of style can indeed be easily observed without travelling beyond the limits of the Bridgman-Culbertson version itself, as whole clauses (and sometimes larger portions) of the Delegates' version have often been transferred verbatim into the new version, where to a practiced eye they shew themselves like ancient sculptured stones built into a modern wall. And in one case a whole book (the Lamentations of Jeremiah) has been thus transferred with the exception of a change in the word for "God" in one verse.

As therefore the version published by the Br. and For. Bible Society is uniform throughout, really made by the same hands on the same principles and in the same style, and as nearly the half of it was made by them in the joint Committees, where the solidity of their learning, the accuracy of their scholarship, and the correctness of their principles secured the assent of their colleagues, it surely cannot be wrong to give the same title (though on slightly different grounds) to the other portion, of strictly corresponding character, which they made by themselves.

AMoy.

THE CHRISTIAN'S CHOICE.

During a very severe illness at Foo-chow the Rev. Wm. C. Burns was asked by a friend whether he would rather go or stay; he replied that he had no choice.

No choice! No choice!
Be it the Father's will
That here I wander still
Where moaning, bleak winds chill,
I yet rejoice.

No choice, though here
Ofttimes the heaving sigh,
Ofttimes the tearful eye,
Tell of the hopes that die
And leave me drear.

No choice, though oft
I struggle hard with sin,
Have foes *without*, *within*—
Live midst the battle-din,
Not music soft.

No choice, though *there*,
In the heavenly home of light
Is my mansion fair and bright,
And a robe of spotless white
For me to wear.

No choice! My Friend—
The loving Savior dear—
Is with me *here*, or *there*,
I'll trust Him without fear
E'en to the end.

No choice! Leave given,
Sometime I'll lay it down,
This armor for the crown,
The "passionless renown"
And rest of Heaven.

F.

NOTES, QUERIES, AND REPLIES.

N. B.—It is proposed to number the *Notes, Queries and Replies* for volume 3rd, in the order in which they are inserted. Replies should mention the *Queries, by number and by page*, to which they refer, so as to facilitate reference to them. When the Query replied to, is long, it need not be quoted in extenso, but the subject-matter of it should be given at the beginning of the Reply.

CONFUSION OF NAMES.

NOTE 1.—There is some confusion in Chinese and English works, between 北平, *Peh-p'ing*, a *pieh-ming* of the present city of *Tsun-chau-fu*, in *Peh-chih-li*, and *Peh-king*, 北京 the metropolitan city wont to be perversely called *Pe-kin*.

Peh-p'ing was a temporary capital of *Yung-loh*, the *Ming* Emperor, who afterwards constituted Peking the 上都, *Shang-tu*, as the Mongols would have called it, in opposition to Nanking, once the capital of China, and the chief city of 南直隸, *Nan-chih-li*, the counterpart of 北直隸, *Peh-chih-li*.

There is also some uncertainty about the identification of 建業 *Kien-yeh*, with *Nan-king*. Chinese official works refer this name to *Shang-yuen-hien*, the principal district of *Kiang-ning-fu*, the name of the present department around the de-capitalized city of what was once properly called, *Nan-king*.

Any information on this subject would be interesting.

F. PORTER SMITH.

UNBINDING GIRLS FEET.

NOTE 2.—It was argued, by whom it matters not, that a Chinese small foot could not by unbinding become of service. This is like the doctor who swore a half-penny could not pass through the rima glottidis because he had discovered an anatomical impossibility; the fact being a half penny just then lay before him which had been taken out of the windpipe, so it must have passed the rima, the doctor, and his impossibility notwithstanding. As proof of what I say, I have seen five or six girls who had their feet unbound, who walk, and, when there is need for it, run, and carry burdens, never dreaming that it is no use their doing the like, since their feet are of no good. But I am struck particularly with the case of one girl. I had her foot uncovered to me while the bandages were being still used and what was disclosed? Such a small appearance under the pretence of a foot, that I at once mentally said this is useless, forever, save in the bandages. To unbind this, and keep it so, would be to entail life-long halting and pain. The Astragalus and cuneiform bones were tilted out of their places and a new modification of the ankle joint was formed, and the os calcis, and first

metatarsus touched so as to form the entire sole. Well, I am told this girl, (she is about twelve) has had her feet unbound, the astragalus and the cuneiform bones have descended so as to separate the os calcis and first metatarsus each towards its own place and repair in part the broken arch, while the girl goes hither and thither nimbly. There was great difficulty in moving the first week after unbinding, but subsequently the power of motion came with rapidity; only a swelling of the foot and ankle remain, which is the characteristic of all these cases.

THE POSSESSION OF MACAO BY THE PORTUGUESE.

NOTE 3.—Many things have been written upon the right by which Portuguese hold Macao, and yet nothing definite has transpired. I may venture to give a little hint upon this point.

From Dungstedt's Historical Sketch I notice that even the Portuguese themselves can not well prove as to the lawful possession of Macao now held by them, judging from the Ministerial Memorandum which was drawn long ago. I notice what they said, that Macao was held by "the success of the chivalrous arms of Portugal." In the Asia Portuguesa written by Manoel de Parie e Souza, they alleged, that they obtained permission to inhabit Macao, because they had cleared the Island of pirates. For this Macao was granted to them in perpetuity. But as no authentic proof could be produced, I could only say, that the cession rested merely upon presumption. For instance, if I am asked by what right the English have to govern the island of Hongkong, I could readily reply, that the treaty of Nankin concluded in 1842, and subsequently confirmed by the treaty signed at Tientsin in 1858 was the authority upon which I based the assertion of my statement. It was a well known fact, that in the times of the Ming Emperor, and even after the Manchu conquest, there were Mandarins appointed to reside at Macao, and this only ceased in 1849 by force of arms consequent upon the assassination of the Portuguese governor (Amaral).

The conclusion, I arrived at, was that the Portuguese were allowed to live in Macao on their paying a ground rent of 500 taels annually to Lin Fu 林富 who was the mover in this matter; and consequently upon his representation, that the (Ming) Empe-

ror Lung Khing 隆慶 who reigned from A. D. 1567 to 1572, sanctioned and granted their request; such was the agreement originally made between the Chinese and the Portuguese regarding Macao. I cannot say, if the present dynasty ever confirmed it.

On reading, sometime ago, the address of the Portuguese living in Shanghai to their Minister, on his return from entering into treaty with China, I noticed what they stated, that "Macao was unquestionably Portuguese property." If such was the case, I would like to see that a substantial proof can be brought forward to establish the claim.

Being not a politician I have no desire to discuss politics, and shall be content, if the truth of the story can be reached. I trust through the medium of the RECORDER I may meet with a full explanation upon the subject, that will put all doubt to rest.

G. MINCHIN.

Foochow, 6th May, 1870.

SMALL FEET.

NOTE 4.—It is not my purpose nor is it necessary to occupy much space in discussing this question. A reiteration of the *facts* may be a sufficient answer to those who in the absence of argument have recourse to ridicule. It is a *fact* that binding the feet of girls is cruel.

It is a *fact* that it makes them cripples for life.

It is a *fact* that it takes away much of the enjoyment of life.

It is a *fact* that it violates the law of love, which our blessed Savior tells us is the fulfilling of the law.

It is a *fact* that all the suffering and deformity is inflicted on the child by its mother—in whose heart *should* dwell the purest, tenderest love for her daughter.

It is a *fact* that the heathen *know* and *confess* it to be wrong.

Nevertheless "it is not a question of virtue," says Diogenes, and is no more morally wrong than "to stand on one's head." Verily the Gospel "is to the Greeks, foolishness," and Diogenes is not the only one of that nationality among your contributors. Sabbath breaking is not wrong, and must not exclude people from the Church, but those of us who try to keep the Sabbath holy are advised "to consider whether we are not thereby dishonoring the Gospel."

Marriage *may* possibly be right, but polygamy is sanctioned by divine Authority, and therefore we are not to interfere with it among a patriarchal people.

Abstinence from intoxicating drinks *may* perhaps be without any heinous criminality (in feeble minded people), but the drinking customs of society are scriptural and to be encouraged! (Only 70,000 arrests in one year

in the city of New York for intoxication and disorderly conduct. N. Y. Times Jan. 22nd).

On another occasion I propose to explain why it is that drunkenness does not prevail among the heathen, as it does in Christian nations; and also to show that the introduction of Western science and civilization into China will bring them intemperance and all its horrors.

CANTON.

J. G. KERR.

TEA. No. 1.

NOTE 5.—I believe that it is now generally allowed, among scientific men, that there is but one *species* of the Tea plant; the three or four sorts enumerated, being merely *varieties* of one species: varieties arising from the differences of soil and climate where they are found. If this be so, we shall probably have to add to the number of these varieties, as our acquaintance with eastern countries, becomes more accurate and enlarged. For I doubt not that the Tea plant will be found far more extensively distributed than has formerly been stated. From all that I can learn, I believe it is a native, not only of Japan, China, and Assam; but also of all the mountainous country, forming the northern part of Birmah, Siam, Cochinchina, &c.,

The varieties of Tea at present enumerated are: (1) *Thea bohea*, found in the provinces of Kwang-tung, Keang-si, Fuh-kien, Hu-nan, and Hu-pek; (2) *Thea viridis*, found in Chih-kiang, Ngan-hwui, and Keang-su; (3) *Thea latifolia*, with which I am unacquainted, but which is mentioned in Paxton's excellent botanical dictionary, as a native of China, and as having been taken to England in 1825; (4) *Thea striata*, the Tea plant of Assam. I am not sure whether the Tea plant of Japan was identified with the second of those, or whether it constitutes a distinct variety; and I have seen no account of the Corosan plant.

The Tea plant is cultivated on the sloping sides of hills: in Fuhkien at an elevation of from 1500 feet upwards; but further north in the province of Cheh-kiang, I have seen it growing down to the very foot of the hills, and within twenty or thirty yards of Rice ground, not raised more than a very few feet above high water mark. The soil on which it grows is therefore well drained, but the plant, though a hardy evergreen, could not possibly bear the continual deprivation of leaf which it undergoes, except in a climate where moisture is very abundant, as it is, in China, during the spring months, when the leaf is picked so constantly.

It is probable, that the superior strength of Assam Teas, is due to the great amount of moisture, and the consequent more vigorous growth of the plant, in that country.

No manure of any kind, is used in the cultivation in Fuh-kien, but the plant is kept free from weeds and the hoeing by which this is accomplished, stirs up the earth round its

roots. In the more northern provinces, straw is spread round the roots, during the severity of winter.

The appearance of a Tea plantation is remarkably picturesque. The natural scenery is usually far from uninteresting, and in spring, the contrast exhibited by the bright verdure of the young rice, grown in terraces artificially formed in the valley of a stream, with the hill sides, either planted out with the Tea bushes at regular intervals, or left in all the wildness of the uncleared jungle, forms a view for the admirer of nature, hardly to be surpassed in any part of the world. Those who have been only to Mi Tao and Ho Hau will I am sure acknowledge the faithfulness of the description.

The Tea districts that I have visited in Cheh-kiang, did not strike me so much, although in the spring, they would doubtless appear to more advantage. But the hills are lower and the forest is principally composed of pines or firs.

My note would be too long, were I to enter on the subject of the manufacture of Tea, which is my principal object in sending my thoughts to the RECORDER; but this perhaps will be taken as an introduction to the subject, and I hope at a future time, to continue with a few remarks, in correction of what has been formerly said, and constantly believed in, on the high authority of such able writers as Ball, Fortune, &c.

A. W. G. R.

QUERIES.

1. X. Y. Z. would be interested in a statement of the peculiar opinions of the Great Interpreter and Commentator on the works of Confucius and Mencius, viz: Chu-fu-tze, with an estimate of his influence over his countrymen, an analysis of his character, and a rehearsal of the principal incidents of his life. Will some one supply what is wanted?

2. Will any of the contributors to the Chinese Recorder, state what is the idea attached to the character 却 commonly rendered KALPA, and give illustrations of its use?

S. A. H.

3. What is the influence over the Chinese mind and nation of the writings of Mencius, compared with the influences of the writings of Confucius?

F. C.

4. How many festivals are there observed in China which may be considered NATIONAL, in the sense of every where prevalent? And what is their origin and method of observance?

F. C.

5. A Lady would be gratified to have an account given in the Recorder, of the distinguished women of China, in ancient times, especially of those noted for their literary attainments.

6. A constant Reader would be glad to have some one contribute notes on Chinese wit, giving specimens.

7. I have often noticed the characters for water and for fire, written on square pieces of paper, and pasted on the outside of Chinese houses, wrong end downwards (thus 水 and 火.) What is the meaning of this custom? Is it superstitious? What was its origin? Are there any other characters used in an analogous way?

Observer.

CORRESPONDENCE.

COMPRESSION OF THE FEET.

To the Editor of the Chinese Recorder:—

A few words more in reference to foot-compression, and if some of the ideas here presented are very similar to those of a Southern contributor he will kindly bear in mind that they were mostly committed to paper previous to the appearance of his article in the RECORDER.

One of your correspondents at the North virtually admits that binding the feet is an evil, in which, of course, human beings are the sole agents, but an evil which he affirms is not morally wrong. Now every act which has any moral character at all is either *right* or *wrong*. There *can* be no middle ground. Binding the feet is an act having moral character, *not wrong*, and so *right*. Therefore it is right for Chinese females to follow a practice which causes an untold amount of suffering, mutilates the bodies God has given them, and incapacitates them in measure for the duties he enjoins upon them—dire conclusions, but legitimately drawn from premises he has laid down, or must admit.

Your correspondent looks forward to "humanizing agencies" for the correction of the evil. We suppose such agencies are needed only where practices are uncouth, or if you please, inhuman; if necessary in reference to foot-compression (which only needs extension to paralyze the whole system) then we should infer such compression, to say the least, exceedingly doubtful as to moral character.

In our opinion the practice is not *doubtfully* moral, but morally *wrong*, and we suppose doing right should not depend on fashion, or the Emperor's edict, but that people should follow the dictates of good common sense, and the teachings of the Bible, which, it might be observed, have proved two of the most humanizing agencies ever tried in our fallen world.

We also suppose Christianity can stand on its own merits, and needs no cloak thrown over its requirements. Let its demands be proclaimed far and wide in all their uncompromising antagonism to the sinful maxims

and practices of the world, it will only make the church the purer, and her progress the surer and safer. Christianity says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now God himself fashioned the foot, and adapted it faultlessly to the object for which it was designed, and we think it can scarcely be called a reasonable service when we offer that foot back to him all deformed, and perverted from its original use. A small foot is one of the most loathsome objects one need look upon, and it was but recently the writer heard both a gentleman and lady remark that a sensation of faintness was produced by their first sight of one of these "golden lilies." We are forcibly reminded of those offerings which God refused to accept, the blind, the halt, the lame. We do not say that small-footed women can do no good here, nor that they will not get to heaven hereafter, but we *do* question whether, after reaching that blessed place, they might not occupy a higher position if in this world they had conscientiously employed *all* their powers and faculties in God's service. Let Christians do their duty and God will take care of results. And if some among the higher classes are offended because of the sacrifices demanded, it may be well to remember that even when Jesus himself taught the people some went back and walked no more with him; and again, that the question was asked "Have any of the rulers believed on him?"

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The practicability of unbinding the feet even after a period of close compression can hardly we think, admit of a question. We judge from observation. Just recently a case of this kind has come under our notice in the school mentioned in the March (1869) number of the RECORDER. A girl some eleven or twelve years of age whose feet had been most satisfactorily deformed, and so long and tightly bound that they were said to be *dead*, has within the past two months entirely dispensed with bandages, is wearing large shoes, and, so far from being unable to walk, is even quite agile in running. Whether in her case the foot will ever fully regain its natural size and beauty we should regard as doubtful, but it will at least be more serviceable.

We do not apprehend serious difficulty on the score of large feet in marrying girls from this school to native Christians. The danger for the present seems to be that the supply will not equal the demand.

In closing we venture to suggest that unbinding the feet (among other things) is *indispensable* to the proper social elevation of Chinese women.

F.

LETTER FROM TUNG-CHOW.

To the Editor of the Chinese Recorder:—

Mrs. Holmes has returned from the United States, purchased a house in a good place for laboring among the native women, and as soon as the repairs are completed she intends to open a girl's boarding school.

We all have boarding schools, and several of us are doing something in the way of preparing text books for them.

The Mandarin Grammar published by me last fall, seems to supply a long felt want, and is doing good service in all our schools here as well as at some other ports. I send you a few specimen copies. Mr. Mateer is preparing a Mandarin Arithmetic and when finished, it will also fill another long felt want. Mrs. C. is using it (in manuscript form) in her school and finds it simple, easily understood, as well as thorough.

Mrs Mateer is getting up a Tune Book, shaped notes, with explanations in Mandarin.

The people in the region of Ping-too, some 40 li west of this, are showing deep interest in the gospel, but those of this region remain still unmoved. The literary examinations are now going on.

Yours truly,

T. P. CRAWFORD.

Tungchow, April 25th, 1870.

LETTER FROM HANKOW.

To the Editor of the Chinese Recorder:—

In the month of September of 1866, I had the pleasure of sending to your journal one of the first formal "Queries" which appeared in its pages. Some year and more after, a very interesting series of papers on the "Chinese Art of Healing" by Magic, Charms &c., was commenced by Dr. Dudgeon of Peking. It is just possible that my original "Note and Query" of 1868 had suggested these researches, just as there is some acquaintance with an insertion of mine in the Hongkong "Notes and Queries" of June, 1869, on the subject of gymnastics manifested in the earliest of these papers. I may just say that this communication of mine appeared, not in the August, but in the October number of 1868.

At the time of sending it I was almost persuaded not to do so, as there was already a periodical specially devoted to this department.

Sad to say, this excellent publication has disappeared, up to the date of this letter.

I very much commend you, Mr. Editor, in having decided to open a special department for "Notes and Queries," and I hope to see

many contributions from competent writers, abounding as they do in the ports and stations of China.

I hope that Dr. Dudgeon, who has lately devoted so much time to the explosion of the numerous errors which would seem to have characterized my brief contributions to Chinese journals, will more worthily employ his varied ability and research upon the many virgin subjects which await him in such a field.

With reference to Chinese Materia Medica I must decline the sort of complimentary monopoly which Dr. Dudgeon would seem to award me, in return for the trenchant criticism visited upon almost every recent statement of mine, on this or any other subject. In fact, I am strongly disposed to hand over my manuscripts on this subject of Chinese drugs to Dr. Dudgeon, that he may correct and complete the work, so imperfectly commenced. As to the last onslaught on a brief note of mine on Russian policy &c., I would just say that if Dr. Dudgeon has still the June (1869) number of the *Recorder* by him, he will see that I made no such statement as the "common descent" of Russia "from the old Tungusic stock." I spoke of "the common descent of the tribes of Siberia, Manchuria &c., from the old Tungusic stock." This is correct I believe. I must beg most distinctly to say that nothing offensive was meant towards the numerous readers and subscribers of the *Recorder*, amongst Russian circles. Let me ask Dr. Dudgeon what have been the benefits which have accrued to the causes of religion and philology, by the residence of learned and pious Russians for nearly two hundred years in Peking? Does Dr. Dudgeon know what has been the treatment of the Bible Society by "Our Lord the Czar" for many years?

What facilities have been afforded by the Russian government towards the continuance of the London Mission among the Buriats of Siberia, for whom a whole version of the Mongolian scriptures, prepared by Messrs. Stallybrass and Swann in 1846, has been waiting?

Can Dr. Dudgeon explain why it is that, whilst the works of John Stuart Mill have long found favour in Russia, the volume of his writings "On Liberty," and "On Utilitarianism," were never allowed to circulate in Russia until last year?

Other "Queries" I will reserve, merely observing that I do not wish to be made the subject of so many diversions in favour of filling the pages of our excellent *Recorder*.

Yours &c.

F. PORTER SMITH.

Hankow, April 21st 1870.

THE MISSIONARY PROBLEM.

To the Editor of the Chinese Recorder:—

I have read Mr. Turner's pamphlet (*The Missionary Problem*), written in reply to an article of Rev. Edward White's, entitled "*Missionary Theology*," and was greatly interested in its perusal. In regard to many ideas and suggestions contained therein, my views perfectly coincide with those of the author. It is quite true that foreign missionaries, in visiting their native lands, are expected and desired to present to the public only such aspects of the mission work as are hopeful and encouraging. I consider this as prejudicial to the cause;—the people at home ought to know just what the discouragements of the missionary are, against what obstacles he has to contend, and exactly how greatly he stands in need of their sympathy and prayers. Success does not continually attend the labors of pastors and other Christian workers at home—why should it always be demanded in heathen lands, where the causes for failure are so many times more numerous?

I hardly know exactly in what sense Mr. T. intends to have his use of the word "failure" understood. Some think he believes the work of missions in China a failure, others think he does not believe it a failure, and some understand his use of the word to be in an ironical sense. I cannot believe that the mission work in China has been in no wise a success. Does the husbandman who has spent many days of persevering labor in preparing his soil for the seed—has allowed sunshine and shower to do their appropriate work thereon, and has carefully watched and tended the up-springing shoot, does he consider his exertions altogether a failure because the ripe sheaves do not appear at once, or the grain is not ready for harvesting immediately? Must all the preparatory work of translating and printing books, and making known the truths of the Gospel be considered as a downright failure because the results have not been as great as enthusiastic people at home anticipated? Because a few souls only have as yet been saved,

is that proof positive that the leaven of truth is not gradually permeating the mass of the people, and invisibly doing a mighty work?

Was our Saviour's work on earth a failure because when he ascended to the Father, only a feeble band of timid fishermen remained as its visible results?

The Master's command is "Go and preach." His servants are to obey, and, as sure as there is a God in Heaven, sooner or later, success will come.

In the missionary's creed there should be no such word as fail—let him not look backward but forward—let him expect great results from his labors, and strive for them. One day, no doubt, he will behold a harvest therefrom greater than he has dreamed of.

But while commending very much of what Mr. Turner says in his pamphlet, I can subscribe to no such system of theology as he teaches, and I am confident that the large majority of missionaries in China are of my opinion. We hold with Edwards and Whitfield, against Mr. T. and the Chinese, that the dogma of Original Sin is true, and also that it is taught in the Scriptures; we believe that human nature is not originally good—that it is "innately and wholly bad." We believe also, "ghastly and horrible" as Mr. T. regards it to be, that the unrepenting wicked "shall go away into everlasting punishment." It is no obsolete doctrine. It is Bible truth, and must stand. We are confident also, and rejoice in our confidence, that, obnoxious as this doctrine may be to the Chinese, many an "unflinching adherent" of it, among missionary laborers in China, boldly and unhesitatingly proclaims it from Sabbath to Sabbath.

The glorious truth of the immortality of the soul, is this improved theology to set that aside also? Must we believe that it is nought but "a metaphysical speculation?" Heaven forbid, I cannot believe it; I will not. How could Heaven's bliss be any longer blissful, were the thought constantly to haunt us there, that its duration was limited—that the day was coming, we knew not when, that, from such a height of glory and blessedness, our souls were to be

plunged into utter amihilation—into a condition only less horrible than hell itself? If Mr. Turner's theology is the improved theology which is to be promulgated in China, by the hundreds of additional missionaries which are demanded here, then shall we look to see failure written every where, at least in all places where such erroneous doctrine is taught. The improved theology must be Biblical, or it will never evangelize China.

I would be glad to know that Mr. Turner's pamphlet was widely circulated among the enemies of the missionary work in China, as well as among its friends—and especially among the patrons and directors of Missionary Societies in England and America. It is calculated to excite profitable thought and discussion on the Missionary Problem, in its relation to China particularly and to all heathen lands generally.

HO BARLOS.

Foochow.

EDITORIAL ITEMS.

PUBLICATIONS RECEIVED.

Hongkong Auxiliary Association of the British and Foreign Bible Society: Second Annual Report 1869.

Eighth Annual Report of the Peking Hospital, in connection with the London Missionary Society, for the year 1869.

Report of the Medical Missionary Society in China, for the year 1869, containing minutes of its 31st annual meeting, at Canton, in January 1870, and notices of its Hospital at Canton, under the care of J. G. Kerr, M. D., who has been occasionally assisted by Dr. Wong;—its Dispensaries at Wuchau, and Shiu-hing, under the care of Rev. R. H. Graves, M. D.; its Dispensary at Shek-lung, under the care of Rev. A. Krolczyk; its Dispensary at Fu-man, under the care of Rev. E. Faber; and its Dispensary at Tung-kun, under the care of Rev. J. Nacken, all relating to the year 1869.

Occasional Record of the National Bible Society of Scotland, for March 1870, containing an able and practical Address made by the Rev. Alex. Wil-

liamson, late of Chefoo, at the Anniversary Meeting of the Society in Jan. last.

The Report of the Medical Missionary Hospital at Swatow, in connection with the English Presbyterian Missionary Society, under the care of William Gauld A. M., M. D., E. M. for 1868-1869.

The Missionary Problem: A REPLY to "Missionary Theology," an Article by Rev. Edward White published in the "Rainbow" of July 1st, 1869. By Rev. F. S. Turner, missionary of the London Missionary Society.

We acknowledge a copy of each of the above papers, and would like to make lengthy extracts from each, but the amount of original matter on hand forbids it at present.

We are glad to notice in the Report by Dr. Kerr, that a Work on Chemistry has been translated, and is nearly ready for the press. By a private note, we learn that Dr. K. has sent to New York for plates, from which to strike off Illustrations, to insert in the book. It is to be hoped that they will be obtained and the work put to press at an early day.

—The MIAU TSI TRIBES, being the 1st and 2d. of a short series of articles on that subject by Rev. J. Edkins, the GOSPEL PREACHED TO THE POOR, by Per Far, the ENTRANCE INTO THE YIU COUNTRY, by Rev. A. Krolczyk, the DRINKING HABITS OF THE CHINESE, by J. G. Kerr M. D., TA TSIN KUO, by E. Bretschneider M. D., the 3rd chap. of Chinese Arts of Healing, viz. MEDICAL DIVINITIES, and DIVINITIES IN MEDICAL TEMPLES, (illustrated) by J. Dudgeon, M. D., in 2 or 3 parts, PAGAN IDOLATRY and REVELATION, by L. N. W., the HORNED CITRON, a Note, by F. Porter Smith, M. D. and a Note called DIVISIONS OF THE EMPIRE, by a gentleman living at Foochow, have been received. Also an article on the Lord's Day by a gentleman at Canton, which will appear if he will allow his name or initials to be published with it.

—Lists of subscribers for 3rd Vol. have been received from Tung-chow, Hankow, Chin-kiang, Ningpo, Swatow, Tai-wan or Takao, Canton, Amoy, Chefoo and Bankok, with partial lists from Hongkong and Shanghai.

MISSIONARY INTELLIGENCE

TIENTSIN.—We learn that Rev. C. A. Stanley baptised 3 Chinese, at this port, on the 17th of April, and that there were several interesting cases of inquirers. Not long previously he baptised a young man, who was, for part of the years 1867-68, a member of the Boarding School of the Mission of the American Board, there.

NINGPO.—Rev. J. K. Goddard communicates the following particulars:—

“Rev. G. E. Moule and family, of the Church Mission, and Rev. Conrad Bäschlin and Mrs. Bäschlin, of the English Baptist Mission, arrived February 19th. Mr. Moule, after a few weeks, removed to Hang-chow, his former field of labor, to which he returns after a temporary respite at home.

“March 31st, Rev. Robert Palmer and Mrs. Palmer, of the Church Mission, arrived, and were followed, April 5th, by Rev. H. Burnside and Mrs. Burnside, of the same Mission. Mr. Burnside left on the 19th for Japan, to be connected with the mission established there.”

Rev. A. Elwin and Mrs. Elwin of the Church Mission, arrived at Ningpo May 3rd.

FOOCHOW.—Rev. Messrs. C. C. Baldwin and S. F. Woodin recently made an excursion to the small *hien* city of *Yung-fuh*, about 35 miles S. W. of Foochow, on the South branch of the Min. They administered the Communion to the church there, examined four candidates for baptism, received two of them to the church, and assisted in some interesting cases of discipline. There are some twenty-five church-members there, only two of whom are females. There are several open inquirers, and a number of others who are interested in the truth, believe idolatry to be false, and pray to the true God, yet have not the moral courage to face the ridicule of their neighbors by coming openly to the chapel. The father of one of the converts, reads the Bible when his son is not present, but puts it aside when his son comes in. he

prays, but has not dared yet to enter the chapel. The converts and inquirers have been hooted at and insulted for coming to the Sabbath meetings, and this has been, and is now, a great trial to them, especially to the female inquirers, some of whom have been deterred by it from coming. The converts are from 5 or 6 villages and hamlets, besides the City and suburbs. Nine adults have been received to this church since April 1st, 1869. The heaven is working there on every side, and with the Lord's blessing, there will be a great increase. The place was first visited by a missionary in 1862; regular preaching began about January 1864. Two other Chapels were opened last year in this *hien* district, the farthest one being at *Sing'kau*, 35 miles beyond *Yung-fuh* City, and over 70 miles from Foochow. One convert has been received to the church at that out-station. Two of the converts at the *hien* city had recently begun a course of Boodhist vegetarianism, in the hope of attaining the Western Heaven, when their attention was drawn toward Christianity, and they were led to enter the true way.

CANTON.—Rev. H. V. Noyes in a letter dated May, 6th states: Rev. J. C. Nevin of the United Presbyterian Mission, with his family, embarked for the United States on the 12th of April. Rev. James Anderson of the London Mission and his wife will leave on the 12th of May. Their return home is made necessary by the poor state of Mr. Anderson's health.

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Anything offered for publication as Articles, Notes, Queries, and Replies, &c., may be sent direct to the Editor of the CHINESE RECORDER, Foochow.

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AND

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Editor, Rev. Justus Doellittle.

FOOCHOW WEATHER-TABLE FOR MAY, 1870.*

BY T. B. C.

Mean Temperature,	69°3'
" Daily Range,	8°9'
" Humidity at 9 A. M.	79'
" Daily Range of Barometer,	.055 ins.
" 9 A. M. Reading of do.	29.883 "
" Daily Rain Fall,	.819 "
" Quantity of Wind,	108 miles.

Thermometer.				Barometer.		SKY.	Rain.		Wind.	
Max.	Min.	Wet Bulb.	Dry Bulb.	9 A. M.	3 P. M.		No. of Inches.	Height in ft. River.	No. of Miles.	Direction by Clouds.
1	68	62	66	64	60	30.029	29.963	O.	..	70 n. e.
2	77	67	62	67	73	29.894	.827	B. P.	.06	3 125 w.
3	77	68	67	69	67	.829	.733	O. P.	.20	3 159 s.w.
4	71	60	61	65	78	30.071	30.071	O.M.P.D.	.06	2 148 n. e.
5	75	64	57	64	61	.026	29.879	C. M.	..	7 90 w.
6	73	65	57	70	85	29.927	.897	O.M.P.	.21	6 100 "
7	74	65	65	67	88	.992	.926	C.P.D.	..	6 105 "
8	73	68	64	70	72	.956	.919	O.P.D.	.01	6 100 n. e.
9	76	66	68	71	78	.891	.823	"	.09	5 145 "
10	73	63	67	69	88	.820	.805	O. P.	2.75	4 105 "
11	66	63	63	64	95	.935	.895	R.	1.22	6 85 e.
12	70	61	64	65	95	.946	.917	G.M.D.	.08	4 130 n. e.
13	76	65	61	69	58	.954	.895	C.	..	11 160 e.
14	78	65	59	72	45	.873	.819	"	..	11 129 "
15	83	65	63	69	68	.830	.859	"	..	3 90 w.
16	78	71	70	75	74	.817	.805	O. P.	.26	5 105 "
17	81	74	72	74	88	.858	.790	C.M.P.	.04	5 175 e.
18	79	62	69	74	74	.929	.876	O. P.	.62	5 175 e.
19	71	66	62	66	76	.881	.835	O.M.P.D.	.08	4 50 "
20	76	70	67	70	83	.832	.746	O. P.	.22	5 125 "
21	83	72	71	72	95	.752	.655	O.M.T.L.R.	.32	9 130 s.w.
22	78	74	75	77	90	.741	.701	O. R.	.24	9 92 "
23	91	72	73	78	87	.702	.624	C.T.L.R.	1.73	9 95 "
24	77	71	70	78	82	.828	.810	O. V.	.02	10 90 e.
25	77	68	67	73	73	.882	.867	C.	..	8 100 "
26	80	71	66	73	64	.907	.825	"	.02	7 115 "
27	86	78	71	75	82	.879	.795	"	.04	5 80 w.
28	83	79	76	78	89	.843	.805	C.T.R.	1.07	6 95 "
29	71	67	68	71	83	.924	.883	O. P.	.06	6 85 n. e.
30	69	65	65	68	81	.848	.839	G.R.M.	.56	6 35 w.
31	69	67	66	68	91	.781	.765	"	.60	7 15 "

* For explanations, see 1st page of June No.

TA-T'SIN-KUO 大秦國.

BY E. BRETSCHNEIDER. M. D.

Some time ago Mr. Phillips made his début as a geographical critic in Notes and Queries, with an article in which he seeks to prove that by the country of Possû is to be understood Sumatra and not Persia, as usually supposed. No one has taken the trouble to refute his paper. A few ironical remarks from the readers of Notes and Queries were the only reply. Now Mr. Phillips tries in a similar manner to solve a geographical problem in the RECORDER. His article upon "Tarsa" in the April No. concludes with the words:

"I would advance, that the Palaces described in the account of Ta-t'sin, as known to China in the Han Dynasty, apply to some large city of the plain, perhaps to Nineveh or even Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency."

Probably this time also, no one will think it worth while to refute his assertion. I take the liberty, therefore, of making a short reply to prevent European *savants* from forming an unfavourable opinion of the scientific culture of the readers of the RECORDER.

Mr. Philips shews by his statement that he has neither read the history of Nineveh and Babylon, which by the by every schoolboy knows, nor the article Ta-t'sin in Chinese history. It is well known that Babylon was destroyed before the time of Alexander the great, and

Nineveh much earlier in the year 604 B. C. Herodotus, who visited the place 200 years later, found only heaps of ruins. The Chinese, however, have known the country of Ta-t'sin, only since 80 A. D. I cannot here enter into a translation of the bulky articles in the later Han history (25-221 A. D.) and other dynastic histories on Ta-t'sin. It has already been the subject of frequent learned researches in Europe, and scholars agree in identifying Ta-t'sin with ancient Rome. I will merely adduce a few important points in proof.

In the history of the later Han 後漢書, Chap. 118, the article Ta-t'sin begins in the following manner:

“大秦或犁鞞 Li-kien is also called 海西國 Hai-si-kuo, because the country lies to the West beyond the sea.” I would ask Mr. Phillips how this passage is to be interpreted? What sea must be crossed in order to reach Nineveh from China? The Chinese Author says further: From 安息 An-si (the ancient country of the Parthians to the South of the Caspian Sea and stretching still further West) Ta-t'sin is reached by land, by travelling round the Northern shore of the sea. Here we have referred to, either the going round the Mediterranean through Asia minor, or round the Black Sea through the Caucasus. Further, there is mentioned a long bridge of 100 li, across which the Northern side can be reached. This is probably a distorted view of the Bosphorus. The mention of an Embassy of the Ruler of Ta-t'sin, by name 安敦 An-tun, which in the year 166 A. D. came to China, by sea, by way of 日南 ji-nan (Tunkin), is too well known a fact to require that I should speak further concerning it. It has up to this

time never occurred to any scholar to consider An-tun other than the Roman Emperor Antoninus philosophus (Marcus Aurelius) 160-180 A. D.

Mr. Phillips says further:

“The theory advanced by the writer of an article in the Chinese Repository that the description of its Palaces is applicable to Rome will be found untenable.” In the Chinese text it is said: the Residence of Ta-t'sin is surrounded by a stone wall, 100 li in circuit. The Ruler has five magnificent palaces in the city. The columns of the palaces are of 水精 Shui-ting (Rock crystal). The writer in the Chinese Repository, quoted by Mr. Phillips, says, that the walls are of a vitreous matter. A more minute description of the palaces in Rome is found neither in the history of the Han, nor in the Chinese Repository. It is clear that the columns of rock crystal are a Chinese exaggeration. Does Mr. Phillips believe that there were columns of rock crystal in the palaces of Babylon and Nineveh? I ask why this short description does not agree with the palaces of Rome? Has Mr. Phillips never read of the seven hills of Rome upon which picturesque ruins of the Imperial palaces are still to be seen?

In the History of the Northern Dynasties, 北史 Pei-shi, Chap. 97. Ta-t'sin is also called 安都 An-tu. We do not require to consider this as an error, for we find very frequently that the Chinese use the name of the ruler to designate the whole country. It is further said in Pei-shi: Ta-t'sin lies between two seas: The sea in one place runs into the mainland forming a bay like the 李海 Po-hai (Gulf of Chili). Ta-t'sin (the Residence) lies to the East of this bay. Does not this description (in the fourth or

fifth century) agree completely with Italy?

Mr. Phillips says finally: "Ta-t'sin is usually translated by Syria or Palestine." Such an idea never entered into the minds of European savants. Mr. Wylie in his translation of the Nestorian tablet of Sing-an-fu assumes Ta-t'sin, which occurs in that inscription, to be Syria. He is quite right. But his assumption does not exclude the fact that the Roman Empire was called Ta-t'sin by the Chinese. Syria at that time formed part of the Roman Empire and here the part may be taken for the whole. To assert that by Ta-t'sin, Syria is to be understood, would be as great a mistake as to say that England lies on the banks of the Ganges.

I close this short reply with one advice to Mr. Phillips, as a basis for his future historical and geographical studies, that he should purchase a handbook of universal history.

There is at present a remarkable reforming spirit pervading the minds of our European literati in China; one denies the Newtonian laws and seeks to change the figure of the earth, while another wishes to overthrow universal history.

PEKING, 4th May, 1870.

TEN YEARS OF MISSIONARY LIFE IN AMOY.

(Concluded.)

BY THE REV. W. S. SWANSON.

The object of this paper is not to give detailed history of mission work in Amoy subsequently to the year 1860, though that would furnish a very interesting chapter of modern Church History. Our next step will be to state the present aspect of matters here, and thence will appear the real advance made.

One coming to Amoy in 1870 would, on careful inquiry, find the whole aspect of things very considerably changed. The same three missionary bodies would be found at

work, and a very considerable sprinkling of the same men as were to be seen here in 1860. But in the meantime he would discover that most material advance, and advance exceedingly visible to any one caring or wishing to see it, had been made in every part of the field, and in every department of the work. In the city itself there are now four large congregations, two of them with native pastors already ordained and *entirely supported by native contributions*, and the other two with pastors-elect. In the Eastern Suburbs of Amoy there is also a small congregation. Besides these, in the landward part of the island, there are two congregations, united under one session. The old congregations have advanced in numbers, and have risen, some of them to be entirely self-supporting, and these others have been added.

Passing over to the mainland, the progress is still more marked. You can hardly go anywhere, north, south, east, or west, without falling in with Christian Churches. To the North-east the work has spread on most rapidly. The first foot-hold in this region was got at Anhai, a town of considerable importance about 40 miles distant from Amoy, and 20 miles from the large Fu-city of Chin-chew. But Chin-chew itself has now got a chapel and a nucleus of Christians has been gathered there. And beyond Chin-chew the work has spread for more than 20 miles. In these quarters there are now nine stations; and the work is already, almost touching that of the Fuh-chau missions. It has reached a point more than 70 miles from Amoy, and not a single one of the stations along this line existed ten years ago. In fact one can now travel from Amoy to Fuh-chau by land, resting each night by the way at a mission station.

Following down the country you come to the stations directly north from Amoy and in the Tong-an district—and here there are at present nine stations—not one of which had been opened, ten years ago. To the west there are six stations, two of which are in the Fu-city of Chang-chew, and one, nearly 70 miles distant from Amoy. To the South and South-west there are now eleven stations, some of which are over 60 miles distant from Amoy. The work then has almost thus surrounded the centre, and the radius of the circle thus formed is very nearly 70 miles. From a point then 70 miles to the north-east of Amoy, one might commence, and following down the country, and at about that distance from Amoy, he would pass through a chain of missionary stations, and ere he had got to the last on the Southern side within two days' journey of the nearest Swatow station, he would have travelled over 140 miles. When I look back to the state of

matters in 1860, and when I remember how most remarkably this work has gone on advancing—when I think that now we are quietly settled down, and at work in places which ten years ago we could hardly dare approach, I cannot but thank God and take courage. The whole region around us is being occupied by our outposts: we have still an immense work before us; indeed the mass seems to grow in bulk as we make our indentations on its surface; but we are at it now, and our first steps are just so many vantage places for the future. I must now complete the circle round Amoy by adding the work in the South-east, I mean the work in the island of Formosa, for it too is an offshoot from Amoy. In the meantime, the membership of the church (exclusive of Formosa) has increased to over 1300 adults in full communion, and were I to extend my range somewhat and add adherents and candidates this number might have to be at least tripled.

Hitherto we have been dealing principally with the extension of the work and that on two sides, its spread over the country, and the actual numbers brought into the church. But here a question comes; it is sure to be asked; and an honest straight forward answer should be given to it. What stuff are these church-members made of? What evidence have you of the stability and vitality of the work? A complete answer to such questions can only be given by a whole history of the work in its details. Within my present limits that is impossible—but there are some general facts that may be stated, sufficient I think, to satisfy every candid and honest questioner. The church is making progress in self-support. The native contributions are more than keeping pace with the extension of our operations. Last year more than \$1,700 were contributed by the Chinese for the support of ordinances and for direct missionary work, and this year the contributions from the same source will be considerably increased. But besides, every step we have made in advance has been made at some cost, and although persecution has raged, the members have stood firm. They have been driven from house and home in some instances, their property has been robbed and plundered in many others, their chapels have been attacked and pillaged again and again, and yet they have stood firm. And besides all this, there is that silent, bitter form of opposition which every missionary knows full well, and which is all the more bitter because it does not come so much to the surface. The Christian convert becomes the despised among his own people. He is looked on as a man who has sold all the honour and glory of his

Celestial origin, and become one with the hated foreigner. The cruel unrelenting animosity of the literati, the secret and even sometimes only half-concealed enmity of the native authorities, and the constant, unceasing sneer of nearest and dearest, are parts of the inheritance that comes to him as a Christian. In the face of all, they have not only stood—but their numbers have gone on increasing. Have I the same evidence of all who call themselves Christian? We have had defections here; and our church discipline has been sharp and speedy—but I am convinced we have not had more than there are in churches at home.

In regard to the matter of church organization, to my mind one of the most important parts of our work, rapid progress has been made. The Reformed church and the English Presbyterian church have been working here as one ecclesiastical organization. The superintendence of stations and agents is distinct—but the Presbyterian Church in Amoy is *one*. Already a classis or Presbytery has been formed—and at the present time its native members are two native Pastors, and eight representative elders from fully organized churches.

There is still one fact more, a fact which I should have considered it unnecessary to mention, were it not on account of some things that have recently been published. All those Christians keep sacred the Lord's day, and abstain from all work during the whole of that day. We have the very best reasons not merely for believing, but for knowing this.

There are other departments of this work to which I might have referred—such as schools, institutions for training pastors and evangelists, and special efforts for the benefit of the female members of the church. But this paper has already exceeded the limits I had set for it—and these topics must in the meantime simply be mentioned.

My sketch of ten years of missionary life here is now closed. Throughout it I have given facts—to others I leave the drawing of inferences. Have these ten years been years of fruitless toil and profitless labour? We have always believed that the glorious gospel of the grace of God, was the power of God and the wisdom of God, and in some measure we have seen it to be so here. For the past, we, with this growing native church, thank God; and for the future, they and we remembering all the way He has led us, take courage; and believe that what we have seen already is but the harbinger of greater and richer blessings yet to come.

THE MIAU TSI TRIBES: THEIR HISTORY.

First Paper.

BY REV. J. EDKINS.

A few years ago in Peking I knew a native scholar, of Kiang-su province, who was skilled in drawing and seal cutting. He had lived in the province of Kwei-cheu among the Miau-tsi and the nature of his occupation there, had led to his learning something of the language. His patron, the magistrate of Hing-yi-fu, a prefecture through which are scattered several tribes of the Miau-tsi, was engaged in the preparation of a new edition of the *Hing-yi fu chi*, a work upon the local history and topography of the city and country over which he presided. He employed my acquaintance in compiling a vocabulary of the language of the aborigines to insert in the work. From this I made extracts and now give at the close of this paper, a selection from them with notes on the customs and history of these tribes collected from the book mentioned and from other sources.

In this history of the prefecture of Hing-yi there are mentioned seven tribes of the Miau-tsi, widely spread throughout the province and all of them, as the Chinese say, "tame." That is they have learned agriculture and pay taxes. They none of them shave their heads, an indication that their subjugation by the Manchus has never been very thorough. But there is another possible reason. The emperor, K'ien-lung, was an enlightened prince. His government was firmly established. His father and grandfather (Yung-cheng and Kang-hi) had left the empire in a state of high prosperity. There was not the same reason to enforce on newly conquered peoples the badge of servitude which had been required in the days of Shun-chi. In the early times of the dynasty this severity seemed necessary as a rebuke to the obstinacy of the Chinese in the struggle for their independence. But when the time came for China under its Nanchu Sovereigns to achieve for-

eign conquests, it was thought better to exercise leniency, and so the Turks, Tibetans, Nepaulese and Miau-tsze were not called on to alter their costumes.

In the Chen dynasty, the Nan-man or southern barbarians, were spread over the south of China. Suien-wang, one of the emperors, about B. C. 800, ordered an expedition against them under Fang-shuh who proceeded to the present Ch'ang-sha and Chang-te fu in Hu-nan with three thousand war chariots. The commentators on this expedition as described in the *Book of Poetry*, say that the complement of mailed warriors to a chariot was three and that the number of fully equipped fighting men would therefore be good. With half equipped soldiers, and followers of all sorts, the number would be swelled to 30,000 men. The account adds that they went to the war with the beating of drums and cymbals, and that the barbarians alarmed at the news of Chinese victories lately achieved over the Gam-wun, to the north, (the Tartars of that time) submitted without further resistance. By this event Fang-shuh acquired great renown.

About B. C. 200, the time of T'sin-shi-hwang, when the feudal system was subverted in China, and the present mode of government established, many cities were built in what are now the southern provinces, and the whole country was brought under real or nominal subjection.

The Miau-tsze should be looked upon as identical with the Nan man of ancient times. There are also indications tending to shew that the mountain tribes of Hai-nan and of the Cochin Chinese peninsula are the same in race as the Miau tribes.

The most widely spread national designation is Li. This name is that of the Hai-nan tribes, of some of the Kwei-cheu tribes, and is probably the same with the word Laos given to a part of the subjects of the Siamese kings, who are numerous and powerful enough to hold an equal place with the Siamese proper in the Chinese name of the country Siam-la (Suien-lo). This

identification does not rest on similarity in sound merely. In the Heu-han-sha it is stated that in the year A. D. 156 the chief of a tribe of Man-li situated beyond Cochin 九真 Kien-chin, came to China to announce the subjection of his people, who were designated by the emperor 歸漢里 Kwei-han-li. The chief is called Chang-yen.

These people formerly known to the Chinese historians as the 俚 Li or 里 Li and now as the 羅 Lo, must therefore probably be the same in race, and may be viewed as bearing one national designation with the Miao-tsz of China proper, to many of whose tribes, the name Li-lau, or Lo is familiarly applied, down to the present day.

In ethnology therefore the name Li should perhaps be adopted as a general name for the race. The Siamese, Birmese, Tibetans and Cochin Chinese are allied to the Chinese, as is known from their languages, which are monosyllabic and of tonic. As such they constitute a second monosyllabic family called by Logan the Himalaic family. The aborigines of the mountain districts in south China and the Cochin Chinese peninsula, and their fellow tribes-men who have learned agriculture and come down to live in the plains, may be called the Li or Lo family. Among them will be found the Karens, the Laos, the Li of Hainan, the aborigines of Formosa and the Miao-tsz. It is said of all the races (except the Malay) of the Birmese peninsula, that they have tones in their language, and many features in common. They are now divided into the east and west Himalaic family. The eastern comprizes the Cochin Chinese, Cambodians, Karens, Siamese and Laos. The western embraces Tibet and Burmah. Since a common vocabulary, a similar grammatical structure and the possession of tones characterize all these languages, it is likely that these features also belong to all the Chinese aboriginal dialects. As a matter of fact, with our present means of information, it is not

easy to furnish proof of this. But it is extremely probable.

For the determination of this question, intercourse with them is much to be desired.

Chinese authors have from the most ancient times regarded the race as Miao, and their opinion deserves careful consideration. They speak in the first instance of San Miao, the three kinds of Miao barbarians. Afterwards we read of the Nan-man, the southern Man, and of the 羅子 Lo-tsi. Both these races were subjugated by Ch'uwu-wang B. C. 741. Can we be wrong in identifying the word Man which was, under the Cheu dynasty, used by the Chinese as a general race-name of the southern barbarians, with the Mon of Pegu? The Mon are the principal constituent of the Birmese population; for in recent Chinese history Mien-tien 緬甸* is the usual name of Birmah. The other word Lo-tsi suggests the Laos. If these conjectures are correct, the ancestors of the Peguans and Laos were the two dominant races in southern China, centuries before the Christian era. The supplement to the Wen-kien-tieng-k'an says that the modern Miao were spread over the whole country from Chang-sha to Ye-lang 夜郎 a kingdom bordering on Cochin China, which in the Han dynasty existed in the modern Kwang-si. Their tribes are very numerous. They live in the mountains. Those who work and pay tribute are the *tame* Miao, and such as have adopted no settled habits and pay no tribute are the *wild* Miao.

In the province of Kwei-chén, the principal tribe names, as given in the Geography of the Ming dynasty, are, 1st, Lolo. 2nd, Sung. 3rd, Ch'ai. 4th, Chung. 5th, Long. 6th, Tseng-chu-lung. 7th, Ta-ya-ki-lau. 8th, Hung-ki-lau. 9th, Hwa-ki-lau &c.

In the province of Yunnan the aboriginal tribes are by the same authority divided into two sorts of Lolo (the *black* and the *white* distinguished by

* Tien is the old name of Yun-nan which is contemporaneous with Birmah and was once in the Han period a kingdom ruled by a native family of the Tien race.

the colour of their costumes) besides eighteen other clans, including the T'ulian, the T'oh-lau, the Lo-bu, the Ai-lau, the Kw'ei-lo-man.

In the province of Kwei-chen it appears, then, that out of thirteen tribes, four have the name Lo or Lau, and in Yün-nan, seven out of twenty. To judge only from the tribe-names as known to the Chinese, the Laos or Li stock would seem to be very extensively prevalent in that part of China. The name of an old kingdom in Corea, Sin-lo 新羅 Sin-la is regarded by the Chinese as that of an eastern extension of the same race. In Kang-hi's Dictionary the Sin-lo people are said to be descended from the Miao-tsi (see under 羅).

The family name Lo, common among the Chinese, may have originated in the amalgamation of individuals belonging to an aboriginal tribe with the conquering Chinese race.* It is plain from the history of China that the Miao tribes were at one time spread over the southern half of the country. They have diminished in numbers as the Chinese have increased, and the regions occupied by them have become very much limited to the mountains of the southwest, especially in Yün-nan, Kwang-si, and Kwei-chen.

They have since the Christian era, on some occasions, formed kingdoms which acknowledged the feudal superiority of China.

The present Yo-chen on the Yang-tsi Kiang above Wu-chang-fu marks the country of the old Miao tribes when they were known as the 三苗 San-miao. Then came the Mi kingdom 麋, and after this the Lo kingdom at the period, when, as already alluded to, this portion of the territory of the aborigines became, B. C. 751, part of the Ch'u country and the most southern extension of the Chinese rule.

About the time of the Christian era, the T'ien people of Yunnan were regarded by the Chinese as belonging to

the 靡莫 Mi-mok race then occupying Birmah. The celebrated Chu-ko-tiang, much spoken of in the romance of the Three Kingdoms, invaded their country and reduced them to subjection, and it was then that this region first received the name of Yunnan. This was about the year A. D. 220. A king named 羅甸王 Lo-tien-wang was appointed.*

Two centuries later, the Lian in the modern Si-ch'wen were very numerous and powerful. This led to the settlement of large cities in the South parts of that province to assist in maintaining peace, and holding the twenty thousand families of these tribes in subjection. Many tribes in Kwang-si are still called Lian. Under the Tang and Sung dynasties the Li race in the South part of Si-ch'wen and in Yunnan were a formidable people. The imperial annalists say that the word Li means in their language *mountain*, and that they, therefore, gave themselves the denomination of "mountain men" from the nature of the country which they usually inhabit. This explanation is correct, for the vocabularies of the Peh-i and Pa-peh dialects published in the Ming dynasty, both give the sound lai for "mountain." The department of Ta-li-fu, now in the hand of Mahomedan insurgents, who have held it for seven years probably, derived its name in the same way. This part of China was ruled in the Tang dynasty by a native, aboriginal government, the head of which called himself chief of the Ta-li kingdom 大禮國 Ta-li-kwoh, where Li is expressed by the Chinese word for *ceremonics*. This was afterwards changed for Li, *reason, a law*, and that is the character now used. Such a change † implies that the word is foreign, and in fact the race-name. Another designation of this kingdom was Nan-chau 南詔. It was so denominated because six tribes named Chau became amalgamated into one,

* The family names of China began to be established in use no earlier than about the time of Confucius.

* The well known Lo-lo tribe of Kwei-chen traces its ancestry to this Lo-tien-wang. The language of this tribe is allied to the Burmese.

† In Amoy "ceremony" is called *le*, "reason" *li*.

This nation in Yunnan was subsequently conquered by Kub-lai-khan, after whose time Yunnan always continued to be a part of China instead of being as before an occasional colonial possession. When Marco Polo travelled through Kara-jang, as Yunnan was then called by the Persian Mahomedans, to Birmah, in Kublai's service, such was the state of the province.

Klaproth states that the Kiang or eastern Tibetians living on the west border of China are descended from the old Miao-tsi, vanquished and driven westward by the conquering Chinese. He believed the Chinese to have come from the Kwen-tun eastward to the region now known as Shensi and Shanse.

A powerful Miao tribe is called 僮 Nung, and this name suggests descent from the 戎 jung (old form Nung), the nation of barbarians, that in classical times, dwelt west of the Chinese in Si-ch'wen and anterior Tibet. The modern Nung then, though still numerous, are but the dwindled remnant of a powerful nation that anciently gave a generic name to all the western tribes that caused trouble to the Cheu imperial family.

THE GOSPEL PREACHED TO THE POOR.

This reference of the Savior, as an evidence to be reported to the doubting John the Baptist in proof that he was He that was to come, and no other Messiah need be looked for, has a direct allusion to the quotation made by him in Nazareth (Luke iv; 18) from Isaiah, where it is also stated as one of the signs of the promised Redeemer, and was verified throughout his ministry. It is a sign still of the ministry of his followers, and there is a deep wisdom in it, which is worth noticing, as applicable to the introduction of Christianity into a country like China.

Many foreigners now here ask in the same spirit that the Pharisees did in the days of Christ, have any of the Manda-

rins believed on Christ? What do the Gentry think of Him? The mandarins and gentry are not likely to take Him to be their Teacher and Savior to any great extent, until they see undoubted evidences of the transforming power of his truth and grace in their countrymen who have adopted it. But aside from the difficulties of reaching these higher classes, in China, the wisdom of commencing the evangelization of this and every people with its poor and unimportant members, can easily be shown.

The poor are here necessarily deprived of the means and opportunities of rising by study, and obtaining rank and wealth, by the demands for food and clothing; they may perhaps be able to send a son to school for a year or two, but this is not enough to enable him to read the classics, and is more than even the most of them can afford. The poor are too, in their best condition, very much at the mercy of their creditors and employers, and do not look beyond the present day, how to get through its work, enjoy its food and take rest in their families. The gospel comes to them in their poverty with its promises of rest from toil and comfort in sorrow, hope in the future life, and consolation in this, if they will accept Christ as their God and Redeemer. His offers of pardon and peace are accepted, and they begin to find life to be altogether a new thing, and that this faith gives them duties to perform and strength too. The leaven spreads, and the recipients of this regenciate life in Christ meet together to speak of his love, urge others to partake of their gladness, and talk of their experience in the persecution which probably soon arises. The community of Christians ere long becomes known as composed of persons whose lives are now different from what was formerly the case, but from whom nobody fears any harm to their neighbours or their government. Though persecuted and beaten, it may be, they pray for their rulers, their neighbors, their enemies, their countrymen, and seek no revenge; but the influence of

such conduct percolates unseen, like water through a cliff, and bears its own witness for the truth of the doctrines which support and guide it.

But what would be the result if the Gospel be first made known to the literati and mandarins, and accepted by them? They also wish to diffuse the knowledge and faith they have acquired, and urge others to accept what they have found to be precious. But the common people are rather afraid of this new conduct on the part of those from whom they have experienced much injustice, and are inclined to ascribe the change to wrong motives, or regard the offer as a trap. Those who are awed or influenced into accepting the faith are likely on the whole to do it from interested motives, and will not in the day of trial do their profession any honor. They will be more inclined to look to their official or wealthy leader than to the cross for help. The government of China could, if its monarch and rulers accepted Christianity, no doubt make it the national religion, as has just been done in Madagascar; but we are speaking of the initial progress of the faith, and whether its proselytes, from among the poor, or from the rich and powerful, can do most to advance and honor their profession among their countrymen. Past experience shows conclusively that the thorough regeneration of a heathen people begins with the poor and lowly, and that in no nation of any size has the transformation begun with the rulers or rich, and gone downward in society. The account given by Sir E. Tennent in Chap. II. of Christianity in Ceylon, of the effects produced among the Ceylonese by the proselyting performances of their Dutch rulers in 1750, is a good illustration of the natural results of changing men's religion without changing their heart; and these manufactured Christians are now the most formal and most bigoted of professors.

The stipulations of treaties in favor of Christianity may not be everything we could desire, but they are not altogether a dead letter. If the believers

in governmental patronage could have the power of rulers always exerted on their side, pure Christianity would never thrive, for those who adopted it would have every inducement to simulate its profession and avoid its duties.

The fact is that where the poor and despised have taken the saving truths of the Gospel as their support and consolation amidst the hardships of their lot, there only has a living progressive Christianity taken root downward and borne fruit upwards, and has at last transformed the whole people, into a new nation. In this, too, we can confess that Christ's counsel is our best guide.

PER FAB.

OVERLAND TIIP FROM KIU-KIANG TO FOOCHOW.

(Continued.)

April 1st. Started at 5:30 a. m. and at 6:30 passed through the town of Yuen-shan which seems a flourishing place. The river is here crossed by a good bridge of seven arches. Having procured four additional coolies, we made faster progress than yesterday. Passed through a bold and picturesque country and saw many small patches of tea studding the hills on our path. At 1 p. m. passed through Tsze-khe a fair-sized and busy village and at 4:45 rested for the night at a small hamlet about 3 li from Chay-pwan-yih. On our way passed many of the wood oil trees and rich groves of bamboos. Saw also fine specimens of the rhododendron in luxuriant flower.

April 2nd. Away again at 6 a. m. and 6:30 reached Chay-pwan-yih after passing over two rustic bridges. The road is now steep and lofty peaks rear their heads above the dense mass of cloud clinging to the lower portion of the mountains. Met many coolies carrying bruised bamboo strips, a quantity of which is made into paper in this country. Visited a paper mill and watched the process of manufacture, which is a primitive but withal an effective one. At 10:40 a. m. arrived at Fushwuy-kwan after a steep ascent. This place is the barrier between the provinces of Kiang-se and Foh-kien. Were curious to know if the huge tree described by Fortune in his wanderings as growing near the boundary of the two provinces was still living, and to our gratification saw one fully answering to his description, thriving and well. The tree (a cedar) appears to be about 120 feet in height and 16 feet in circumference; it is straight, throws off gracefully hanging branches and is in every respect a magnificent tree. The

natives at the guard house informed us that it had been planted by a former Emperor many generations back. We now descended the mountains on the Foh-kien slope. Many of these are very fine and lofty, and more richly wooded than these in the other province. We travelled beside a rushing brook—one of the many tributaries of the river Min, and down a long and picturesque ravine until we arrived at a place called Leaou-tseang which we did at 5 p. m. There we took up our quarters for the night, causing a little excitement in the place by reason of our (to the inhabitants) strange appearance. During the day have overtaken and met many coolies laden with Salt, Cotton Fabrics, &c., &c.

April 3rd. Started again at 5:50 a. m. Heavy storm of thunder and lightning and rain last night, and traces of it on our to-day's path, which takes us by the banks of the river previously referred to and through some very lovely country, the beauties of which have not been hidden by the drizzling rain which has fallen throughout the morning. Passed through Yang-chwang at 7:45 a. m. and at the end of this village crossed the river by a long wooden bridge, and shortly afterwards reached Sze-too-khean, a thriving village. A road from this place leads to the mountain pass Hwang-fung-kwan. Arrived at Hwan-shih-kai at 9:30, and at 10 o'clock left the main road at this village proceeding by a small path in a S.S.E. direction, immediately after which crossed the river by a ferry and walked for some distance within sight of it over moderate sized hills richly clad with verdure. At noon turned off the road to the south. Saw very few people and poor houses, the latter being of wretched appearance and much inferior to those who have seen in Kiang-se. Our way now continued through a valley for some miles, and only slow progress was made in consequence of our coolies being tired. Passed a very peculiar rock near the path, close to which were little plantations of tea. At 5 o'clock arrived at Chih-shih-kye a rather large and busy looking town and took up our quarters for the night at a tea-house. We caused a great stir in this place. The tea-house was rapidly filled by the "great unwashed." The people crowded on and on, until we appeared to be in a fair way of being half smothered by them; the landlord implored them to leave; but as they declined to go, he was powerless to do anything else. An invitation to the whole of them to visit us and partake of our hospitality next day, at an hour when we hoped to be far away from the place, happily removed some few of the better bred people, but the only effectual plan we discovered to be that of retiring to a back apartment of the house, and so not enabling them to work up their inordinate curiosity by gazing on us. The house was filthy, and an odour scarcely like that wafted from "Araby's blest Coast" pervaded the wretched dark diminutive den in which we tried to sleep, and even our bed was shared with animals whose particular and

special calling in the economy of this earth, except to annoy during the "Stilly night," it would be difficult to discover.

April 4th. Started at 5 o'clock, crossed the Min at a ferry. The stream here is about 150 yards wide; walked about half a mile and through a slightly grove and again crossed a small stream in a ferry boat. After walking about four miles, recrossed the river which flows past Chih-shih-kye and after another small walk reached the veritable and renowned Woo-e-shan at 8 o'clock, and took up our quarters at Woo-e-kung a dilapidated temple near the junction of the Nine winding stream with the branch of the river which flows past Tsong-gan. The peaks in the neighbourhood are of the most fantastic shapes, and the side of many of the hills are finely wooded with pines and other trees. At the base of the hill and at the entrance to the Temple is a very striking avenue of huge trees, amongst which are some fine specimens of the camphor. Rambled over the hills and rocks, notwithstanding lightning and rain, and visited a broken down temple, attempted to ascend one of the peaks, but found the ladders (the only means by which an access can be obtained) in a rotten state: so were unable to reach the summit. We were surprised to see little tea cultivated on these hills; in fact we have not seen a great deal during our journey. On the Kiang-se side of the Bohea range, patches and hills partly covered with it were met with, but badly cultivated. Between Chih-shih-kye and Woo-e-shan, saw several fields of the shrub on the low land, the soil of which was damp. The plants seemed old and feeble.

April 5th. At 8 a. m. walked by the bank of the Nine winding stream, crossed by the ferry below Yuh-new-fung, (Illustrious Maiden), one of the finest peaks in the Woo-e-shan group. Crossed the stream again a little below the Seen-chang-fung (Spirit hand peak) an immense precipice about 300 yards in length and 300 feet in height. Ascended the Teen-yew (Heavenly Pleasure) temple near the summit of the precipice, commanding an enchanting view of the country around. From here we caught our first glimpse of Tsing-tsun (Sin-chune.) On our return to our quarters for the night, visited several temples, the crafty builders of which had shown great judgment in their selection of desirable sites for their edifices.

April 6th. Away again at 9 a. m. and travelled in a northerly direction. Reached Shwuy-lin-toong waterfall and grotto, a place of great beauty. The water (a very trifling quantity) falls from a height of about 300 feet into a small valley below. Just beyond this is a tea farmer's house. We saw the proprietor, whose hospitalities were marked. Entered and walked through a ravine of great beauty. The rocks on both sides of us were extremely bold, in several places perpendicular, and not less in height than 560 feet. One bold rock indented by trickling water has many wooden platforms inserted in the

cavities, at a great height from the ground, access being obtained to them by means of a rope. These places are stated to be used as places of refuge in disturbed times. Proceeded to the end of the ravine, a distance of several miles, ascended a lofty hill by a gradual ascent, visited a fine temple (Foo-shing) occupying a magnificent position, exchanged courtesies with the fine old Priest, procured a guide and made our way home over a wretched road, the course of which was up hill and down dale. Reached the Nine winding stream at dusk, waited some time for the neglectful ferryman to take us across, after almost coming to the conclusion that we should be left there all night, and eventually reached our destination at 7 p. m., thoroughly tired out, having been walking over an extremely hard country for ten hours with nothing to eat.

April 7th. Crossed ferry and walked on the south side of the Woo-e-shan towards Tsing-tsun. Stayed for a few hours on a hill W. S. W. of the town, but did not care to risk the annoyance of a visit to it. The town is situated on both banks of the river, much the greater portion, however, being on the right bank of the stream. The remains of a broken bridge connecting both portions of the town were visible. Tsing-tsun is an important place, situated in an amphitheatre of hills probably $\frac{3}{4}$ th of a mile long and $\frac{1}{4}$ a mile broad. It appeared to be poorly built, however, and there were very few boats in the river. We despatched our guide to the town to procure us bamboo rafts to descend the stream and its rapids. Had two lashed together, each being composed of 7 large bamboos turned up at the ends to form the bow of the boat. Made the passage in an hour and a half, a very interesting one, embracing as it does fine positions upon which to obtain a glimpse of the many beauties of the Woo-e-shan adjacent to the river, and the pleasurable excitement of shooting between 20 or 30 rapids. Some of the latter are quite equal to their name, and in the full wash of the water, our raft literally flew over, scraping the pebbly bottom in some places, and again being whirled round by the eddies of water, of a great depth, in others, the interest being further heightened by the wash of the crystal liquid which raked us fore and aft and made us wish for a few dry garments. In the evening a heavy thunderstorm and very lurid lightning.

April 8th. Walked through the village to the N. E. of Woo-e-kung mountain and ascended the hills at its rear. Endeavoured to scale the hills called the Tau-koo-shih (Three Ladies), but failed and made a similar attempt at Man-ting-foong (Pavilion peak) with a like success, the ladders by which alone the summits of these perpendicular rocks can be reached having been removed, most probably on purpose, the natives here being jealous of the privacy of these hills and also of the temples studded about them. We had hopes of

reaching the summit of perhaps the most striking mountain in the group, Ta-wang-foong by name, the upper portion of this being a huge perpendicular rock perhaps 40 feet high, looking from a distance like the hull of an enormous ship, but found it inaccessible on all sides. The people state that the temples on its summit contain gold and silver, and hence their professed objection to our exploring it. Notwithstanding our disappointments in not achieving what we wished for, we were amply repaid by the magnificent prospect we enjoyed of the surrounding country, viewed from our lofty point of view. Stayed for an hour in the heat of the day at a Taoist monastery built against a lofty and overhanging rock, in a position commanding a fine view, drank some wretched tea, and winded our way homewards.

April 9th. Very warm sun to-day. Ascended the hill at the rear of Woo-e-kung and made another attempt to reach the top of Ta-wang-foong. Got up five ladders of very doubtful soundness and strength, and came to a trap door barring the aperture in the rocks, and this being locked we were unable to go higher. A very respectable old gentleman, evidently one of the heads of the village, left his cards for us in the afternoon.

April 10th. Cloudy morning; crossed by the ferry in the first winding, walked on the south side of the stream, and after missing our way several times eventually discovered Hoo-tsuy-gan (Tiger's mouth precipice). Near this a number of houses are built in the hollow of a lofty overhanging precipice. Our supposed guide Ta-shun with another of our natives returned from Tsong-gan in the afternoon, having hired a boat to convey us to Foochow. The craft he has chosen is a Ho-khow one with a high curled up bow and stern, and probably not so well adapted to the intricate navigation of the river Min as the regular Foh-kien boat. She has the same long scull or sweep working on a pivot at the bow by which she is steered (as the Foh-kien up country boat), and, as she is clean, will probably suit us.

April 11th. Away early to enjoy a last day on the Woo-e-shan, walked for a few miles along the bend of the Tsong-gan river and then over the hills to the ravine visited by us on the 6th instant. Enjoyed the magnificent beauties of this captivating spot once again, and decided that it lacked only a stream of water flowing through it to place it in the scale of beauty beyond even the imagination of the poet. Called at a Taoist Temple called Hwuy-yuen, (Intelligent Pasture). The good priest here evidently devoted the maximum of his time to tea cultivating, and the minimum of it to his devotional duties—much tea and little piety. He is evidently a pushing and well-to-do tea farmer, with a strong love of filthy lucre. How perfect are all his arrangements for turning out a large quantity of the fragrant leaf! How capacious his dark room for decomposing the leaf! How numerous

his frames for firing baskets! What forethought displayed in the large pile of wood already collected, and in the lead he is in such good season preparing to protect the delicate fineness of the leaf now growing on the hills around and scarcely yet larger than the claw of a sparrow! Truly he is a man "not slothful in business." In extent of business he appears to surpass any of the farmers we have yet seen, not excepting those who are farmers only, and do not combine religious duties with those of the tiller of the soil. We noticed a peculiar rock near this place rather like a bird's head. Winded our way to Foo-shing again, and from this place walked to within a stone's throw of Tsing-tsun, turning off simply to avoid the annoyance of a crowd. Procured bamboo rafts at the ninth winding of the pretty little river flowing through Woo-e-shan, and again viewed the many beauties visible from this stream. At 4 a. m. started for Foo-chow after bidding farewell to our monasterial and other newly formed friends, and taking a last look at the scenes we had been lingering amongst, but the prominent mountains of the range kept in our sight for miles as we gradually passed away from them.

Other beauties that we visited during our stay at Woo-e-shan are:

Ying-tsun-gan Hawk's bill precipice.
Shwuy-kwang-Shih... Resplendent water rock.
Kin-ke-tung Golden Pheasant grotto
Koo-tse-gan Drum precipice.
Chwang-king-tae The mirror stand.

(To be Continued.)

CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

CHAPTER III.

Medical Divinities and Divinities in Medical Temples.

(Continued.)

Our articles on charms would be incomplete without a brief reference to the medical divinities, male and female, so often consulted, and which occupy no unimportant place in the arts of Healing. To make this chapter complete we have added short notices of other gods and goddesses more or less medical, found in Medical temples.

The chief medical temple in Peking is termed *Yao-wang-miau* 藥王廟 or temple of the princes or king of medicine, situated in the Chinese city, North of the Temple of heaven Tien-tan 天壇. It is very large and handsome, much frequented, and fairs are held in its courts on the first and fifteenth of each Chinese month. It has

a theatre attached to it. The temple was built by Li-cheng-ming 李誠名 whose official title was Wu-ching-heu 武清侯 in the Ming dynasty. In the backmost court stand a number of very old marble tablets on tortoises. The principal tablet states that it was written by Wu-wei-ying 吳惟英 with the official of name Kung-shun-heu 恭順侯. The temple was repaired in Kung-hi's reign, as the tablet written by Shen-tien 申虔, known as Chan-shi 詹事, declares.

The temple proper consists of three courts in the usual style of such buildings. The hindmost buildings contain the "Three Pure Ones" (Taoist gods), shut off from the forepart of the temple where merchandise is sold and consequently more sacred. The center figure is Yuen-shi-tien-hsien 元始天仙 holding a figure of the eight diagrams; on his left (East) is U-hwang holding a sceptre, and supported by Tse-wei 紫微 North pole, and on the right is Lau-tse holding a fan and supported by Nan-chi 南極 or South pole, and at each end of the hall are the T'ien-ping 天兵 and Tien-chiang 天將, the heavenly soldiers and generals.

The two front halls are covered under the eaves and on the walls and pillars with tablets. The first hall is devoted to the *San-hwang* 三皇 Fuh-si 伏羲, Shen-nung 神農, and Hsuen-yuen 軒轅. The latter is termed *Hwang-ti* 黃帝, and also *Yao-wang* 藥王. When he is so termed, then Shen-nung is called *Yao-sheng* 藥聖, and *Chi-po* 岐伯 (one of Hwang-ti's officials) is termed *Yao-tsu* 藥祖. One of the "ten celebrated doctors" by name *Tsun-tse-moh* 孫思邈 in the latter part of the Tang dynasty, who was deified on account of his wonderful cure of an Empress of that time, and which we have elsewhere explained, is often referred to as *Yao-wang*. He is well known as the author of two medical works which have come down to the present time, *Chien-chin-fung* 千金方, and *Ching-nang-i-chuen* 青囊一卷. The latter is a medical

work of his without any title, and therefore called as above and so known. The "three Emperors" are also made to represent *heaven, earth and man*; or the celestial, terrestrial, and human emperors. The first made the ten "heavenly stems"—the next the twelve "earth branches" (horary characters.) Panku existed prior to this time. Heaven and earth were divided in the time of the first. The second formed the earth out of chaos, and the last produced man. The first are always naked—they covered themselves with straw and leaves of trees. The last was the first to make clothes, and hence the worship vouchsafed to him by tailors. He understood war, government, and prescriptions. The second of the trinity (for may we not here have a distorted view of it?) is said to have tasted all herbs and decided to which of the twelve roads they passed to the five viscera and the six *fus*, and whether they were cold, hot, or lukewarm. The same idea of a trinity is found in the three emperors, if we understand Fuh-si Shen-nung and Huen-yuen to be meant. The first was the inventor of the eight diagrams. He lived near the sea and it was he who saw the sea horse *Hai-ma-fu-tu* 海馬負圖 emerge from the sea with a circle on his back, which came out of chaos; from this came the *yin* and *yang*, in the form of two fishes; from these sprang the four seasons and then again the eight diagrams and then the sixty four *Kwa*. From the eight diagrams came the five elements according to the book of divination. It is incorrect to attribute to Fuhshi a knowledge of the name and action of herbs.

In this hall are arranged the ten celebrated doctors or Shih-ta-ming-i 十大名醫 five on each side in the following order from N. to S.*

* On the West

Wang-shu-ho	王叔和
Hwa-to	華陀
Li-shi-chew	李士真
Hwang-fu	皇甫景
Chang-chung-ching	張仲景

On the East

Kò-hung	葛洪
Pien-chian	扁鵲
Kung-chun-ü-i	公淳干意
Lel-kung	雷公
Chi-po	岐伯

At the *Tung-yoh-miau*, these doctors occupy a less prominent position, in fact a northerly aspect in a side court. The order is nearly alike the *San-hwang* or heaven, earth and man are here also in the middle.†

No two lists of the doctors are alike. There is an ancient and a modern list. In both temples Hwato is the most conspicuous:—he holds a pill in his hand and is draped and surrounded with silk and satin curtains. The bamboo tube with the sticks and corresponding prescription belong to him in all the temples here. In the Po-yün-kwan 白雲觀 he has a special hall set apart to him.

To the North of the theatrical part of the *Yao-wang-man* which is to the East of the temple proper there is a shrine containing the three divinities, *Yao-wang* in the centre, *Yao-sheng* on the West, and *Yao-tsu* on the East. On each side of this hall also the ten doctors are arranged, in the same order as those already given at this temple.

The next mian building is devoted to U-hwang 玉皇; Kwan-ti 關帝 the god of war is on his left, and on the right are bows and arrows and a saddled horse, gifts to Kwanti. The pearly Emperor, Supreme-Ruler, dates from the latter part of the Han dynasty. He was a good officer against the robbers of that time of the name of Chang-i 張儀, and having been raised on this account to the spirit world in the Sung dynasty in the time of Hwei-tsung A. D. 1101-25 has become the chief and most honourable of all the gods in the Taoist pantheon. He governs all other gods or spirits, good or evil. He lives in the Ling-siau-pau-tien 凌霄寶殿 in heaven, and the immortals are his assistants and attendants. Thunder, rain, wind, snow, ice, hail &c.,

† On the West, from N. to S. are

Chun-ü-i	淳干意
Chi-po	岐伯
Hwa-to	華陀
Chang-chung-ching	張仲景
Tsun-tai-nian	孫思邈
Wang-shu-ho	王叔和
Kò-hung	葛洪
Pien-chian	扁鵲
Lel-kung	雷公
Wei-tai-tsang	韋慈藏

On the East are

come from his hand. The Tauists in praying for rain pray to him; the Buddhists to *Fo-ye* and the Emperor to heaven, *Shang-ti* or the Supreme Being. This latter being is far above U-hwang, although to the latter are ascribed all the attributes which we are accustomed to regard as belonging exclusively to the former. The mandarins in the provinces, following the customs of the place, pray also to U-hwang by burning incense, kneeling three times and making the nine prostrations. After favours conferred, they return thanks. In the Sung dynasty, the Tauists were a dominant sect and the Buddhists were persecuted. Thus it was, that at this time U-hwang was deified along with a host of Tauist divinities. At their festivals, U-hwang is dressed as an Emperor, is called *U-ti* and *U-hwang*. The common people have come to look upon him in this way as the Supreme Being.

It may seem out of place in a paper on Chinese Arts of Healing to enter into such subjects, but it is absolutely necessary to study Tauism and its divinities to thoroughly comprehend their medicine. It is the Tauists who have been the Chinese Alchemists, who have sought for the Elixir vitae and who devised and practiced the various arts of healing such as the *Kung-fu* for the prevention of disease, and lengthening of life to the span of the immortals.

Kwan-ti the god of war was born at *Fu-chow-fu* 蒲洲府 in Shan-si. Like U-hwang he gained distinction on his raids against the yellow cap robbers of his day. He commenced his public life in these encounters, at *Cho-chow* 涿洲 140 li S. W. from this city. To pursue his life, however interesting in a biographical dictionary or in a history of the Han dynasty, would be out of place in a short medical paper like this. It is sufficient to note his place in a medical temple. In the Ming dynasty, he was one of the four spirit door-keepers of the *Taming gate*, the South entrance to the palace. The other three were *Ma* 馬, *Chow* 周, and *Wen* 溫.

They do not now exist there. The Ming Emperors gave him the title of *Kwan-niau-heu* 關繆侯; the present dynasty that of *Kwan-fu-tse* 關夫子. In the time of Tao-kwang (1829) on account of the victory over the Western Mahomedan prince, *Chang-k'o-rh* 張格爾, the god of war had great honors paid to him in the little celebrated temple erected to him in the enclosure of the *Front gate*. He was styled *Hu-*

hwo-foh 護國佛 or "the kingdom protecting Buddha" and also *Hsie-t'ien-ta-ti* 協天大帝. *Chang-ling* 常靈 and *Yang-ü-chün* 楊遇春 a secretary of state and viceroy respectively, led the Imperial troops against the rebels, and owing to a great wind which reddened the heavens, the Mahomedan forces were scattered and the Prince captured and brought here for execution. The god of war was credited with bringing about this victory. This god is consequently highly respected by all classes, and is associated in the examinations with *Wen-chang*. With scholars he is almost the chief divinity now. Those who succeed at the examinations, ascribe this success to him. The highest titles have been conferred upon him. In later dynasties, especially the Sung and Tang, he became still more celebrated.

The west side house of the front court is dedicated to *Lung-wang*. The god of wealth is here, holding mock ingots of silver. The god of fire occupies the opposite side house and behind this is the *Lü-tsu-tien* 呂祖殿, in honor of a celebrated Tauist of that name who has come to be worshipped extensively as a medical divinity. In the center are the *San-kwan* 三官 heaven, earth, and water. *Chung-li* 鍾離 is on the east and *Lü-tsu* on the west. *Lü-tsu* lived in the time of the Tang dynasty about the year 800 A. D. and not in the Sung as one writer represents him? and was called *Lü-yen* 呂岩. He aspired to office and on his way from the capital (*Chang-an-chien-tu* 長安建都 in the present province of Shen-si 陝西) where he had been unsuccessful he met one of the genii (*Hsien* 仙) by name *Chung-li-chuen* 鍾離全 who spoke to him of the vanity of office and position, and recommended him to obtain happiness by entering the Tauist religion. He received this advice very unwillingly, for his hopes and aspirations were still after office and emoluments. At an inn where he stayed for the night, he had a dream, while his evening meal was being cooked, in which office, honour and preferment passed before him through a long life, and he awoke when at the end of a long and illustrious career. Having gone through all the grades of office, he met with the displeasure and punishment of his sovereign, to find that his rice was just ready. Thereupon he reflected that all this was crowded into the short period neces-

sary to boil rice, and terminated so unsatisfactorily that he brought to mind the words of the sage *Chung-li-chuen*, gave up all his grand schemes and conceptions, and partook freely of wine, and so became hence forth one of the genii at *Yueh-yang-leu* 岳陽樓 in the province of Hupeh. After this he was known by his adopted Tauist name *Chun-yang* 純陽. He is known among the eight genii (Pah-lsien 八仙) as *Lü-tung-pia* 呂洞賓. He was instrumental in bringing not a few to forsake the world as he had done, with all its empty, transient and unsatisfying joys and to become Tauists; chief among whom was a scholar *Lu-sheng* 盧生.

Lü-tau soon gained a high position as a Tauist and came to be revered and worshipped especially among the literati, who sought his services in the method *Fu-luan* 扶乩, a sort of French planchette or spirit rapping or communications regarding curability of disease, success in business at the examinations &c., by means of a medium. He was the most commonly invited of all the genii, and because of the favourable results which always followed his being invited, he soon came to be highly esteemed and for many centuries has become the principal god in medicine, and is worshipped everywhere and temples are specially erected to him. In Peking there is one near the Observatory to him called 呂公堂 *Lü-kung-tang* one in the Peking Paternoster Row (*Lien-li-chung* 琉璃廠) and one in the west of the city. The last two are called 呂祖祠. There is a special building appropriated to and called after him in the largest Tauist temple in this neighbourhood, the *Po-yün-kwan* 白雲觀 outside the west side gate. It is literally covered with tablets. A favorite one is *Yeu-chien-pi-ying* 有求必應, equivalent to whatsoever ye shall ask, shall be granted.

At these temples his prescriptions for all sorts of diseases are obtained by means of the bamboo tube and sticks which are numbered to agree with the prescriptions. Here is one of the prescriptions of *Huato*, the celebrated Han dynasty doctor who cured the god of war *Kwan-fu-tai* 關夫子.) The number on the bamboo stick and prescription is 53. *Wa-sung*—umbilicus mal-

cophyllus 瓦松 1 oz. *Sung-chi* 松枝 Pinus, one large branch. Infuse it in water, the half from a river and the half from a well. It is in rhyme and will cure whatever disease you desire. Lü-tau left a number of Tauist works behind him.

In a long gallery to the east of the "Three Pure ones" are several medical and miscellaneous divinities, which deserve a passing notice. Beginning at the west end, the first palace is occupied by *Tsao-wang* 皂王 and his horse. This is the familiar kitchen god of every Chinese family. He is universally worshipped, because he is intimately connected with the fire-place. His great festival takes place on the 23rd of the Chinese 12th month, at which time he ascends to heaven and gives in his report, of the good and bad deeds of the family for the past year, to U-hwang, the supreme ruler and the Jupiter among the Chinese gods, who deals out his rewards and punishments according to the account handed in. Before his departure he is bribed by the family to give a favourable report. The bribing consists here in giving him tea, bread, confection &c., and especially *Kwan-tung-t'ang* 關東糖 which being somewhat viscid

is supposed to counteract any tendency to enlarge upon the family's bad deeds. They never reflect that what shuts his mouth in regard to the evil deeds, likewise prevents him from enlarging on the good ones. Or it may be to will the idea of being kind and hospitable to him, so that he may leave with very favorable impressions of the family. In the kitchen in the night of the 23rd, millet, beans, and water are got ready for the feeding of his horse by the way, so as to enable it quickly to reach heaven. The paper image of the god, his horse and the fodder are all burnt. Sometimes the latter are merely scattered on the floor on this evening; and thus the god takes his departure. There is a ladder made of paper burnt along with him and called *Chien-chang* 千章 which is supposed useful in climbing the heights of heaven. In offering or burning incense to other gods this *ascending heaven ladder* is also used. The hearth cricket is termed *Tsao-ma* 皂馬 from this divinity, because most commonly found or produced at the fire-places, over which the god presides.

Just as he leaves, millet and beans are sometimes thrown upon the roof of the house to represent the sound of the horse's footsteps in the act of, and to lend rapidity to, his departing. The customs, however, differ

in this respect in the various provinces. Some assert that it is to speed his departure by providing *pabulum* for his horse on the way, or still further to induce him to report favourably. On the evening of his leave-taking, fire crackers are set off in great numbers. He does not return till the 30th, and during these seven days the Kitchen is godless. He is again installed with the New Year, in his old quarters, the family having bought a new paper image which is pasted in the kitchen or in his little shrine to represent his return.

In households containing women, a wife is added to *T'sao-wang*; in shops he is a celibated being, accompanied merely by his white horse. This colour is deemed the most honourable.

This household god occupies the west side hall of the back court in the *Tung-yueh-miau* 東嶽廟 outside the gate Chi-hwa

齋化 on the East of the Tartar city. This Taoist temple is one of the largest in this locality, and is celebrated for its fairs, held in it on the first and fifteenth of each month, and for its divinities to be hereafter alluded to. The Emperor rests here and partakes of refreshments on his way to and from the Eastern Imperial tombs. The rooms devoted to this purpose occupy the extreme North west corner of this court, between *T'sao-wang* and *Kwan-ti*. The kitchen god is here represented without his horse, holding in his hand a sceptre *T'sih-hsing-kwei*

七星圭 or seven-star-sceptre, and at each side supported by two figures, each holding a bottle. These are known as *Shan* and *Ngo-kwan* 善, 惡罐 or pitchers containing a memorandum of the good and evil deeds of the family, as it were. The good pitcher is of a green colour, the other of a blue. Any sickness or calamity occurring at the end of the twelfth month would be ascribed to *T'sao-wang's* representations to *U-Hwang*.

In front of the god at the temple of medicine is a brass bridge, used as a candle holder. On the same table are clay figures of dogs, presented to him by people who wish that the dogs may watch over their children.

(To be continued.)

MARCO POLO AND IBN BATUTA IN FOOKIEN.

Part 2.

BY GEO. PHILLIPS.

The reader of the first part of this paper must have noticed that there is mention made of two distinct and separate sea ports carrying on Trade with Foreign Countries.

In Marsden's edition they are named (1) Kangiu and Zaitun; in Pauthier's edition Fugui, and Cayton. Although there is a discrepancy in the names given to them in these two editions, they are, I think, nevertheless one and the same places, and the point to be settled is, whether they were Foochow, and Chin-chew, or Chin-chew, and Chang-chow.

I am of opinion that the Kangiu of Marsden is Chin-chew; and that "this city of Fugui" in Pauthier is also Chin-chew.

I have several reasons for thinking this to be the case: one is that I consider Yuguen to be (2) Yung-chun-chow, and that Marco Polo entered the Chin-chew Prefecture from that direction, more especially as he is quite silent regarding the Bridge of Loyang, (3) which is one of the marvels of this part of China. M. Pauthier notices his silence upon this score. If Marco Polo entered the Chin-chew Prefecture by the Foochow main Road he must have crossed the Loyang bridge, and I conjecture that, with such an accurate observer, if he had done so, he would have made mention of it.

I think the best way of arriving at the truth of my conjectures is to examine in detail the merits of Chin-chew, Chang-chow, and Foochow, as Ports of ancient foreign commerce, and I shall feel obliged to any one giving me a helping hand, as by co-operative research I am convinced that we shall be able to settle beyond dispute the site of the far famed Zaitun.

CHIN-CHOW 泉州.—It must be known that during the Sung Dynasty the city of Chin-chew was the chief port in Fookien open to Foreign trade.

(1) Kangiu. This place is called Cangtu in Harris' Travels vol. 1. p. 619. The voyages and travels of Marco Polo.

(2) 永春州 See Notes and Queries Vol. 1 page 54 Mr. Kingsmill's paper.

(3) The Loyang Bridge called also the Wangan Bridge, was commenced in 1034 and finished in 1090. It cost fourteen million cash. It is 3,600 feet long and 15 feet wide.

Translated from a slab on the bridge.

I am unable to state with certainty whether in 699, (4) when collectors of customs were first appointed in China, if an officer of that description was appointed to Chin-chew. I am inclined to think that there was.

There is however positive information that in 1086, (5) there was an official appointed at this port whose duty was to superintend everything relating to foreign shipping, and to levy and collect duties upon the same. At other places along the seaboard the local magistrates, Prefects, and sub-Prefects, were entrusted with the collection of the customs' revenue. All these officers were under the control of an Inspector of Customs.

When the Mongols came to the throne they had under the Chin-chew Authorities, two overseers of Customs, and a Master attendant.

A Chih-azû, (6) or Master attendant was stationed in the Chang-chow district during the time of the Mongols.

Such a large staff of Custom's Officials points to the existence of a large foreign trade in this part of Fookien, and one has only to turn over the pages of such a work, for example, as the "Wen hien tung k'ao," to find a large list of foreign countries that were in the habit of sending vessels here as early as the 10th and 11th centuries.

The Arabs who first came to China in 678, and of whom there is mention made by Matwanlin as late as 1265, frequently visited Fookien.

A trader of this nation informed the Emperor (7) Chêng-bo [1100] that Arabia was to be reached from Chin-chow in 100 days, but that the ships were in the habit of staying over a winter at a place called *Lan-li-po-yi*, 40 days sail from Chin-chow, from which they again set out with a fair monsoon, and reached Arabia in 60 days. (8)

If any one can inform me what modern place represents *Lan-li-po-yi*, I shall be greatly indebted to him,

With the evidence to be met with in Chinese books, I do not think I should be wrong

in stating, that the Arabs frequented the port of Chin-chew for over 400 years.

During the Sung Dynasty the foreign commerce of Chin-chew was at its height. It appears not to have fallen off very much during the Mongol Dynasty; for in 1286 the high Authorities of Foochow informed the Emperor, that ships from no less than 90 foreign states had arrived at Chin-chew with tribute. (9)

I could give a detailed list of the various nations that traded here, their articles of import, export &c., but the above will suffice to show that Chin-chew was one of the Ports in Fookien carrying on trade with foreign countries; so with an extract from the "Atlas Chinensis" by Father Martini. I will have done with Chin-chew, and then bring forward the merits of the neighbouring city of Chang-chow as a port of foreign trade.

Father Martini speaking of the port says: "It is from this town [Chin-chew] and from other places in its neighbourhood that the large number of ships which trade with foreign countries set sail as they have long done; which makes me think that the town of Zarte of Marco Polo is not very far from here, for he says that it is only five days journey from here to Foochow, which he calls Fugui; and this town is the same distance.

I know very well that the word Zarte is not Chinese, so that it may be possible that the Tartars, and Foreigners called some port and famous harbour by that name. I have also other reasons for believing such to be the case, as will be seen in the description of the neighbouring town of Chang-chow, where there exist several traces and vestiges of Christians who were there formerly."

CHANG-CHOW 漳州.—Undoubtedly the Prefecture of Chang-chow was, after Chin-chew, the next Prefecture of importance in Fookien carrying on trade with Foreign Countries.

Amoy lying on the borders of this Prefecture, but not within its limits, is generally considered by many as a Port of great antiquity. Such is however not the case.

The port of Amoy, as a Port of Foreign trade does not date further back than 1683, although, in Coxinga's time I believe there was a Factory started here by the English East India Company, which was destroyed on the taking of the place by the Tartars, as will be seen from the following extract from Milburn's Oriental Commerce. (1)

(9) Pauthier Chine Amien page 260.

(1) Milburn's Oriental Commerce Vol. 2 page 546. London 1812.

(4) A. D. 699. 始置市舶使. Mor-rison's view of China page 35.

(5) 泉有市舶提舉司在水仙門外宋元初置.
See K'un-kwo Li-ping-shoo. Komen 26 page 25.

(6) 知事.

(7) 政和.

(8) 自泉州發船四十餘日至藍里博易.
Wen-hun Tung-k'ao, article Ta-shih.

"In 1676 a ship was despatched from England to Amoy, with a view of establishing a factory there, in which they succeeded; but the trade was obstructed by the civil war which then raged in China. In 1680 the Tartars drove the Chinese from Amoy destroyed the Company's factory, their servants escaping to Tonquin and Bantam. In 1684 the Tartar General permitted the factory to be re-established. In the following year the Company's Residents there observed that, "having had five months' experience, of the nature and quality of these people, they can characterize them no otherwise than as devils in men's shapes," and they stated, "that to remain exposed to the rapaciousness of the avaricious governors, was considered as more detrimental than the trade would be beneficial." The factory was, however, continued, till the Emperor's edict for confining the trade to Canton, compelled them to withdraw."

(2) 海澄 Hai-tsung was before the establishment of Amoy, the port of Chang-chow and vessels entering within what is now called the outer harbour of Amoy went direct to Haisung, and deposited their papers with the Magistrate of that city, and then moved up to Shihma, where they were secured by certain hong.

A tolerably large revenue was received from the ships resorting to this district. In 1577 the duties amounted to only 10,000 Taels, but in 1584 they were more than doubled, (3)

The office of Collector of Customs which had for so many years been in existence in Chin-chew was in 1473 removed to Foo-chow, and the Lewchew Tribute Bearers were ordered to take this tribute in future to that city.

This was a great blow to the prosperity of Chin-chew, and from that date the Foreign trade of Fookien gradually diverted to Chang-chow.

During the time of the Mongols, a Chih-azû, or master attendant, was stationed in the Chang-chow Prefecture, but at what part I cannot say.

- (2) 廈門未設口之先各船
駛進大擔口直抵海澄
石馬。Hia-men-chih.
(3) 萬歷四年漳州府海澄
月港之洋市一年得稅
二萬有餘兩。
郡國利病書

I have searched in vain to find an account of the trade of the Prefecture during its occupation by the Mongols; I can however find nothing satisfactory. Foreigners from western Asia filled many of the official Posts, and a native of that region was Prefect for many years.

I conjecture that Chang-chow was at that time looked upon as a subsidiary port to Chin-chew and this is the reason we have no special mention made concerning its intercourse with Foreign Countries. (5)

During the Sung Dynasty in 1014 (4) there was a ship here from Cambodia with a cargo of Red rice, which grain was then, for the first time, cultivated in this neighbourhood.

According to what I have stated in my account of Chin-chew the local authorities during this Dynasty appear to have been the collectors of the Custom's revenue.

The earliest record found of a Foreign ship visiting this port is in the year 890, (6) when a merchant (who appears to have been also a high military official) from San-fu-chai in Sumatra, the present Palembang, came hither with a cargo of Straits' produce.

A word upon the spirit of emigration that prevails among the Chang-chow people.

No where along the whole seaboard of China is there to be found a more enterprising maritime people than those of this district.

Junks owned by single individuals, but chiefly by a company of merchants, were once in the habit of sailing from here to Batavia, Samarang, Borneo, Johore, Siam, Manila, Sumatra, and to nearly every port of importance in the Eastern Archipelago.

(7) Their outward cargoes consisted chiefly of coarse earthenware, Tiles, Umbrel-

(4) 宋真宗時自占城國移來 Foo-chih.

(5) The provinces of Che-kiang, Fuh-keen and Kwang-tung, were appointed for the reception of foreign ships; and an additional officer was appointed at Tseun-chow (Chin-chew). The foreign merchants wished to go to other ports; by giving a bond that they had no prohibited articles, they were allowed to do so. Chinese Repository, Vol. I p. 368.

(6) 南唐保大十六年南番三佛齋國鎮國李將軍以香貨詣本州賣錢

Chang-chow Foo-chih. (I am not quite sure of the year 890 being correct; if I am wrong I feel obliged to any one giving the exact date)

其出洋貨物則漳之絲綢紗絹 Hia-mén-chih.

las, Wooden Shoes, Cloth, and Paper, together with Chang-chow Silks, Gauzes and Lute-strings; for Chang-chow was once famous for its silk manufactures, more especially its velvet.

I could relate many other facts, concerning the ancient Foreign trade of Chang-chow, but this I think will suffice to place it on a footing with Chin-chew.

With an extract from Father Martini concerning it I will take leave of this district.

"In the Tang Dynasty Chang-chow was looked upon as a city of the first rank and was also considered such by the Mongols, who built the town of Nan-cing, which makes me think that at that time a great number of ships were in the habit of resorting thither, and which further leads me to believe, that the Zarte of Marco Polo, was some where in this neighbourhood. Many traces of Christians have also been found here, and also many stones, cut and fashioned in the form of crosses, with the Image of the Blessed Virgin upon them. Two crosses of the same kind with lamps hanging upon them were also found in the palace of a certain governor where there was likewise a very beautiful marble cross, which the Christians got permission to carry away, and which they placed in the church, which we had built there with much pomp, and devotion. There are to be found in this city other marks of the Christian religion, whether they be ancient or modern, is not known; this is certain, that I saw at a learned man's house an old parchment book, wherein the greatest part of the Holy Scriptures was written in Gothic characters; I offered a sum of money for it but the person though he knew nothing of the Christian religion would not part with it, because it was a book that had been preserved in his family a long time, and which his ancestors regarded as a rare and valuable piece of furniture." (8)

FOOCHOW 福州.—I am unable to find any record in any Chinese Book I have examined, of a trade with India being carried on at Foochow during, or before, the Mongol Dynasty. I hope others will be induced to give this matter their best attention, as in the event of no recorded evidence being met with regarding such a trade, my theory concerning the city of Kangiu or Fugui, which Marco Polo says was resorted to by ships from India, will be greatly strengthened and

it will prove to be no other than Chin-chew.

I give below all that I am able to find regarding the merits of Foochow as a port of Foreign trade.

The office of collector of customs at Chin-chew was temporarily given up in 1373, but was re-established on the arrival of certain Lewchew ships with tribute, as the Fookien Authorities did not wish Foreigners to pry into their Provincial Capital, which same reason appears to have influenced the Che-keang Authorities when they removed the collector of customs, formerly stationed at Hangchow, to Ningpo.

Later on in the Ming Dynasty, Foreign vessels with tribute, frequently resorted to a place called (9) Ho-kow near Foochow. Being ignorant of the exact locality here mentioned, I shall be obliged if any Foochow resident will kindly enlighten me.

The reason given for Foreign vessels with tribute resorting to this particular locality is, that it was from this neighbourhood that most of the Interpreters who accompanied the Foreign Embassies to the Capital, were obtained.

Nothing is said regarding what nations resorted there, that of Lew-chew is alone mentioned by name.

(1) It was in 1473, that the Censor, Chang-seun petitioned the Emperor Cheng-hwa, to remove the office of collector of Customs to Foochow, which was considered to be a grave error by many. Accordingly there were two Buildings outside the city of Foochow set apart for the reception of Foreign Envoys. One was called the Tsing-kung-chang, the other Hwai-yuan-yi. Many of the attendants of the Envoys remained in these Buildings under the care of the Authorities until the return of the Embassadors from the Capital. These attendants were, later on, allowed to go wherever they chose, and they were guilty of many irregularities that were before unknown. Such are the few facts I have been able to learn regarding Foochow, as a Port of Foreign trade.

I consider that M. Pauthier, for want of local knowledge has fallen into error concerning the river Min not flowing by Foochow as it did in Marco Polo's time, for the Bridge of Foochow (2) built I believe some 800

(9) 福州河口.

(1) 成化年間都御史張瑄奏移市舶司於福州城內

Kum kwo li ping shoo.

(2) This bridge [of Foochow] is reported to have been built eight hundred years ago. Social life of the Chinese. By J. Doolittle Vol. 1, p. 24.

進貢廠懷遠驛

(8) Therenot Voyages enrieux. Vol. 3, p. 157. Paris 1668. This is a most curious fact and seems to point to the existence of Christianity in this neighbourhood before the Jesuits came—for we have here a Jesuit himself finding traces of Christianity that had been flourishing here prior to the advent of his order. Here is much food for thought and speculation.

years ago, is a standing protest against that theory.

I will now bring this second part of my Paper to a close, having, I think, given sufficient proof that Chin-chew, and Chang-chow are ancient ports of Fookien trading with India, during, and even long before, Marco Polo's time, while the Port of Foochow in this particular, in comparison with the above cities is but of yesterday.

Therefore I conclude that the merits of Foochow to be considered as a port carrying on trade with India during Marco Polo's time are nil, and if the researches of others prove my conclusion correct we shall have to look for Zaitun in some other direction than Chin-chew.

I will in the next paper bring together all that has been written about Zaitun by Arab and other writers, and likewise give a short description of the rearing of Silkworms in this part of Fookien, a subject never before discussed, and from this I hope to show that the Zaitun of Marco Polo, was a Port situated at no great distance up the Chang-chow river and probably near the site at present occupied by the city of Hai-tung.

THE SABBATH.

BY F. H. EWER.

Man was made a reasonable being, capable of distinguishing between right and wrong. Were it otherwise, and the Omniscient Creator had seen fit to make him, like a well arranged machine, to travel on a level track, incapable of turning to the right or left, the present condition of the world could not possibly exist. Starting from his Maker's hand, each being would revolve in the eternal, but narrow path of right, and we may safely conclude that the law of right once laid down, there would be no desire to question it or put it to the test. It will be readily agreed that it cannot be thus with man; by the law of his nature given to him by God, he must search out the facts, look backward to the beginning, compare the middle, and by help of the prophetic power of the mind, look forwards to the end, and seek to satisfy that mind of the right or wrong of any question brought under notice.

The new mind developed into the world is not a mere reflex of something gone before; the mind like the face is

capable of infinite variety. Search the world around and you will not find two minds alike. Looking no deeper than the surface, we might be excused for saying that the great mass of mankind has sunk to one dead level; we might even be excused for saying that the great mass of men have no minds at all, so utterly are they engrossed in the mere pleasures of sense, and necessities of the flesh. But, breaking through the crust of earth, we find hid in the dark mine, some sterling gold, a mind, differing in each man, and marking an individuality of being, and even in the most obtuse, shewing a power of discussing certain questions, and discerning between moral good and evil. We may not wonder then that minds which have been taught to use this discriminative faculty should not be willing to accept the dictum of standard works, but choose rather to work out conclusions for themselves. A mind in the process of reasoning feels its liability to error, and whilst it admires and looks up with reverence to those great intellects, by which God has ennobled our race, it knows that sameness of constitution gives a like liability to error; hence mind cannot accept the decision of mind without question. This begets conflict, which conflict we have seen carried on, from the days when Egyptian priests and Greek philosophers sought to unravel the mysteries of being, and still continues with unceasing vigor.

Diversity of mind introduced to the RECORDER some two months ago, an article on the Lord's Day, by S. A. As might have been expected it brought on conflict. Some think it had best not have been published, others the reverse. The belief and practice of the Sabbath is, at present, in an unsatisfactory state, not alone in the world at large, but also amongst those who profess that close communion with Christ, which constitutes membership with his church. In so much that whilst professing to keep it in virtue of the 4th commandment of the decalogue, it is notorious that the requirements of that command are set aside, and except in a

very small community, the first day's observances do not in any measure agree with the observances of the Jewish Sabbath. That there is a diversity of opinion with regard to the Sabbath is certain, and it is well that it should shew itself as in the articles in question, and should certainly be met with something better than the communication of the 3rd March, which means nothing, except that the writer is displeased with S. A. for writing, does not agree with the Editor for publishing, and somewhat roughly accuses S. A. of want of study and reading upon the matter, and the advice to refer to standard works will not much help to a settlement of the question. Multiplication of books, means multiplicity of opinions, which have led to the present multiplicity of doctrines and practice. Christians have but one standard work, the Bible, and by putting aside all other would be authority, and coming to this one plain standard, can we alone hope to arrive at any thing like unity of opinion upon this and kindred subjects. S. A. has pretty clearly stated the first institution of the seventh day, and shewn how that by reason of the sparseness of material we can come to no certain conclusion as to its observance. The early inhabitants of the earth were rebuked for sins, but Sabbath breaking was not imputed to them as a sin, though after the establishment of the Sabbath by law, the prophets are loud in rebuking the Jews for this crime. The Sabbath cannot have been honoured by the majority of the Antediluvians, for we can hardly suppose that they were more careful in keeping that day, than in keeping the moral law. And we may reasonably suppose, that it was then, as now, a few men observed the day, as one hallowed by Jehovah, and by Him set apart for his special service and worship; a large number kept it as a pleasant respite from toil, and did a little bit of worship, a good deal of pleasure, and a little bit of business, according to their own convenience; whilst the largest portion of men knew nothing of it, or were utterly careless concerning it. Of course this is no

argument that God did not wish his people to observe the seventh day, and I can well picture to myself, the high priest of the family, the venerable patriarch, surrounded by his household, offering on the appointed day prayers and sacrifices to the Great Creator, and adding burnt sacrifices for those who were compelled to be absent with the distant herds. We might now ask, what is the practice of the Great Institutor? Of the Spiritual Sabbath we can know nothing. The human mind is overwhelmed as it seeks to picture the sublimity of that eternal Sabbath which knows no time or measurement of days.—In the vast creation, which in Him moves, and lives, and has its being, we can see no Sabbath, all is never resting activity; on earth nature never wearies in her ceaseless round, ignorant alike of days, or months, or years; in the boundless expanse the glorious lights move on and know no resting place; nay, rather, if philosophers teach aright, to rest would be destruction: except with men there can be no seventh day. "The Sabbath was made for man."

S. A. has also shewn that the command made the Sabbath a purely Jewish institution; but still we may not suppose that the gentile nations were released from the moral laws, because the Great Law giver, saw fit to make them more visibly his own, and stamp them with His approval. The four first commands were peculiarly suited to separate the Hebrews from a sinful and idolatrous world, and this separation was the law's actual effect, as St. Paul tells us; and the prophets although very zealous for the due observance of the sabbath, do not urge the gentile world to keep it, but seem to regard it as a peculiar covenant between the Jewish nation and Jehovah, and such gentiles as He in his great grace, should see fit to bring into the Jewish church.

The observance of this sabbath is easily collected. The command says "thou shalt not do any work, nor any body that is within thy gates. This also is the spirit of the regulation given in the wilderness of sin, where the sabbath was observed as a matter of

course, though by some not strictly, for they went out to gather manna on that day; they were also then commanded to a stricter observance, for every man was to abide in his place on that day. The resting from work was so strict, that not even in harvest time were they allowed to labor on the seventh, under penalty of death, nor were they permitted to kindle fire on that day. Here then is the letter of those commands, of which whosoever shall offend in one point, he is guilty of all. And what saith the Saviour concerning them? "Whosoever therefore shall break one of the least of these commands, and shall teach men so, shall be called the least in the kingdom of heaven." "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away till all be fulfilled." This would seem to fix the written law as a perpetual unchanging ordinance, and not the decalogue alone, but all the laws and religious observances as published in the law and the prophets. Where are the Christians who keep the jot and the tittle of these laws? Does the Episcopalian who in gilded carriage drives to his Cathedral Church and in pompous ceremonials, by his own mouth, or by the mouths of those who minister under him, publishes the ten commands, which he does not even try to keep? Does the vicar who breaks the monotony of daily absence from his charge, by riding in his chariot or on horse back to his parish church, to bid his neglected flock carry a burden, which he himself will not touch? Does he who hires a man, carriage and horses, and drives to some Church far or near, to hear a favorite minister, and when the work is done bids him come on the morrow for his hire, under the idea that it is sinful to pay money on the Sunday? And in this last case, by no means uncommon, we may see how that straining at the letter, the end is missed altogether. The command speaks of work, and the Sabbath observer eschews that which it is inconvenient to keep, and in its place rigidly observes that which is not commanded, nay by so doing he rather breaks a command, for it is

written "the wages of him that is hired shall not abide with thee all night until the morning." And in every division of the church, examples of practice might be quoted to show that Sunday is not an observance of the Sabbath of the decalogue. Are Christians then guilty of a continual breach of God's commands? We must look to the Bible for a solution of the difficulty. Christ when preaching on the mount, had not long commenced his public ministrations, he was preaching to a people who understood him not; it would have been useless for him to have told them of his finished work, how it should blot out for ever the law of ordinances, and introduce them to the law of liberty; but from that mount he trod a weary pilgrimage until he reached Calvary's hill, and giving up his body to the Roman soldiers, they hung him on the tree, whilst with his own mouth he declared the law fulfilled and his work finished, and left to his followers the charge of making plain the mysteries. And to their practice and teaching must we look. As is well known they kept both the Jewish Sabbath and the first day of the week. The breach of the Sabbath was not a complaint against the apostles, although the Saviour himself was often accused of it. Such was the state of things to the end of the inspired narrative, and history shews that it continued some time after. It is probable that the Jewish converts still retained the Mosaic Sabbath even as they retained circumcision, while the gentile converts observed the first day of the week, and the church in common out of mutual respect, kept both days, until as Jewish converts became fewer and their churches died out, this remnant of the ancient dispensation died out also. And thus a change was fairly brought about, and the heavy burden of a double observance got rid of, and the sweet memory of the Saviour's victory over death touched a chord of deeper sympathy, though it did not banish the memory of the Spirit's victory over Chaos. And those Christians whose consciences are tender with regard to the deca-

logue, may call this the ancient Sabbath transferred to the first day of the week, but let them remember that if they live by the law they are debtors to do the whole law. And let those who are satisfied with the law of liberty, not be offended with their brethren, but remember that the kingdom of Heaven is not in times and seasons and observing of Sabbaths, but in fulfilling the law of love.

(To be continued.)

NOTES QUERIES AND REPLIES.

LIFE INSURANCE IN CHINA.

NOTE 6.—The columns of the *RECORDER*, under new arrangements, being open to a more varied discussion of subjects than hitherto, I purpose making a few remarks respecting "*Life Insurance in China*," trusting it will induce some of its friends to continue the subject, and call attention to a topic which has hitherto been almost wholly neglected.

On the advantages of *Life Insurance* it is needless to dilate, and its necessity is amply shown from the timely aid given to many who have been suddenly deprived of the breadwinner of their existence. At *Home* it is the rule and *not* the exception to insure. Why should the reverse be in *China*?

The only answer I can suggest is, the very high *extra* premium charged beyond *that* paid in *England* on the plea of the unhealthiness of this country, and the risks attending a resident.

But it must be borne in mind that when the *Tables of Insurance* were first formed, the long sea voyage was the route to and fro, little was known of the country, and even that, was of an unfavorable nature. The general mortality of Hongkong, and that of the English Troops at Amoy in 1842-1848, the swampy unhealthiness of Shanghai when first opened united to give this unsatisfactory impression. But *now* this is all changed.—Hongkong stands well in the Sanitary scale, Amoy (Kunangsen) is one of the healthiest spots on the Coast, Shanghai of the *past* is a *myth*, and Shanghai of the *present* is with average care as healthy as Great Britain and the United States. A material aid to retaining one's condition is now obtained from the numerous improved travelling facilities on the Coast and inland, and the very recent boon of getting home cheaply, speedily, and well by the Canal route. Every medical man will tell you that a change of scene, however small, is one of the best panaceas for restoring health and preventing the mind from drifting into the monotonous routine, when the excitement of business is non-existent, it is too apt to do. From my own personal experience, I have felt this, and that even a few weeks in England, has proved of lasting benefit. As trade ruled in Foochow last season many could have been absent from

their business from five to six months without much detriment, and were deterred only by the expenses of the Overland Route. This we trust shortly will be obviated, and if the the P. & O. Co., *don't* do it, others *will*.

In conclusion I may remark that in the early days of Foreign residence in China the Order of Saint Benedict was little known, *now* it is an increasing and flourishing institution.

I have given somewhat roughly my reasons for materially reducing the Rates current for *Life Insurance in China*. They are not intended to apply to any persons under 18 years of age, and as the Home Offices persistently ignore the subject, I think there is an excellent field for starting a "*Life Insurance Office*" in China. It must however be an independent one, and not amalgamated with a Fire Office as at Home, and should the Scale of Premiums be moderate, (allowance being made when absent from China) there would be no lack of support. The Office should be open to all classes of Risks, *Professional, Mercantile, the Army and Navy, and Mercantile Marines*. The evidence of the Medical men at the various Ports would materially assist in forming a basis on which the premium on the various classes of risks should be apportioned.

T. H. C.

THE HORNED CITRON.

NOTE 7.—It is a curious coincidence that the horned citron, or 佛手柑 *Fuh-shou-kan*, carried in the hand by the Chinese, and connected, as the name implies, with Buddha, should have been one of the four sacred plants carried in the hand by the Jews at their celebration of the feast of tabernacles. The willow, another of the Jewish symbols, carried in the right hand, is also a favourite tree with the Chinese. The dust of the flour of the tabernacle directed to be used, in Numbers, Ch. V. and verse 17, as an ordeal in cases of jealousy, has its exact counterpart in Chinese medicine. The ashes of the temple censers, the ashes, or calcined clay from the fire-stove, sacred to the Kitchen-god, the dust from near the bed's head of a virtuous widow,—the dust from the top of a beam of the house, are all used as charms, or remedies, in hemorrhage or discharges.

Many other instances of similarity between Hebrew and Chinese customs might be instanced.

F. PORTER SMITH.

DIVISION OF THE EMPIRE.

NOTE 8.—The Chinese Empire—China Proper—is divided into 18 provinces, which are subdivided into:—

181 Departments.

43 Sub-departments.

209 Major Districts.

1,279 Minor. do.

An analysis of these figures will be found below.

Province.	Capital City.	Departments.	Subdepartments.	Major Districts.	Minor Districts.	Totals.
Chih-li.....直隸	Pao-ting fu 保定府	11	..	23	123	157
Kiang-su.....江蘇	Kiang-ning fu 江甯府	8	3	6	62	79
Ngan-hui.....安徽	Ngan-king fu 安慶府	8	..	9	50	67
Kiang-si.....江西	Nan-ch'ang fu 南昌府	13	2	2	75	92
Che-kiang....浙江	Hang-chow fu 杭州府	11	8	1	75	90
Fokien.....福建	Foo-chow fu 福州府	10	..	2	62	74
Hu-peh.....湖北	Wu-ch'ang fu 武昌府	10	..	8	60	78
Hu-nan.....湖南	Chang-sha fu 長沙府	9	4	7	64	84
Ho-nan.....河南	K'ai-fung fu 開封府	9	1	10	96	116
Shan-tung....山東	Chi-nan fu 濟南府	10	..	11	96	117
Shan-si.....山西	Tai-yuan fu 太原府	9	..	16	85	110
Shan-si.....陝西	Si-ngan fu 西安府	7	7	10	73	97
Kan-suh.....甘肅	Lan-chow fu 蘭州府	8	2	13	49	72
Szu-chuen....四川	Ch'êng-tu fu 成都府	12	9	19	112	152
Kuang-tung..廣東	Kuang-chow fu 廣州府	9	2	11	78	100
Kuang-si.....廣西	Kuei-lin fu 桂林府	11	..	18	47	76
Yun-nan.....雲南	Yun-nan fu 雲南府	14	5	29	39	87
Kuei-chow....貴州	Kuei-yang fu 貴陽府	12	5	14	33	64
Grand Total.....		181	43	209	1279	1735

FORMOSA INDIGO.

NOTE 9.—I was led to examine the Formosa Indigo last year with the idea of writing a paper on it, but I did not, and threw my notes away. The following, however, is a summary of the examination so far as my memory carries me.

The Indigo is sent to the market in the condition of a paste, or semi-solid. There are two qualities of Indigo, the first and second, made respectively from two species of the Indigo plant. Both are inferior from their wretched manufacture, but I have no doubt that the first quality if properly manipulated, from the first, would turn out a superior article. Indeed, I hesitate not to say that a foreigner if he only knew a little chemistry and how practically to work up the material, could make a good thing out of it. I would recommend it as a field to those who complain that tea and silk are used up in China, and that naught but the hope deferred which maketh the heart sick, is to be got out of them.

From an analysis of a definite portion of the first quality, Formosa Indigo I derived,

Water	5 parts
Sand	1 "
Carbonate of Lime &c.,	1 "
Indigo	1 "

The analysis of the second quality gave nearly similar results, say only a fraction less Indigo.

The purified Indigo left as a resultant of both analyses was in the broker's nomenclature low, particularly No. 2, and proved want of origination in the process of manufacture, as well as, I should presume, bad preparation of the leaves and stalks. I say presume, because from talking on the subject with Chinese merchants and from what sources of information I could elsewhere get, I came to this conclusion.

The better quality Indigo as coming from Formosa prepared, say, as I did it, could not be laid down under \$14 a cwt, nor the second under \$12. As it is doubtful if either would fetch 6 shillings a pound in the foreign market the prospect looked blank against them. Still, as I said, the initial substance is there, only requiring the man to develop it from the beginning. The Formosa method of preparation is not merely bad, it could not be worse, either for making a good article or making that article economically. Were I a merchant, I know what I would do. However that is neither here nor there, and I drop the subject.

J. A. S.

QUERIES.

8. *Chinese Christian Emperors*—Has any Chinese Emperor ever embraced or shewn any sympathy with Christianity?

9. *Place of Honour*.—When and how was the place of honor changed from right to left in China?

Official.

10. *Human Milk*.—Does the practice of selling human milk exist among the Chinese? How are the children nourished if the milk destined for them is used in other ways?

Philanthropist.

11. *Emperor of China*.—How old is the present Emperor? What is his birthday? When does he become of age? What is the Chinese legal majority for their rulers and for the common people?

Hwanti.

12. *Adulteration of Opium*.—What are the native adulterations of opium, if any?

Merchant.

13. *The Sabbath*.—What traces of the sabbath are to be found in China?

Sabbatarian.

14. *Tree and Serpent Worship*.—What traces of these are to be found in China?

Druid.

15. *Growth of Native Opium*.—Can any of your readers give us any reliable information about the cultivation of the poppy in the provinces, the quantity grown, smoked and exported (i. e. from one province or place to another) and the price thereof, compared with Indian opium? Does the native mode of preparation differ from the Indian? Why is it, as it is said, more fragrant and not so strong and therefore less hurtful than the foreign drug?

Aborigines.

16. *Fanning Mill*.—Is the fanning mill (or wind-mill), which is used in some parts of China by farmers to separate the chaff from the grain, a native invention, or is it derived from abroad? and was the fanning mill now used in the United States and, doubtless, also in Great Britain, originally, derived from China?

Son of an American farmer.

17-20. *About Paul Siu and Candida*.—From Sir John Davis' "China" I find that Paul Siu was a Christian Chi-

Ming dynasty, and through him that Adam Schaal, a Jesuit missionary was employed by the emperor Tsung-ching. He was retained by Sun-chi after his conquest of the Chinese empire.

This official was a native of Shanghai and was baptized by Mathew Ricci, as was his daughter, who went by the name of Candida; of course their faith must have been that of the Romish persuasion, for Protestant Missions had not then been established in China.

It may be well to mention that a Kolaou is bound to accompany his master, the emperor, in all his worship, and when he kneels down and makes his Kow-tow (knocking of the head) before the idol, his ministers as well as his domestic attendants, who are present must do the same. I am at a loss to comprehend if Paul Siu had his part of the service dispensed with; if not, he must have performed his share. I may give my humble opinion that Paul Siu and his daughter were Christians of Ricci's stamp, who allowed the Christians to assist and co-operate, at the worship of idols &c., provided they took means, either openly or privately, to make at the same time their devotion to the cross.

After making a careful investigation into the matter, I am not able to find out the pedigree of this individual, and would be glad to meet with a reply to the following questions.

17.—What was the surname and official name of Paul Siu in Chinese?

18.—In what part of Shanghai was he born?

19.—What was the name of his father-in-law?

20.—What was the name, in Chinese, of his daughter Candida?

Any answer to the above will oblige.

G. MINCHIN.

Foochow, 6th June, 1870.

21. *Polygamy*.—Are the Chinese who enjoy the privilege of British protection entitled to have a plurality of wives, or should they be restricted to one, each, in case they desire to approach the hymeneal altar.

YOUNG HOPES.

Foochow, May 27th, 1870.

22. "*Foreigners*" versus "*Likim*"—With all due respect to the Authorities whose duty it is to levy the inland tax on opium from Chinese, I would ask, is "opium" the legal property of the foreigner who imports it and pays duty on it, or is it the property of whoever likes to seize it and carry it away *by force*, whilst being transported from one foreign hong to another, both of which hong are in the prescribed limits of a Treaty port commonly termed The Settlement?

PAX.

May 27th, 1870.

23. "*Grease Tree*" versus "*Tallow Tree*."—Can any of the readers of the RECORDER tell, whether the tree mentioned in "Notes and Queries" of Feb. 15th as the "Grease Tree" is the same as the one here generally called the "Tallow tree"?

S.

REPLIES.

Reply to query No. 2, on page 23.—

The character 劫 or 劫 it is written both ways,—is pronounced in Canton kip,—and is explained in Chinese dictionaries by 強取, 奪去, to take by force, to plunder. Two extracts from the 三國誌 will shew its use when that book was written—徐晃大叫曹操欲劫駕何往一敢擅劫公鄉, and in a late proclamation it is also used in the same sense, 賊匪約有百餘人眾被登岸先劫圍口次及號塔所物件盡行掠去.

The Buddhists seem to have chosen it without reference to sense, to represent the 500 years period, or Kulpa. In a tract which I have at hand, the 西方公據 it is frequently used, as 九月初九日午時向南方禮佛九拜滅罪一千劫. Here its meaning is pretty plain. It is

used for Buddhas' name, thus 念南
無賢劫千佛一千遍. In
the following line it is used in the
sense of bringing out of hell 落在
其中何劫出.

F. H. C.

Canton.

Reply to Query No. 5, on page 23.—
If the Lady who wishes to know some-
thing of the women of China, is study-
ing Chinese, and can obtain the 古烈
女傳, she will find it as interesting
a book as most Chinese works, and I
have no doubt your readers would like
to see some translations of it, from her
pen, published in the RECORDER. The
book is scarce, and a good price is asked
for it in Canton. It contains, I think,
12 vols. and is illustrated with many
plates.

F. H. C.

Canton.

CORRESPONDENCE.

MISSIONARY CONFERENCE IN PEKING.

To the Editor of the Chinese Recorder:—

In connection with the Annual Meeting of the "North China Mission" of the A. B. C. F. M. recently held in Peking, one evening was given to a "Conference of Missions" to which all friends of missions were invited. It certainly was an occasion of exceeding interest and profit, representing the experiences of six different Missionary organizations, and many years of labor and observation.

Let me give, not from notes taken "on the spot," but from memory a brief account of the interesting discussions of that evening.

At the outset, Hon. S. Wells Williams, conducted a devotional service of half an hour. Rev. J. Edkins of the London Mission Society, then took the chair and announced the following topics of discussion.

1st.—"By what means can the spirit of self-support be most rapidly developed among the native churches under our care."

2nd.—"In preparing for missionary work, and in training native pastors, and native women, to what extent should the study of the classical language and literature of China be pursued."

The chairman then, as a fitting introduction to the discussion of the first topic, read some extract from two volumes recently issued by the London Missionary Society, upon the importance of early implanting in the minds of native Christians the idea that the propagation of the truth among their countrymen is their own work, and that the building of churches and the support of a Christian Ministry was a burden which must eventually rest entirely upon their own shoulders. Dr. Williams stated that, although the topic did not come exactly within his line of missionary labor, yet he thought that great care should be taken not to render too much assistance to native churches; that they could only develop into vigorous, healthy life, by being taught from the very first to do for themselves and to depend upon themselves; and he referred to some statements from a missionary in Syria, to the effect that in the work there, those who had received the greatest amount of assistance, and for the longest period of time, were most determined in their opposition to making any effort to have the native churches self-supporting.

A missionary from Tientsin gave an exceedingly interesting account of the native church in that city, in connection with the labors of the London Missionary Society. The church has assumed the entire support of its native preacher, and this has been done without any special pressure from the missionary brethren. At Taku, also, the two or three converts gathered, are making donations which cost them something, and thus the spirit of self-support is being rapidly developed among them. At still another out-station, a sufficient sum of money was pledged to rent a Chapel, before a single convert was won. The brother thought it to be of great importance to use the money contributed in such a way that those giving could see what became of it, and so come to feel that it was simply an investment of their money in the Master's cause, and that the returns were daily coming back to them.

Another missionary told us that the sermon of "Blind Hohannes" with which all the readers of the "Missionary Herald" are familiar, had been preached to his little flock and that as a consequence some were giving a tithe and some half a tithe of their scanty incomes to the treasury of the church. He thought it might sometimes have a healthful influence if the brethren treated the native churches as the mother bird does her little ones, when teaching them to fly, lift them out of the nest, and let them drop.

Thus the hour allotted to the discussion of the first topic was filled full of valuable remarks, embodying the experience of many

years of service in the various departments of missionary work in this and other lands. To reproduce all the valuable suggestions, as to the means to be used in the development of independent churches in China would be impossible. I have but given you a few of the points made in the discussion.

The conference then passed to the consideration of the second subject, and the value of "the Classical language and literature of China" to the missionary cause, was discussed for another hour.

Without giving in detail the remarks made upon this theme, it may be sufficient to say that the discussion was opened by a most able argument by one eminently well qualified to speak upon the subject, in favor of a thorough study of the classical language and literature, both by the foreign missionary and the native preacher. He insisted that the writings of Confucius contained a code of morality so pure, of so great influence with the educated classes of Chinese, and so held in reverence by all grades of humanity here, that to seek to uproot it would be worse than wasted labor, and that to acknowledge ignorance concerning it, would be, at once especially on the part of native preachers, to forfeit all the respect of the literati and to lose all power of reaching them with the Gospel. While expressly holding up the infinitely greater value and power of the Bible with its Christ as the only hope of China, the speaker argued that the missionary should make use of the power contained in the writings of the Chinese philosopher as a weapon far too powerful to be laid aside. As the Gospel of Christ was added to the law of Moses, so he would add the salvation of the Bible to the moral code of Confucius. This argument was answered by another perhaps as able, denying the value of those writings in the missionary work, declaring that the books of Confucius as explained and accepted by Chinese scholars were Atheistical, and hence incapable of any assimilation or combination of any sort with the truth held by Ministers of Christ. While admitting that the books referred to may have had originally an idea of deity in them, he held that all traces of any such truth had been destroyed by later explanation and that being thus received and explained, they were of no practical value, nor indeed would it be safe to make use of them until a correct statement of the original ideas of the books should have been prepared and received by the Chinese.

Here was a distinct point of difference in the opinions held by the various brethren, and on this point the whole discussion centered. Some were of opinion that in training native women little or no place should be

given to Chinese classics, but on the other parts of the question the two views here noticed were well developed and thoroughly discussed. It was especially a discussion of intense interest and of great value to those missionaries, who, like the writer of this article, have lately come to the field, and have yet to decide whether to know or not to know the writings of that celebrated character in Chinese history. And I doubt not they went from the conference cheered, strengthened, and it may be somewhat enlightened by the consideration of two topics so thoroughly practical, and so vital to the success of their work.

CHAPPELL.

DEATH.

At the Methodist Mission, Tientsin, June 1st 1870. BENJAMIN BEAKELEY, son of the Rev. B. R. and Mrs. E. TURNOCK; aged 18 months and 5 days.

EDITORIAL ITEMS.

Several pamphlets in Chinese have been sent us by F. H. Ewer Esq. of Canton, who prepared them hoping to interest and benefit the Chinese. One is on Arithmetic, one on Astronomy, and two on Geography. Three other pamphlets on the latter subject have been prepared, but are not yet published. He has in course of preparation a work on ancient and modern History. He can supply the geography above mentioned at \$2.00 per 100, and the astronomy at \$1.50 per 100. Mr. Ewer has made a somewhat free use of Canton local characters which will prevent the wide circulation of these pamphlets, out of that province.

We have received A Note, On Solitaire, with 20 illustrations by Prof. Lee of Peking, and a letter concerning Chinese Christians at Honduras, by Rev. John Macgowan, and an article On Chinese Oaths and Swearing. The wishes of the author of the latter article shall be faithfully carried out.

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Anything offered for publication as Articles, Notes, Queries, and Replies, &c., may be sent direct to the Editor of the CHINESE RECORDER, Foochow.

THE CHINESE RECORDER

AND

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VOL. 3.

FOOCHOW, AUGUST, 1870.

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Editor, Rev. Justus Doolittle.

FOOCHOW WEATHER-TABLE FOR JUNE, 1870.*

BY T. B. C.

Mean Temperature,	80.50
" Daily Range,	12.25
" Humidity at 9 A. M.	74
" Daily Range of Barometer,	.070 ins.
" 9 A. M. Reading of do.	29.814 "
" Daily Rain Fall,	.073 "
" Quantity of Wind,	123 miles.

Thermometer.			Barometer.		SKY.	No. of Inches.	Rain Height in ft. Riv.	Wind.	
Max.	Min.	Wet Bulb.	Dry Bulb.	Humidity.				No. of Miles.	Direction of Clouds.
1 76.69	68.69	96	29.74	29.882	O.	10	30	s.e.	
2 84.76	74.76	89	7.13	6	C. M.	11	61	w.	
3 85.70	77.79	88	7.24	7.09	m.t.l.r.	85	9	80	
4 77.71	71.75	89	8.81	8.72	O. M.	9	60		
5 80.73	67.75	61	9.02	8.11	C.	8	100		
6 83.75	69.72	66	8.69	7.17	O.M.P.	6	70	s.w.	
7 87.74	77.80	85	7.1	6.42	m.t.l.r.	97	6	40	
8 91.89	78.80	88	7.3	6.0	C.	9	55	w.	
9 90.73	78.84	75	7.3	7.34	c.t.l.r.	3	8	115	
10 85.73	71.74	87	9.68	9.26	O.P.D.	0	9	75	e.
11 84.75	72.77	84	8.6	7.4	C.	10	80		
12 92.79	77.81	91	8.6	7.90		9	9	w.	
13 94.81	77.8	67	8.2	7.81	C.T.L.	7	115		
14 94.81	79.85	74	8.0	7.47		6	115		
15 91.60	78.8	67	8.2	7.51	C.	6	30		
16 92.79	78.8	73	8.5	7.81	B.	6	11		
17 93.8	78.8	72	8.14	7.17		55		s.w.	
18 94.82	77.8	67	8.0	7.8	C.	4			
19 95.8	79.86	67	7.8	6.9		10			
20 95.82	80.86	71	7.2	6.85		7			
21 91.82	78.8	61	7.5	6.67		8			
22 97.81	78.47	61	7.61	6.6	B.	6			
23 96.8	79.84	62	8.10	7.09		42			
24 97.81	78.8	63	7.8	6.0		90		w.	
25 94.8	80.8	71	8.26	7.62		200			
26 97.81	80.87	68	8.93	8.0		140			
27 91.79	78.8	61	8.9	8.0		112			
28 95.81	78.85	60	8.52	7.80		0			
29 96.82	79.85	73	8.24	7.67		2	5		
30 95.82	80.87	69	8.10	7.33		3			

* For explanations, see 1st page of June No.

PAGAN IDOLATRY AND REVELATION—IS THE ONE A PEEVER-SION OF THE OTHER?

BY L. N. W.

It has been well remarked that the same leading religious ideas underlying the mythologies of all countries, however separated by time, distance or custom, point to a period when men were all together in one place, and held one common knowledge derived from a primal and superhuman source. The history of all the great primitive nations has been carried up to immediate proximity with the dispersion of the Noachic tribes, as recorded in the book of Genesis. At Babel, the whole family of man was collected in the descendants of Noah's three sons; and thence they were scattered abroad by the hand of God all over the world. The protracted age of the ante-deluvian patriarchs rendered it easy to transmit all the great historical facts of the world before the flood, to Abraham and his contemporaries; so that the history of the world for 2123 years was comprehended within the span of three men's lines—Adam, Lamech, and Shem. Hence we need not be surprised to find in the institutions of primitive nations frequent reference to the scenes of Paradise, to the incidents of man's primeval history, and to circumstances connected with the deluge. We are informed that "in respect to Paradise, we have not only the perpetuation of the thing, but even

the name, in its application to the sacred park-like grounds which surrounded the palace-temples of the eastern kings."

That every ancient system of heathen mythology had its origin in the corruption of patriarchal religion, is a proposition that seems to the writer to accord both with reason and facts. An attempt is here made to confirm this view by reference to some of the characteristic doctrines and practices of the various pagan religions. First,

The Unity of Deity. Amid the widespread traditions of heathenism, this doctrine undoubtedly prevailed to a very great extent, at least among the priests, teachers, philosophers, and the initiated. This was true of all the ancient mythologies. Plutarch says that this was the reason that the sphinxes were placed before all Egyptian temples, and other writers of antiquity assert the same. Supremacy was attributed to every one of the great deities of Egypt, in this way intimating that there was really only one God. The Etruscans acknowledged one supreme God, although they had images for his different attributes and temples to those images. The Persian theory upheld the unity and supremacy of the reform, taught as a first principle, "That God existed from all eternity, and was like infinity of time and space." Plato and the Christian fathers, while they accuse the Greek poets of degrading the Gods by investing them with the passions of men, admit that they asserted one Supreme Being. At an early period of the history of Rome, temples and sacred domes were built, but they contained no figures of any kind, as it was held to be impious to represent things divine by what is perishable, and that we can have conception of God only by the understanding.

When the Emperor of China, in imitation of his illustrious ancestors, discards the ordinary forms of idolatry and prostrates himself at the Altar of Heaven, does he not—however unconsciously and imperfectly—bear testimony to the grand central truth once known to all men, and declared in the words of Jehovah himself, "I am God, and there is none else?" The antiquity of the practice, the absence of images, the burnt sacrifices, which were once offered on raised altars similar to those employed in patriarchal times and by the Jews,—all seem to confirm this idea.

Nothing seems more probable than that the prominent elements connected with the primitive worship of mankind, would have been preserved in traditional remembrance. *Among these was the Cherubim*, which in the ante-diluvian, patriarchal and Jewish dispensations were placed at the entrance of Paradise and afterward upon the mercy-seat of the ark. The form of the Cherubim was that of a bull, from which arose a human body with four heads,—that of an ox, of an eagle, of a lion, and of a man, with wings and hands and covered with eyes. Cory, in his *Mythological Inquiry*, says: "The Cherubim constituted the place of worship for all believers; they were termed 'the faces,' or 'presence of God,' and from between them issued oracles. It would have been a singular omission, if the heathen, as they went off from the patriarchal worship, had not carried with them an institution so remarkable: accordingly we find the figures worked up into all third religious institutions, and the memory of them retained, even to the present day. The Cherubim may be found in every part of the heathen world; and to the abuse of them, I believe, may be traced the worship of animals." The curious compound figures which

abound in Egypt and the East, usually found at the entrance of sacred places, and the fact that the living Apis was required to have marks of this Cherubic combination, further aid us in identifying the animal worship of Egypt as having had some connection with that of the primitive Cherubim. Smith in his dictionary of the Bible, tells us that this "composite creature form finds a parallel in the religious insignia of Assyria, Egypt, and Persia, &c., a general prevalence which prevents the necessity of our regarding it as a mere adoption from the Egyptian ritual."

Testimony has been adduced from the calendars of Egypt and ancient Rome to show that our present *Lord's day* is kept on the same seventh day as the primeval Sabbath, the Jewish Sabbath being a temporary change to the previous day. Traces of the same institution, it is thought, are also found in the funeral rites, in the Imperial Almanac, and in the ancient classics of China.

God's first manifestation of himself to the fallen pair was connected with an infolding fire, and this luminous appearance was identical with the Shekina of Hebrew history. The inference is natural, that when the minds of men were perverted to idolatrous practices, fire which had been from the beginning so intimately associated with the manifestations of God, and His worship, should itself be regarded as sacred, and become an object of adoration. The account of the origin of fire-worship, as given by the heathen author Firdusi, is significant. The royal hero—the serpent—the destruction of the serpent—appearance of the sacred fire—all these seem to be so many elements of paradisaical tradition. The vestal virgins were appointed to guard and maintain this sacred flame, which was originally drawn from a celestial source, either in the form of an electric spark or a

solar ray; and, if by any neglect or accident it should be extinguished, it must be relit as at the beginning. How strikingly does this remind us of that fire which first consumed the burnt sacrifices and incense-offering, beginning with the sacrifice of Noah, and perpetuated in the ever-burning flame on the altar, first kindled from heaven and re-kindled at the dedication of Solomon's Temple! The wide range, not to say the universality, of fire-worship, indicates that it was a corruption of primitive usage; for this superstition prevailed in Chaldea, India, Asia Minor, Greece, Rome, Persia, and even in Mexico.

One of the sublimest facts handed down to us in the Pentateuch is that *the pious in patriarchal times had access unto God*; although how, and by what methods, this was done, we are not fully informed, until the days of Abraham and Moses. When men's minds were diverted from the only true object of worship to deified animate and inanimate objects, it became necessary that the false, 'd latrous religions thus introduced should possess real or pretended power and influence equivalent to that afforded by the oracle of Jehovah. Hence we find among cultivated heathen nations—and indeed in every nation where idolatry prevailed—oracles established which were supposed to give responses dictated by Deity, in reply to the inquiries of the worshippers. Some of these oracles were supported with much splendor and reputation, through a long period of time, exercising a powerful influence on the destiny of nations. Although it has been maintained that they were wholly invented and supported by human craft, without any supernatural aid or interposition whatever, the weight of testimony and reason would appear to confirm the position of Smith, as taken in his

learned work on the Gentile Nations, viz: "The fact of their institution and prevalence is, therefore, a testimony borne by all antiquity to the fact of the divine omniscience, and to the certain existence of a primitive revelation. ** It stands confessed, that heathen oracles, however vain or false, or guileful were but corruptions of a true and real revelation from God to man."

A ruling element in the idolatry of heathenism is the *deification of human nature*. What could have originated the attempt to invest our frail, perishing humanity with the attributes of Divinity? This question has been asked and replied to by propounding the only satisfactory theory, which refers its origin to the *promised incarnation*. Nor did the ancients have only this bare promise to build their faith upon. Adam and Eve "heard the voice of the Lord God (or "Word" which St. John declares to be the Messiah), walking in the garden." As the Word of the Lord appeared in Paradise in human form, so he met and conversed with Abraham on the plain before Sodom, permitting his feet to be washed by that patriarch, and partaking of the food set before him; and, as man, on a memorable occasion, he wrestled with Jacob. The devout student of universal history can hardly fail to notice that from the first family downward, the expectation of the world was centered in the advent of a superhuman Being; or in the work of a mighty deliverer—an incarnate Savior. Nothing less than a recognition of this fact will enable us to fully comprehend the sublime declaration of God by the mouth of His prophet. "And I will shake all nations, and the Desire of all nations shall come."

As it was known that the promised Redeemer was to be an incarnation of Deity, what could be more natural than that Nimrod, the first

great apostate leader, in his attempt to prevent the dispersion of the people, should set himself up as a universal sovereign, claiming to possess divine attributes. There could have been no more plausible basis for such proud assumption, and such a daring scheme of operation, than the promise of an incarnate deity. This being admitted, we are prepared to trace to their origin many of the most prominent elements of the Assyrian religion, such as "the promised divine ruler and high-priest, surrounded with paradisiacal emblems in a consecrated dwelling, adapted to his two-fold character, in close proximity to a Paradise, made as nearly as possible after popular traditions of the original, laboring to fulfill his mission by bringing all the world under his sway, and inducing them to receive terms of faith from his word." This feature of the system was preserved with great pertinacity and in full force through two thousand years, and even after the seat of empire was restored to Babylon. Jehovah found it necessary to drive Nebuchadnezzar from his throne and palace, and reduce him to the abject condition of a beast before he could be brought to recognise the existence of any superhuman power other than that which he claimed to center in himself. We are by no means sure, when the ruler of the Celestial Empire proclaims himself the "Son of Heaven," the *Hwang ti*, "Sovereign of the world, equalling Heaven in virtue," that he is not the unconscious witness of historic truth and pure revelation.

We have seen that every element of truth which the mind would receive and appropriate, was invested with peculiar vitality, and wielded a mighty influence in the high places of the nations. The immortality of the soul, the existence of one Supreme Being, and His providential

government of the world, were doctrines that effected the destinies of states, and moulded those institutions which were inseparably connected with their culture and greatness. The doctrines of Buddhism were impregnated with much that was pure, humane, and true. The sanctity of human and animal life, rewards and punishments after death, the asceticism by means of which the heavenly state of *Narvana*, or freedom from all mundane affections, is to be attained, were principles of heavenly origin, however greatly perverted, and created that powerful system of propagandism which has far exceeded any other religion in the extent of its conquests. Islamism had its beginning in weakness, but triumphed through faith, and with the patent aid of some of the highest truths. Mahomet proclaimed *one God*, to whom alone unceasing prayer should be made, and whose rightful sway must be extended over the world. The Arabian prophet was believed only by those who felt that he brought a message from *God*, and that he was divinely inspired to offer the glories of immortality as the reward of the faithful. Aiming to overthrow the Jewish and Christian systems, Mahomet re-affirmed the primary confession of both; and, as has been eloquently said, "the grandeur of the Crescent can be understood only by the light which falls upon it from the Cross."

Two or three important thoughts may be deduced from the subject under discussion.

First—that the history of the origin, progress and fate of ancient nations both corroborate and illustrate the sacred pages of the Bible. No

research into antiquity, no study of existing leading forms of idolatry, however learned and searchingly pursued, can be completely successful and ignore the Bible.

Second—that Christianity offers to us the only hope for the moral renovation of the world. Systems of philosophy and the highest type of pagan religions have hopelessly failed, either to conserve the most important truths once revealed to man, or to accomplish the gracious design of God in his enlightenment and salvation. How strikingly do we find this illustrated by the people among whom we dwell. With all their literature, arts, and seeming morality, ancestral worship, or the worship of the dead is the only *national* religion. The Chinese believe in the immortality of the soul; but their conception of the future state presents it as a world of darkness, thronged with disembodied, demon spirits. Their many correct dogmas and beautiful theories respecting the social relations, have not saved the masses from deep moral corruption, nor infused the spirit of justice and Truth into the political and religious institutions of the land; while their worship, whether of the dead or of idols, has no higher motive than to secure temporal good or exemption from calamity. Without exaggeration, it may be said—they are "chained to the tombs" by their devotion to ancestral rites, and their superstitious fear of those unseen and malevolent beings that issue from graves, and other dismal abodes, to inflict the ill's flesh is heir to.

Peking, April 25th, 1870.

THE ENTRANCE TO THE YIU TERRITORY.

First Part; On the Road.

BY REV. A. KRÓLCZYK.

[This paper contains an account of a visit to the Aborigines in the North-western part of the province of Kwantung. Sam-kong is the name of a fortress where Chinese officials keep guard over the Miao-tze who live among the hills at whose foot the fortress is situated—*Ed. Ch. R.*]

We left Sam-kong rather late in the morning of Tuesday, but were in the best spirits. The party consisted of 7 persons: I, with my 2 companions, 2 natives from Sam-kong, namely, Mr. Mok and a coolie, 2 Yiu-men, one of whom I had cured from an eye sickness, and another one for the carrying of my luggage. As my two companions had their bedding with them, and my medicines and some books, the two loads were not too much for us three, especially as the nature of the country did not allow a man to carry much. My friend, on whose eye I had operated, went not as a coolie but as a gentleman, on account of his inflamed eye. I had to apply cold water from time to time to the suffering eye, and could show him my kindness. He thus became very familiar with me, asking me all sorts of questions about my country. We were both alike anxious to learn from each other. He and his companion were much delighted at the progress I made in the Yiu language, although we could understand each other through the medium of the Punti dialect.

The Yiu-men were desirous to know if there was no trouble at Canton between the Chinese and the foreigners. I became somewhat suspicious, when remembering the fate of some Wu-nam men, who came to the Yiu people to instigate them to a war with the Chinese and were killed to the last man. I explained to them as plainly as possible, that we did not like to wage war against China or any other country, but that we, at the same time, were not afraid of the Chinese at all. Their suspicion was very likely aroused by my questioning as regards their history and their national connections. But they did not know anything about the different aboriginal tribes in China, still less about the mountainous tribes north of India, Birmah and Siam. Their affinity to these tribes, whether real or imaginary, had not the least interest for them. China has therefore nothing to fear from a coalition of this tribe,

with the other foreign elements in its bosom; there will be no Yiu and Miao question. When they became reassured, that I had no political schemes, they seemed to be more confident and open in their communications. But our conversation was very soon brought to a stand still. After having passed a Hak-ka village we came to a respectable mountain-stream without a bridge. Bridges are unknown to the Yiu people, for they are in the habit of crossing all their rivers and brooks in the most natural way, by wading through or swimming over. As I had some difficulty with my damaged feet, my friend Tung Liu-ko-luk (this is the name of my patient, the last syllable of the name being pronounced loak, by the Yiu people) was so kind as to carry me on his back over the water. The water was extremely cold, so that my companions were shivering; but this inconvenience is nothing in comparison with the difficulties to be met with during the rainy season in the summer months, when the water is 3 or 4 feet deep, and the current very strong. The difficulty of this and the four other passages was increased by the large stones in the bottom, which were so slippery that even in shallow water those who were not accustomed to this manner of crossing a river, had great difficulty to get over without falling into the water. After crossing a plain, we met the same river again. The mountains on both sides approached nearer to each other. We came to the frontier of the Yiu territory. A small valley full of shrubs and high grass took the place of the plain. Instead of the broad foot-path trodden level and smooth by the Hak-ka women, we had to find our way amidst a cane-like grass above 6 feet high, on a very small footpath, leading on the brink of a precipice, at the foot of which a brooklet sent its waters to the large river we had just passed. In some places were wide chasms in the midst of our way, the depth of which made one dizzy. By a false step some of the limbs must have been broken or, rather, death would have been the consequence. Besides, such a thicket was the fittest abode for tigers, for whose acquaintance I had not the slightest desire. Just before leaving Canton, a man from Liudrau brought to me a young tiger from the Yiu region.

The path was sometimes very oblique, so that even balancing did not seem sufficient to a safe passage, but I had to lay hold of twigs or roots, just as the character of the place required. It was an excellent barrier, although only consisting of grass, to keep off an enemy from the approach to the interior of the Yiu country, and I suspect, that the Yiu people purposely leave the way in such

a bad condition in order to be more safe from the intrusion of their neighbours. For them there is no difficulty in the way; they are accustomed to such ways from their childhood, like the chamois in the Alps. I did not wonder so much now that the Chinese could not conquer this people. The greatest army would avail nothing, as only one soldier could proceed at once, and such a file of soldiers could be fired upon from above.

Meanwhile the way rose higher, the high grass disappeared, and we had an elevated plain before us. It was the ridge of a mountain shutting the valley and forming the entrance to another valley, where we for the first time saw some patches of land cultivated by the Yiu people, but no houses were to be seen. A kind of millet is being planted here. Camomile flowers were to be found in great quantities on the way, but the Yiu-men did not know the medical efficacy of the herb. I drew their attention to the profit they could make of the plant either by using it themselves as a medicine or by selling it to the Chinese apothecaries. I found many plants besides, resembling the vegetation in my own country, so that I enjoyed the sight extremely, gathering some of the most beautiful flowers for future enjoyment.

A hill covered with fir-trees shut out the last view into the Chinese villages at the foot of the mountains. After passing this grove on a very dangerous path, my eyes looked upon the first trace of the new or rather primitive world. About half way up the opposite mount, a cottage was visible, inhabited by the Yiu wood cutters. There was nothing peculiar about it; it resembling the cottages of forests in other countries, being built of the same material i. e. wood and grass; but still I was interested in finding myself face to face with the Yiu world. The interest increased when we crossed a new valley and met 3 Yiu-men, who however seemed not so much interested in us, as we were in them. They did not mind our few polite remarks which we had learned from our companions on the way. But one of the party having got inflamed eyes, listened attentively to our guide who told him, that the foreigner would heal his eyes. After an interview of a few minutes, the parties separated and we felt reassured of our safety, finding that the Aborigines were not such ferocious banditti as the Chinese had described them. Besides the fresh foliage of the trees, the aroma of flowers, the singing of birds, gave such a home-like appearance to the wooded hill we had to pass, that the last residuum of apprehension was thrown away and the mind directed to the surrounding scenery. We had now before us an ex-

tensive valley with the chief mountain-stream in it; further up it branched off to the right. Here were the paddy fields of the Aborigines, but as the harvest was already over, no human being was to be seen, as far as the eye could reach. Here and there we observed some trunks on the banks of the stream indicating the most profitable occupation of the natives, namely, that of wood-cutting and wood-selling. Where the stream branched off, the territory of two different communities touched each other. One of the places was to be seen to the left (South) near to the top of a mountain. To me the extensive settlement appeared like a rough peak with scattered huge stones. But the guide told us, that these were the houses of the Nam-kong settlement, and that all the native villages were similarly situated.

After leaving the chief valley, we turned to the right on a gradually rising road. The valley at our left became narrower as we climbed up higher, the scenery appeared with each mile grander, shewing behind us the mountains of the Chinese territory like mole-hills; further before us, the Yiu mountains like giants vying with each other in height and majesty. At our feet was a declivity of some 500 to 900 feet on both sides lined with a dense dark forest, only on some places allowing the sun to dart his rays through the foliage. At the bottom of the abyss, the water gushed through rocks and roots, touching with its murmuring the ear, and sometimes even showing its glittering surface to the eye. Each turn of the winding road had its peculiar view, so that I unintentionally halted, overwhelmed by the variety, beauty and grandeur of the scenery. My company very often lost sight of me, and was obliged to wait, until I awoke from my ecstasy and then hurried on to join them. Suddenly all stopped. An unexpected object presented itself to our view. It was a fresh tomb. The same was marked by a heap of earth with some stones on the top for fixing the paper money, which the relatives had deposited there, for the benefit of their departed friend. A bamboo chair was placed to the left of the tomb. It had been used for carrying the dead and was left as usual by the natives on the spot. We had of course some talk about the burial ceremonies of the Aborigines, but these will be spoken of on another occasion.

Not far from that burial place the way was barred by a stone door, having to the right a perpendicular rock, and to the left an abyss with a declivity of 80 degrees. This Thermopylae served many a Leonidas of the Yiu tribe to resist the invasion of their foes, and I learned very soon, that the Yiu people can range very well with the

celebrated Lacedamonians of old. A little higher up, we met a few wood-cutters who in couples carried large blocks in such an easy manner, that it appeared more as a play than as hard work, which it really was. The steepness and sinuosity of the way were no hindrance to them though the blocks were about 10 feet in length and 1 foot square. And my astonishment became still greater when I met a single man carrying such a burden. Their appearance nevertheless was not that of strong men, their average size being rather below that of the Chinese. The countenances of these hard-working men appeared to be mild and soft, not manifesting the bad ferocious character which the Chinese impute to their nation. Although they never had seen any foreigner, they welcomed me with the polite address due to those who occupy the most respected position amongst them.

After passing a sort of a second gate, formed by a large quantity of blocks put in a standing position on both sides of the way, we at last approached the village of *Kwan-liu-phai*, situated near the top of the mountain we were ascending. At the entrance of the place another gate presented itself, not so strong as the first mentioned above, but strengthened by a stone-wall to the right and left, and a deep ravine crossing the way. A large stone formed the bridge over this natural trench. Some 10 paces further another barrier stopped the way. It was a steep rock with some very flat steps hewn in it, which I could only climb up upon all fours. Having on both sides deep ravines, it formed the most complete obstacle for the approach of a hostile force. On the top of the rock, the first houses were to be seen. A boy was guarding some rice spread on the surface of the rock, in order to have it dried in the sun. He seemed quite absorbed in his business, or he did not care the least about the strange visitor. His countenance remained unchanged. In going forward we met houses forming a sort of street, being built on both sides of the narrow road. The front part of the houses rested upon piles, driven in the earth, the back part found its basis mostly on the steep rising rocks. They therefore appeared from the distance like birds' nests attached to the peak on its most sloping declivities. The more level parts were less used for the erection of houses, so that each street on each part formed a fortress for itself. Most of the houses were built of roughly prepared wood and were covered with grass, but I noticed some which were built of brick covered with tiles. I mistook them for temples, but I learned afterwards, that a structure answering this

purpose had only a roof resting on pillars, thus giving the wind and rain free access to their sanctuary.

The natives were first quite bewildered at my appearance. They did not venture to approach me, but followed at a distance or looked down upon me as I passed their houses. As the nature of the ground and the principle of arrangement required that the village should be scattered on a wide area, we were soon discovered by great numbers, who began to communicate the news to others. Then ensued a scene difficult to describe. Shouts after shouts were reverberating through the gorges and ravines of the rocky mountain and the different streets or groups of houses; and crowds of children and grown up persons were hastening to the spot where the stranger was to be met. The distance we had to go until we reached the house of our host, the *Yiu-man* with the operated eye, was great. Not far from there I noticed a coffin, the color of which was light red. The form was the usual Chinese one.

For a superstitious person it would appear to be a bad omen, but it was of no concern to us.

(To be Continued.)

OVERLAND TRIP FROM KIU-KIANG TO FOOCOW.

(Concluded.)

April 12th. Last night anchored about 20 li from where we started, having passed through a few rather large rapids. Started again at 5 a. m. and at 8 a. m. arrived at Hing-teen, a small village on the right bank of the river. Went on shore here at the pressing invitation of some officials and were regaled with tea at a Lokim Station. Passed Tacang-khow a small place on the right bank of the stream at 10 a. m. and at 1 p. m. arrived at Keen-yang a walled city situated on the right bank of the river 110 li from Woo-c-shan. This place does not seem one of much importance. Immediately below the city a small river which flows past the town of Kae-show (noted for the good quality of its tea) falls into the main stream; it is crossed by a wooden bridge erected on stone buttresses. Abreast of the city are the remains of a bridge across the Min, no doubt destroyed by a freshet. Sent our natives ashore to purchase provisions but experienced a difficulty in obtaining even a few simple things. Anchored for the night at Kin-pwan 30 li below Keen-yang and on the left bank of the river. Walked on shore until dark and found a good quantity of land under tea cultivation, that on the low or garden ground being much more flourishing

than the hill side patches. Wheat we found in abundance and well in ear. Some of the lowest land was irrigated for paddy which is now about two inches above the ground.

Some of the rapids we passed through to-day are very large and intricate, and the freshest season must be very dangerous. We have seen a large quantity of tea on the hills on both sides of the river.

April 13th. Away again at 5 a. m. Passed Fung-yo, a small hamlet on the right bank, at 7:15; a small stream crossed by a three arched stone bridge falls into the Min here. At 6:45 passed the point where the branch of the river flowing past Shwuy-khe and Pouching-heen falls into the main stream. At noon passed through a powerful rapid, and at 2:15 through another, Wan-shih-t'an by name, a very circuitous and dangerous one, having a number of beacons erected on the rocks to mark the narrow passage. Passed the wreck of a large boat here. At 3 o'clock arrived at Kien-ning-foo, a large city surrounded by a good wall much overgrown with vegetable matter. A very large number of country boats anchored off the city, many of them no doubt making preparations for conveying to Foochow the new tea. This point of the river is crossed by a bridge of boats, the remains of a stone bridge being visible just above the water. Immediately below the city, and on the same bank, a river flowing through the Ching-wo Tea districts falls into the main river. Anchored for the night a few li down the stream. Heavy rain nearly the whole of the day.

April 14th. Underway at 5 a. m. and at 6:30 reached Lee-pao-tan, a long rapid which took us 17 minutes to go through. At 7 a. m. landed on the right bank and walked to Tae-ping, a wretched looking village, at which place we crossed the stream in a ferry boat and walked on to Nan-ya-khow, a place from which a large quantity of tea is shipped during the season; it is, however, a small and poor looking town. Passed Len-khow 70 li from Kien-ning-foo at 10:25; Mung-chow a village on the right bank at 11:15; Ta-kwang, a hamlet on the right bank at 12:30 and Loong-koong at 1:35. Passed through a rapid with a very powerful wash of water; just above the city of Yen-ping-foo at which place we anchored for the night at 4 p. m.

April 15th. Violent thunderstorm and tremendous rain last night, and the squall nearly lifted the matting off our boat. Landed and walked through the main street of the town, which runs parallel with the south wall, and inspected several fine shops in it. The wall is said to be six miles round: it runs along the summit of some hills, perhaps 400 feet high, at the north side. Started at 9:30 and anchored again in consequence of a strong wind from the W.S.W., but got away again at 12:30 and passed through the Shih-tan rapid at 1:30, 30 li from Yen-ping. At 2:45 passed Hoo-loo-shan a village on the right bank; at 3:15,

Yü-khe-khow; at 3:30 entered the Kew-le-tan. From Yen-ping to this point we have been going through a series of rapids, and have gone a distance of 79 li in three hours, or at the rate of over 8 miles an hour. At 4:50 passed the entrance of the river which flows in from Yew-khe (district city) and at 5:20 anchored for the night at an island opposite the village of Chang-hoo-fan, 107 li from Yen-ping, having made this distance in 4 hours and 50 minutes. There has been a strong current all day in consequence of the river being rather swollen by the late rains. Passed the wreck of a large salt boat this afternoon, and met a good many boats tracking up the river, some of them having a crew of 21 men, so rapid is the current and so great the difficulty of tracking against it.

April 16th. Strong current running, the water having risen more than four feet since last night, and one of our boatmen informs us that he has known it to rise as much as 20 feet in one day. Underway at 6:15 A. M., landed at 7 A. M. and walked to Shwuy-khow, a distance of 60 li, which place we reached at 1 P. M. and found that our boat had been waiting there since 9:30 A. M. Started again at 2:30 but had to anchor a little below the town in consequence of strong N.E. squalls. Underway again at 5:30; went on all night, and with the assistance of a strong current arrived at the head of the island of Nan-tai at 6 A. M. and walked in to Foochow, having made the journey from Kiukiang in twenty-eight days including a stay of eight days at Woo-e-shan the famed spot visited only by Fortune (who was clad in Chinese costume) and described by him in his Wanderings in China and to reach which was the primary object of our travels.

ITINERARY FROM KIUKIANG TO FOOCHOW.

Kew-keang	九江	Le.
Shwuy-hung	瑞洪	300
Foo-kä-keh	富家格	10
T'o-pei-chang	駝背張	10
Kh'oo-chuh	苦竹	10
Yu-kä-fow	漁家埠	10
Pa-khow	霸口	10
Lung-keu	龍掘	20
Tae-kew-joo	大九渡	10
Tae-shoo-fow	大樹埠	10
Häa-shan	霞山	10

	<i>Le.</i>		<i>Le.</i>
Hwang-khew-fow ... 黃丘埠	10	Tsze-khe-tēen ... 紫溪店	10
Mei-keang ... 梅港	10	Chay-pwan-yih ... 車盤驛	20
Fow-shih ... 浮石	10	Woo-shih-keae ... 烏石街	10
Gan-jin-hēen ... 安仁縣	10	Fun-shwuy-kwan ... 分水關	10
Shih-keang ... 石港	10	Hwang-heen-kh'an .. 黃連坑	10
Keae-pae ... 界牌	10	Tae-gan-keae ... 大安街	10
Tung-khe ... 東溪	10	Seaou-Tseāng ... 小獎	10
Ying-t'an ... 英潭	10	Hwang-shih-keae ... 黃石街	20
Shih-koo ... 石鼓	10	Chih-shih-keae ... 赤石街	33
Kin-sha-fow ... 金沙埠	10	Woo-e-kung ... 武夷宮	15
Kew-neaou-t'an ... 九鳥灘	10	Pei-tsun-kung-twan .. 裴村公館	5
Kwei-khe-hēen ... 貴溪縣	10	Swan-tow-t'ang ... 蒜頭塘	10
Lew-khow ... 留口	10	Shwang-mun ... 雙門	10
Tae-keang ... 大港	10	Wae-khe ... 外溪	10
Hea-tsun-t'an ... 下村灘	10	Ching-tsun ... 城村	10
Shang-ho-t'an ... 上河潭	10	Hing-teen ... 興田	10
Tae-yen ... 大巖	10	Tseang-khow ... 將口	20
Taou-hwa-t'an ... 桃花灘	10	Chow-khow-poo ... 酌口舖	5
Shoo-kēa-keang ... 舒家港	10	Ho-chuen-poo ... 河船舖	10
Seaou-jo-fow ... 小箬埠	10	Chuen-Shwuy-poo ... 轉水舖	10
Hwang-hung-t'an ... 橫洪灘	10	Keen-yang-hēen ... 建陽縣	10
Yih-yang-hēen ... 弋陽縣	10	Peh-cha-poo ... 白槎舖	10
Lēen-cho-t'an ... 連珠灘	10	Hwuy yaou ... 垆窑	10
Se-t'ung ... 西潼	10	Shin-tseen ... 宸前	10
Yen-wang ... 烟望	10	Chung-hwang ... 中黃	15
Sung-shoo-t'an ... 松樹灘	10	Fung-yo ... 豐樂	15
Keaou-yen-sze ... 叫巖寺	10	Nan-ling-t'ang ... 南嶺塘	5
Tao-sin-t'an ... 大心灘	10	How-sha-poo ... 后沙舖	5
Ho-khow ... 河口	20	She-fong-yih ... 葉坊驛	5
Yu-kēa-tēen ... 虞家店	5	Taou-lo-tsun ... 桃李村	15
Gan-chow ... 安洲	15	Pēn-leang ... 便梁	5
Yuen-shan-hēen ... 鉛山縣	10	Wan-shih-t'an ... 萬石灘	10
Wan-kēa-kheou ... 聞家橋	10	Keen-ning-foo ... 建寧府	10
Hwang-peh-fan ... 黃柏坂	20	Leu-kh'an ... 劉坑	10

Paou-ngan-poo.....	報恩鋪	10	Wan-khow.....	灣口	10
Seay-kh'an.....	謝坑	10	Shwuy-khow-yih....	水口驛	10
Tae-ping-jih.....	太平驛	20	Seaou-ying-lae.....	小盈瀨	5
Nan-ya-khow.....	南雅口	10	Tae-ying-lae.....	大盈瀨	10
Pa-seen-poo.....	八仙鋪	4	Neu-taou-t'ang.....	牛頭塘	5
Seaou-ya.....	小瓦	3	Seay-wan.....	謝灣	5
Leu-khow.....	呂口	3	Gan-ling-khe-khow..	安陵溪口	10
Tae-mung-chow.....	大蒙洲	5	Tae-jo.....	大簪	5
Fang-tsun-khow....	房村口	5	Seaou-jo-kung-kwan..	小簪公館	5
Tae-hwang-yih.....	大黃驛	10	Kwa-yuen-t'ang.....	瓜園塘	5
Kaou-hing-poo.....	高桐鋪	10	Min-tsing-too-khow..	閩清渡口	5
Kin-kow-t'an.....	金溝灘	10	Mei-poo.....	梅鋪	10
Ngaou-tow-kheaou..	鰲頭橋	10	Tang-yuen.....	湯院	10
Hoo-we.....	湖尾	5	Tae-meh-khe.....	大麥溪	10
Ngan-tow-t'an.....	黯淡灘	6	Yuen-fung-ko.....	元峯閣	10
Yen-ping-foo.....	延平府	9	Peh-sha-yih.....	白沙驛	10
Shih-le-ngan.....	十里菴	10	Yě-yang.....	葉洋	10
Ne-kh'an-poo.....	倪坑鋪	10	Chuh-ke-so.....	竹崎所	10
Tsuh-le-ting.....	七里亭	7	Kan-chay-chow.....	甘蔗洲	10
Gan-tse-poo.....	安濟鋪	10	Peh-shih-taou.....	白石頭	10
Kah-khe-poo.....	吉溪鋪	10	Hwae-gan-kew-been..	懷安舊縣	10
Kin-sha-poo.....	金沙鋪	10	Yu-yuan-yih.....	芋原驛	10
Hoo-loo-shan.....	葫蘆山	5	Hung-tang.....	洪塘	10
Cha-yang-yih.....	茶陽驛	5	Fung-shan-kheaou..	鳳山橋	5
Yo-khe-kheaou.....	岳溪橋	7	Fung-hwang-ting....	鳳凰亭	10
Peh-sha-poo.....	白沙鋪	3	Foo-chow-foo.....	福州府	5
Kew-le-t'an.....	九里潭	10			
Yew-khe-khow.....	尤溪口	10			
Chang-hoo-Fan.....	張湖坂	10			
T'sang-le-yang.....	滄裡洋	10			
Shwang-kh'an.....	雙坑	10			
Hwang-teen-yih.....	黃田驛	10			
Kuh-khow.....	谷口	10			
Ngo-yang.....	鵝洋	10			

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THE SABBATH

BY F. H. EWER ESQ.

(Concluded.)

We cannot find then any command authorizing the neglect of the Sabbath. We do not know precisely when it fell into disuse. And since we can find nothing of practice or precept to justify the apparent breach of God's command, we must search the doctrines as taught by Christ and his apostles. The

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Saviour's teaching went to show that the peculiar people, to whom pertained the covenants and the law, had failed to keep either the letter or the Spirit of the law; multiplying observances, the Jews had utterly failed to arrive at God's requirement; their Sabbaths, new moons, and solemn assemblies had become an abomination in the sight of God, so, as St. Paul explained, "the law being weak through the flesh, God sent his own son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us;" and he declares the law to be abolished. This law was established amid the thunderings and lightnings and awful glories of God. Concerning it St. Paul says, "Christ blotted out the handwriting of ordinances, took it out of the way, nailing it to his cross," and again "having abolished in his flesh the enmity, even the law of commandments, contained in ordinances," and the context shews the reason. The law and commandments being a special covenant between Jehovah, making them a peculiar people, and thus creating an enmity or division between them and the gentile world, Christ abolished the law, that he might in himself, of the Jew and Gentile, make one new man, and reconcile them both to God in one body; and this the law in its very nature could not do. And St. Paul as though he desired to put away any chance of misunderstanding, says in another place, "ye are not under the law but under grace." The plain and simple reading of scripture goes to shew that there is a total abolition of the law as regards believers. Are we then in a state of lawlessness, without guide? I think not; but we are removed from the dead letter, to keep the living spirit; from the writing upon stone, to the writing upon the fleshly tablets of the heart. The law as shewing that which is hateful or well pleasing in the sight of God is not changed: God is the same from the beginning. The sins which he hated, and the service which he required when he first gave to man the law of conscience, he still hates, and requires the same service now; and when he transferred the

law to stone he did but bring it within the limits of language, and place it a perceptible witness before the eye of man. The law forbade idolatry, theiving, murder, adultery, and other offences; it required that we honor our parents, and dedicate a seventh of our time to God. And under the law, the seventh year, and the year following the seven times seven was also hallowed, though not with the same observance. And one law is not of greater importance than another, and as a Christian cannot be a murderer, or adulterer, or a thief, so must he also fulfil the requirements of the law, and dedicate a seventh of his time to God. This is I believe acknowledged by all Christians; the point of dispute is the manner of observance. And since we have no letter of direction under the present law of liberty, we must search the standard work for the spirit of Christian teaching. Seven hundred years before the coming of Christ, Isaiah rebuked the Jews for their hypocritical observance of the letter, and began to teach them that spiritual observance which Christ and his disciples afterwards taught as the requirements of the new law. The Israelites had indeed, according to law, afflicted their souls, had spread beneath them sackcloth and ashes, and yet they had not kept the fast of God. But saith Isaiah "is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burden, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, that thou bring the poor to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" And in the later prophets we see the living spirit replacing the dead letter. And Christ completing the same lessons says, "except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven." "The law says, thou shalt not kill. But I say unto you, whosoever is angry with his brother without a cause, is a murderer. The law saith, thou shalt not commit adultery. But I say unto you, a man that looketh on a

woman to lust after her hath committed adultery with her already in his heart." The law, as a standard, by which we may measure between good and evil is not changed; it is still our schoolmaster to bring us to Christ, and is as necessary now as ever it was, to teach the child, or the heathen, or the unconverted what is required of him. The law is still needed to convince the world of sin. But the motive for keeping it is changed. Released from the terrors of Mount Sinai, we are now governed by the love which filleth the new Jerusalem; for are we not come to the Mount Sion, the city of the God of love, and to Jesus the mediator of the new covenant? Fear under the old law, love under the new; "whoso loveth me keepeth my commandments." And to those who have received the spirit of adoption, the bondage of the law is entirely removed; God has in his Son given us back ourselves, and now out of the fullness of loving hearts, do we freely yield obedience to those laws which once He commanded. No longer do we serve God in laws and ordinances, but the hour has long since come, "when the true worshippers must worship Him in Spirit and in truth." Acts of parliament may make a Sunday, and hedge it about with penalties; they may compel a cessation from business, and a sort of outward appearance of rest, in which the tradesman shuts his front door and does his business through the back; in some countries they may allow all kinds of debaucheries unchecked, or rather encouraged, from the better opportunities of an idle day; in other countries they may close the gin palace and drinking saloons, and keep somewhat of a check upon the reckless, and who can object to this? But this is not the Christian Sabbath. The Christian Sabbath or Lord's day, is a covenant of love between Christ and his church. And whilst a body of Christians has no right to compel those who care nothing for the day, (except that it is a release from daily toil,) to a strict observance of the Lord's day, a Christian government has a right to legalize that day, and protect many millions of workers from that

ceaseless drudgery, which the hard taskmaster is ever ready to exact from those who serve him. And but a slight acquaintance with the world's history, will satisfy us, that the Sunday as part and parcel of the Christian religion, has done much to raise those lands which have enjoyed it above the level of heathendom.

The Christian, grounded and settled in the faith, will surely be under no difficulty concerning the observance of the Sabbath; has he not a sure example before him? Will he not like Christ, seek on the one hand to escape the killing weight of superstitious restrictions, and on the other jealously guard against profanation? Will he not give up the cares of the world, its toils and anxieties, and scrupulously devote the day to the purpose for which it was originally intended? And this the more carefully, since it is a freewill offering to Him who can accept no imperfect sacrifice. And whilst he recognizes it to be the duty of a Christian to worship and serve God each day of the week, will he not give the Sabbath, whole and undivided, to that purpose? Using the day in private devotion and public worship, seeking the welfare of his fellow man by acts of kindness, charity and well doing, and with heart at rest, filled with the love of God, behave himself with all kindness towards those with whom he may come in contact? And those who cannot enjoy such a Sabbath may look within and seek if the fault be not there, and should strive rather to exalt themselves to the high requirements of the day, than to lower its observances to their own low level.

To go over the ground covered by all the arguments for and against, which are to be found in the voluminous works of writers upon this subject, would occupy a large volume, and would be aside from my intentions at starting, which were simply to confine myself to the Bible, the only standard work. And besides to grapple with the arguments, would be a heavy strain upon reading, study, and abilities of a far higher order than I can pretend to. And without supposing that I have

arrived at any new conclusion with regard to the Sabbath, I humbly submit the following as being the result to which all who carefully read the Bible in its plain and simple English version must arrive, and I believe that my conclusions are justified by the practice, if not by the creeds, of all Christians.

The Lord's Day is not founded upon laws, and those who seek to build for it a legal foundation, build a rotten one, and moreover one not required.

That our observance of the day is a freewill offering, from the Christian to his God and Redeemer, and should be a perfect sacrifice, hallowed with a sacred observance far higher than any law can measure. And it is distinct from the legal Sunday, which is an economical and political institution, but one highly to be prized, as a dear and a gracious concession from the ruling government.

The Sabbath as it effects the labour of missionaries, is a difficult question for an outsider to meddle with; nevertheless as one who feels great interest in their work I will essay a few words. Those who are looking for the establishment of Christ's church in China, and watching the labor that is carried on to that end, can scarcely look with satisfaction to the prospect of seeing a church established, in which the leading features would be polygamy, and a profaned Sabbath. But I believe we may rest upon that score; we are in no danger of seeing such a thing. Sabbath observance doubtless gives difficulties to the missionary, and those difficulties must be greatly increased if it is sought to obtain a sabbatic observance upon the authority of the law, and thus rest its institution upon an unsound basis. Such a course can only eventuate in introducing the same conflict into China which is going on in our own countries. The Bible shews God's method of educating the word, the same method is applicable to the individual. God has already tried upon the Chinese the law of conscience, and it has proved ineffectual; now He has sent his messengers with the law as a schoolmaster to teach his requirements. Having taught him what God

would have him to do and to leave undone, next shew him the fingers of God dipped in a Saviour's blood and erasing forever the law of ordinances. Shew him Christ hanging upon the tree, the atonement which he has offered, the full and perfect satisfaction which he has made to God for man's transgressions. Shew him life and immortality, and himself adopted into the eternal sonship of the everliving God, and all this through grace, and then claim from his love the freewill offering of obedience to God's laws, and the hallowing of His Sabbaths. And then the measure of love which you have succeeded in infusing into his heart will be the measure of the obedience which he will render. And if the love of God is so weak, and the love of the world so strong, that he refuses to obey the requirements of the Christian church, I do not see in what sense he can be considered fit to be baptized into that church. He is fitter to continue under the preparatory instruction of the missionary, until such time as he better understands the obedience of love. The apostles preaching to a people not less given to idolatry and its kindred sins than the Chinese, laid very high requirements upon their converts, and certainly the missionary of the present day should not in the least lower their scale, but patiently wait until his preaching and teaching has raised a class of converts to the full standard, and so build up, slowly it may be, a substantial and lasting church, and not by lowering the apostolic requirements, and admitting numbers not up to the mark, force a building that shall prove rickety and unsubstantial, and of no credit to the household of Christ. Can we not profit by the experience of Jesuits and others in the past, but must want to repeat that experience?

With regard to S. A's. conclusions, agreeing and disagreeing with them, I would say 1st, It would be well for all to consider the question, and with the Bible alone for a guide, work out their own conclusions. 2nd, To enforce from the Chinese a Jewish legal Sabbath, would be both unfair and illegal. But to give our servants and teachers

release from daily labour, and try to induce them by kindly remonstrance, and our own careful example, to become Christians and keep the Lord's day, is not dishonoring to the gospel. 3. 4. 5. 6. Loving obedience to God's laws must ever be a *sine qua non* of church membership. And it must ever be a question, whether the man who is not willing, out of that love to sanctify a seventh portion of his time to God, which seventh was once required under the law of fear, is a proper candidate for church membership. Inability should always be mercifully considered. Unwillingness to abide by the time honored requirements of the Christian church must ever prove a disqualification for membership. 7. The first part of this is doubtless acknowledged by all missionaries—the second part holds good as regards heathen and requires such indulgence. 8. The present article answers that.

Canton.

MARCO POLO AND IBN BATUTA IN FOOKIEN.

Part 3.

BY GEO. PHILLIPS ESQ.

Having in the 2nd Part of this paper examined into the merits of Chin-chew, Chang-chow and Foochow as Ports trading with India during Marco Polo's time it was found that the merits of Foochow to be considered as such were nil, while there were numerous traces of such a trade to be found in the Prefectures of Chang-chow and Chin-chew.

The result of my researches leads me to conclude, that the city Kangiu of Marsden, and the Fuguy of Pauthier, can be no other than Chin-chew, and assuming such to be the case I will now from these premises draw my conclusions respecting the situation of Zaitun.

M. Pauthier assumes Fuguy to be Foochow and draws his deductions accordingly. I cannot start from that point, simply because I do not think Foochow was in Marco Polo's time resorted to by ships from India, while on the contrary many visited Chin-chew.

I will here transcribe in the original, one of M. Pauthier's own notes which leaves Foochow entirely out of the question as a Foreign Port.

(1) "En 1293, on établit sur les places de commerce maritime vingt et une espèces de prohibitions; ces places de commerce maritime étaient alors les "Directions douanières maritimes" (Chi pè ssé) de Tsiouan-tcheou (Çayton), Changhai (qui est devenue de nos jours le marché le plus important de l'Asie), Kan-phou (Ganfou), Wentcheou (province de Tché-kiang, lat. 28°02'15" long 118°29'37"), Kouang-toung (Canton), Hâng-tcheou (Quin-say) et Khing-youen (Ningpo de nos jours). De ces sept ports, seul, celui de Tsiouan-tcheou prélevait un droit sur les marchandises étrangères (parce que c'était le seul port de la Chine où abordaient les navires étrangères), et ce droit, prélevé à titre de taxe sur les marchandises, était de 1 pour 30 (tsiou san chi fen tchi èl wei chou). Des lors toutes les autres places maritimes suivirent l'exemple de Tsiouan-tcheou pour le prélèvement de cette taxe."

Having set aside the merits of Foochow as a port visited by ships from India, during the Mongol Dynasty, we have to turn our attention to localities where such ships frequented.

Chin-chew, and Chang-chow, were beyond dispute Indian trading ports; now which of these ports was Zaitun?

I say Chang-chow, which is described as five days south east of Kangui (Chin-chew.)

(2). I think it will be as well however before going further to collect together all the accounts of Zaitun as they are to be found in Pauthier's note and in Ibn Batuta's travels.

I have already stated that M. Pauthier considers Chin-chew to be the Zaitun of Marco Polo, and after giving a detailed account of the history of Chin-chew from the Imperial Geography, he gives the following extract from the same work with the view of shewing whence the name Zaitun was derived, which reads as follows:

"When they built the fortification of the towns they planted thorny shrubs round it, and a kind of tree with oleaginous seeds, which Mr. Wells Williams (Tonic Dictionary of Chinese language in the Canton Dialect, Canton 1855) calls *Eleococcus Oleifera*, which is considered by the Chinese as the most elegant of all trees (3).

(1) Le livre de Marc Pol. p. 531.

(2) Ibn Batuta speaks of a place called Kan-jan-fur which is to the North of Zaitun; this is I think Marco Polo's Kangiu.

(3) Woo-tung 梧桐 according to Bridgman

The Dryandra, The Kwang-yü-chi 廣輿記, states that Chin-chew is called 刺桐城 Tsz-tung-ch'eng.

From thence is derived, says the geography cited, the name of Thoung-ching the town of Thoung, or oleaginous trees."

Klaproth is said to have been the first who found this derivation in the Imperial geography above mentioned.

M. Jaubert the translator geographic Turque speaks of Zaitun as follows:

"It is a celebrated place situated to the South of Nan-kin upon the borders of the Sea. The name Zaitun had been given to it on account of the great quantity of Olive trees (that is to say Thoung trees with oleaginous seeds) which are found on the mountains and in the interior of the country. The chief place of this district has enjoyed a greater celebrity than Alexandria; great numbers of vessels from India and Khatai resorted there to load silk and sugar.

The Town of Zaitun is situated half a day's journey inland from the sea.

At the place where the ships anchor the water is fresh.—The people drink this water and also that of the wells. Zaitun is 30 days' journey from Khan-taligh. The inhabitants of this town burn their dead either with sandal, or Brazil wood, according to their means; they then throw the ashes into the river" (4).

Abou'l-feda, speaking of this port, says:

"*Zaitoun*, ut perhibet aliqués itinerator pronunciari, plane ut arabes vocem oleæ efferunt, est Emporium Sinicum et urbs celebris mercatorum eo migrantium sermonibus; ad sinum maris sita, frequentatur navibus; sinus illius mensura est fere quindecim miliarium. Urbis illa est ad originem sui fluii, (Trad. de J. Reiske)." (5)

The best account of Zaitun is that given by Ibu Batuta, which enables one to recognize the place with much greater certainty than the description left us by Marco Polo.

I will however before transcribing it give a short history of this Arabian traveller:

"Abre Abdallah Mahomed surnamed Ibn Batuta, the traveller, par excellence, of the Arab nation, was born at Tangiers in 1324. Between his starting on his first journey, at

the age of 21, and his final settlement in his native land at the age of 51, his travels extended over a distance which amounted to at least 75,000 English miles. During the 30 years of his wanderings he four times made the pilgrimage to Mecca, he traversed all Egypt twice, and both coasts of the Red Sea, he visited the eastern shores of Africa, as far as Quiloa in 90° S., he several times visited Babylonia, he three times traversed Syria, was a short time at Constantinople, twice with Uzbegkhan on the Wolga, he travelled across the steppes of Kharism to Bokhara, went through Khorassan to Kabul and Sind, and reached Delhi. The king of Delhi, Mohammed Tughlak, made him Kazi of the city, and eventually named him as chief of an Embassy to China. He joined the Chinese junks which were about to sail from Calicut, and applied for a private cabin for the ladies who were with him. But the agent told him that the cabins were all taken by Chinese merchants, who apparently had return tickets, except one without fittings. So his baggage and ladies were put into it, while he stayed on shore to attend the Friday service before embarking. Next day his servant came to say that the cabin was a wretched hole, and the Captain said they could have a smaller vessel, to which his ladies and baggage were accordingly transferred. Next day it came on to blow, the little vessel made sail, and our traveller was left on the beach at Calicut, gazing after them, with nothing left but his prayer-carpet, ten pieces of gold, and a slave, who immediately bolted.

During the next few years he wandered over the Maldives, Ceylon, and Medura, but eventually betook himself to Bengal, and thence to Sumatra and China. He returned to Fez, the Capital of his native country, by way of Sumatra, Malabar, and Arabia, reaching home in 1349, after an absence of 24 years.

After all he had seen, he came to the conclusion that there is no country like his own west. "It is," says he, "the best of all countries. You have fruit in plenty, good meat and drink are easily come at, and in fact its blessings are so many that the poet has hit the mark when he sings—

'Of all the four quarters of Heaven, the best

(I'll prove it past question) is surely the west;

'Tis the west is the goal of the sun's daily race:

'Tis the west that first shows you the Morn's silver face?

"The dirhems of the west are but little ones, 'tis true, but then you get more for them."

Though Ibn Batuta sometimes exaggerates considerably, as when he says that the staircase of the Kutb Minar at Delhi is wide

(4) With regard to the water being fresh where the ships anchored, it is so just above Hal-teng (half a days journey from Amoy) the place where I think Zaitun to have been—for unfortunately Amoy is obliged, owing to the great drought now prevailing, to get water from there for the shipping. With regard to burning the dead I am informed that such was once the case here about Hal-teng, Chang-chow and Chin-chew. This is only oral information. I am told that in 1064 a Proclamation was issued at Foochow counselling the people not to burn their dead. Is a copy of that Proclamation obtainable?

(5) Le livre de Mare Pol p. 528.

enough for elephants to ascend, he (Colonel Yule) did not know any charge of positive fiction that could be brought against him, except one or two doubtful cases in connection with his China voyage. He was not wanting in acuteness, nor in humane feeling, full of vital energy and enjoyment of life, infinite in curiosity, daring, restless, impulsive, sensual, inconsiderate and extravagant, doubtless an agreeable companion, for we always find him welcomed at first, but clinging, like one of the Ceylon leeches which he describes, when he found a full blooded subject, and hence too apt to disgust his patrons." (6)

It was in 1345 or 1346 that he arrived in China which he described as follows:—

"The first city I came to in China was El Zaitun; there are, however, no Olives here (as this word in Arabic signifies *the Olive*, the writer, perhaps, thought it necessary to warn his reader against mistaking it), nor indeed in all China or India; this is merely the name of the place. It is a large city; and in it they make the best flowered and coloured silks, as well as satins, which are therefore preferred to those made in other places. Its port is one of the finest in the world. I saw in it about one hundred large junks; the small vessels were innumerable. It is a large estuary of the sea, running into the land until it meets the great river. In this, and other Chinese towns, each inhabitant has a garden and some land, in the centre of which is his house; and on this account it is that their cities are so large.

On the day of my arrival at this place, I saw the Emir who had been sent ambassador to the Emperor of India, and who returned with us (to Malabar) when the junk foundered and went down; he however, escaped with his life. He told the officer of the Diwan of me, who placed me in a very handsome house. I was afterwards visited in this by the Mohammedan judge, Sheikh El Islam, and a number of the Mohammedan merchants, who, on account of their residing in an infidel country, are extremely glad whenever a Mohammedan comes among them: on such occasions they give him alms of their wealth, so that he returns rich like themselves.

When the magistrate of the city heard of my arrival, he wrote immediately to the Khan, who is their Emperor, to acquaint him of my having come from India. I requested of him, however, that he would send a person to bring me to Sin Kilan, to the Emir of that place, until he should receive the Khan's answer. To this the magistrate

agreed, and sent a person with me, who conducted me to him. I embarked, therefore, in a vessel on the river, and made a voyage of twenty seven days, in each of which we put into some village about noon, bought what we happened to want, then said our prayers, and proceeded on in the evening. On the next, this was repeated, and so on till we got to Sin Kilan. At this place, as well as El Zaitun, the earthenware is made: at the latter of which, the river called the water of life enters the sea; and which they, therefore, call the conjunction of two seas.

(7) This Sin Kilan is one of their largest and best formed cities. In the middle of it is a great temple, which was built by one of their kings. This he endowed with the revenues of the city and of the surrounding villages. In this are apartments for the sick, the aged, the blind, and the great Fakeer Sheikhs, and the endowment affords them provisions in great plenty. A picture of this king is painted in the temple, and worshipped by the inmates. In a certain part of this province is a town in which the Mohammedans reside. It has a market, a mosque, and a cell for the poor. Here is also a Judge and a Sheikh El Islam, to whom their matters are referred. In this place I resided with one of the merchants, and remained among them for fourteen days; during which time, not a day passed without my receiving presents from them. Beyond this city, neither the Mohammedans nor infidels of China have another. Between it and the obstruction of Gog and Magog there is, as I was told, a distance of sixty days. The people who inhabit that place eat all the men they can overcome: and hence it is that no one goes to those parts. I did not see any one however, in these parts, who had either seen the obstruction himself, or who had seen one who had seen it."

(To be continued.)

(7) Sin-kilan is supposed to be Canton. Professor Lee speaks of it in a note as follows: This place, according to the Arabic Geographers is situated on the Eastern Coast of China. Edrial says, that the tenth part of the second climate contains the Eastern districts of China, the city Si-sat el Sin, and Sinlat el Sin.

Ibn El Wardi, another Geographer, says, it is the extreme eastern part which is inhabited, and beyond which there is nothing but the Ocean.

(6) Colonel Yule's Notices of Cathay, Royal Geographical Society's proceedings Vol. X. p. 276.

THE MIAU TSI.

Second Paper.

BY REV. J. EDKINS.

2. *Their manners and customs.*—The customs and mode of life of the Miau tsi are by the Chinese regarded as very curious and amusing. Otherwise, coloured drawings illustrative of their customs and occupations would not be so numerous as they are. Books of these illustrations are common both at Shanghai and in Peking. The habits of a large number of the tribes residing in Kwang-si, and Kwei-cheu have been delineated in these collections. In the Journal of the N. C. B. of the Royal Asiatic Society occurs a translation of one of them by the late Dr. Bridgman.

In some parts of those provinces they form 80 or 90 per cent of the population. In the department of Hing-i in Kwei-cheu there are 7 tribes, who plough the ground and offer tribute. Sometimes they serve Chinese proprietors, and in some parts the land belongs to the Miau tribes. When they live near cities, and speak the Chinese language they are more easily governed than when they live on their own mountains. There the task of controlling them becomes difficult. They are passionate, easily offended, suspicious, revengeful, brave, and indifferent to hunger and cold. They believe in enchantments. Charms are used in time of sickness, and are worked by the agency of wizards, called Pau mu. They are fond of divining by means of the bones of the domestic fowl.

Some of them burn the bodies of the dead, a custom perhaps learned from India. Some of them imitate the Chinese in using coffins. On the third day of the third month (April) they sacrifice cows and pigs to the mountains, and this day is looked forward to as a great occasion. They have adopted from the Chinese the custom of drinking fowl's blood before entering into a covenant. Some tribes have the custom of burying their parents on the tops of mountains. The Ki tribe, being well acquainted with Chinese, act not a little in

the capacity of interpreters for the other tribes. On the 24th of the 6th month they sacrifice to heaven. They are zealous Buddhists, chanting formulae supposed to possess a charming power, and counting beads.

The worship of ancestors is, among some of the Miau tribes, mixed with some singular ceremonies. On the day of sacrifice when animals and wine are offered, the coffin is lifted from the grave and opened. The bones are then taken out, carefully washed in a tub, and rubbed till they are quite white. They are replaced and after two or three years again washed. This is repeated seven times. Sickness will supervene if this is neglected. The way to keep well is to pay great attention to the purification of the bones of one's ancestors.

The worship of demons prevails extensively among them, and also that of memorable chiefs who have attained to great dignity among them in former times. Such was P'an-ku of the Han dynasty to whom they offer, wine, flesh, corn, fish and rice in sacrifice.

Some of their religious practices (especially that called Twan kung) were represented to the emperor Kien Lung as so dangerous that he issued a decree prohibiting them. The Miau tsi are described as having deep eyes, long bodies, dark faces, white teeth, crooked nose, with plaited hair and beard. They do not use family names. Their villages are called Chai, and they are fond of living in two-storied houses.

At their festivals they amuse themselves with beating drums, striking large wooden bowls with sticks, and with performances on various musical instruments. In drinking wine they suck it up through a reed pipe from a low table. In eating they use wooden spoons, and not chopsticks. They are very fond of tobacco, which does not grow in their country and is therefore bought by them with avidity. Those who keep their old customs sit on the ground without mat or table, unwilling to fall into the habits of the Chinese. The industry of the Miau people is manifold. They till and plough the soil, sow and reap, cultivate sugar, catch fish, shoot deer, row boats, spin and

weave. They build wooden houses which can be taken down at pleasure and removed from one place to another to be re-erected. They spin and weave cotton into a cloth called *Miau pu*, and wool of various colours into fabrics for their own wear, and the women among them are such good weavers that there is often a brisk competition (at the markets for the wares,) for the fabrics which have come from their simple looms. The women, too, in the pictures are drawn with hoes and picks over their shoulders, and evidently appear to do, as often happens in other countries, more than their fair share of the work of the family. They appear however to take compensation for extra labour by indulging themselves in pretty ornamented borders to their jackets and skirts, the embroidery of which is done by their own industrious fingers.

Several tribes are named from the colour of their costumes. Some affect a white dress; others like better to be arrayed in black; and others again in blue. The women wear embroidered borders to their jackets and skirts, or strips of variously coloured cloth. Some of them wear red embroidered slippers, but in the drawings most of the men and women have bare feet.

A favorite mode of dressing the hair is with the men, to twist it into the shape of a conical shell, or as the Scotch call it, a *tourie*. This *tourie* has wound round it a red or blue cloth. Others use a black cloth. The women often wear a black, blue or red hood coming down over the neck. All the people of one tribe seem to use the same colour, which points to a very thorough spirit of clannishness as a characteristic of these people. The men of some tribes wear a fox-tail behind each ear.

Their clannishness is further shewn by the zeal with which kindred take up the cause of an injured member of a family. A grudge is remembered for nine generations. It is said of the more cruel that when they catch their enemies they eat their flesh.

Some for security scoop out homes in overhanging cliffs, to which the only

access is by bamboo ladders, some of them 500 feet high.

Some of this singular people do not weep for their parents when they die, but when the birds come back in spring they weep, saying that their parents will never come back.

They begin the year at the full moon of the tenth month agreeing with the Siamese, and do not select lucky days for the burial of the dead. These customs are perhaps chiefly derived from Siam. The dead are removed by night when all is still; for they say, we would not like our relatives to know.

3. *Insurrectionary Movements.*—The insubordination of which the Chinese complain in the *Miau tsai* is frequently caused by the oppressions of the Chinese themselves. In 1797, some acts of injustice were perpetrated which roused the ire of the mountaineers, who consequently attacked the city of Hing-i, and killed the prefect.

They have many secure retreats in their mountain homes. Here some of them love to erect towers, in the upper story of which is placed a drum. In times of general alarm this is beaten, and the villagers within hearing, all assemble with pikes and swords to place themselves under the orders of their chief at the drum tower. Those persons for whom the warlike demonstration is to be made provide bullocks and wine for the members of the expeditions. If any one beats the drum without real occasion, he pays a bullock as a forfeit which is kept for public use. Some expeditions ordered against them have been occasioned by the predatory habits of not a few of the tribes' men. Rich men have suffered from the thievish character of some tribes, members of which were accustomed to go in robber bands to rob the houses of wealthy neighbours, carrying by night, torches, long pikes and swords. The Chinese government has been obliged to deal summarily with these people.

Some of them use poisoned arrows, and become formidable from their expertness in wielding the cross-bow, when thus provided.

news,

Their own favourite mode of government is patriarchal. The old men of a tribe are appealed to to settle disputes. They have no other chiefs. They have not, say the Confucian historians, received the instructions of the ancient kings and sages; not knowing right doctrine, they cannot be made useful and morally good.

4. *Art of writing.*—In the art of writing most of the tribes have not gone beyond the use of notched sticks for conveying messages. But there is a tribe which has an alphabet like the Mongol, in the opinion of a Chinese author. On the borders of Siam and Birmah, we know that two tribes, the Peh-i in Yunnan, and Pa-peh have alphabets of Indian origin. Vocabularies exist in these two languages. I have in my possession copies of these from blocks cut in the Ming dynasty for use in the imperial school of languages at that time existing in Peking. The vocabulary of the Peh-i language is written in Birmese characters, and that of the Pa-peh in Siamese. The alphabetic writing of the Siamese is so constructed that the five tones of that language are fully represented. A difference is made between, for example, K'a with a falling inflection, and K'a with a rising inflection. The phonal system being, like the Chinese, monosyllabic in its basis, and consisting of a limited number of syllables, it is easy to construct an alphabetic writing which shall express all the tonic differences without special tone marks. This is what the Siamese have done, and probably the tonic element in the Siamese alphabet has made it suitable in a so much greater degree, for the reduction of the Pa-peh language to writing.

The province of Yunnan is continuous for a considerable part of its south boundary with Birmah, then for a few miles with Nan-chang, for a few more with Siam, and the rest with Cochin China. The Peh-i tribe are likely to be in that part of Yunnan which is contiguous with Birmah, for they use the Birmese alphabet. The ingneh (probably beyond the Yunnan tains) are for a similar reason to be ed with the Siamese country at its

extreme northern extension. The Lo-lo tribe, spoken of as having a kind of writing like Mongol, are at a distance of more than 1000 li or 400 miles from the Siamese boundary, and still further from Birmah. The strange characters may have been Birmese and are probably still in use.

5. *Classification of the language.*—The Miao people in Kwei-cheu province speak at least seven dialects. The country is very mountainous, and has been in this respect suited to the extension and permanent occupation of the remaining tribes of the Miao ts'i. These dialects have all been written down in the form of vocabularies by the Chinese. They much resemble the Siamese in structure and sounds. The same is true of the language of Assam, as I learn by information contained in the Chinese Repository.

By a comparison of words and structure it appears that the Siamese, the Pe-i, the Pa-peh and the Miao dialects are so closely connected that they must be looked on as branches from a common mother root. Klaproth (*Asia Polyglotta* p. 365) has already remarked that the languages of the Pe-i and the Pa-peh agree very much with the Siamese. To this may now be added that some of the Miao dialects and the speech of the Li people in Hainan do so too. The remainder of the Miao tribes appear to approach in their vocabulary the Birmese. Particularly is this true of the Lo-lo, whose numerals indicate close connection with that language.

Logan, in dividing the languages of Tibet and the Indo Chinese peninsula into two branches, the eastern and western Himalaic, has furnished us with the means of classifying the Miao dialects very conveniently. The dialect of the Miao tribes proper, the oldest and most numerous, may be classed with the Annamese, Siamese and Cambodian with some of the Karen tribes. The dialects of the Lo-lo &c. should rather be placed with the Birmese and Tibetan, and be looked on as western Himalaic in their characteristics and vocabulary.

NOTES QUERIES AND REPLIES.

CAGED TO DEATH.

NOTE 10.—This terrible punishment was recently inflicted on two criminals in the suburbs of Foochow, at a place known as “the tea-pavilion” on the main street leading to the South Gate. One of the men was an incorrigible thief, supposed to belong to a dangerous band prowling about Foochow. The other who suffered the penalty at a subsequent time was a rice trader from Fuhtsing district. He was apprehended at the close of the last Chinese year on the charge of kidnapping three children. A Chinese gentleman gives the story thus. “The children left school on leave earlier than usual in the forenoon to purchase paper at a shop on their way home. As they failed to appear at the proper time, the anxious father went first to the school, and then to the paper shop, the owner of which said they had been there a long time before. At last it was ascertained that they had been seen in a sedan, the informant who knew them supposing that they were on their way to a feast. The father then went and searched the ferry boats of the Min, and found them on one of the boats, pleasantly engaged with toys and cakes or candies that had been furnished abundantly. The man in whose charge they were found, was seized and lodged in the Min district prison. Before the Min magistrate, he admitted that he had used a stupefying compound of over 10 ingredients on the children’s heads to make them forget their home, &c. But before the criminal judge, he denied all, protesting that he had quite innocently acted as an agent for two friends in purchasing the boys, &c. He was finally condemned and caged in the 4th moon, his mother and uncles witnessing the awful scene.”. Such is the story as related to me. There are doubtless other versions of it.

This punishment is termed in the Foochow patois K’ié-leng (standing in the cage). The cage is an open frame, as high as the culprit’s neck, about

which boards are so closely adjusted that the head cannot be withdrawn.

Death resulted from sheer exhaustion and starvation in these instances in from four to six days.

My informant states that this mode of capital punishment prevails more in the south than it does in the north. But is it not common throughout the empire?

He also says that it is becoming *more common*. Is that the case in other parts of the country? If it is, does not the fact indicate an accelerated lapse into barbarism, in spite of boasted Chinese civilization?

There are various atrocious modes of torture in vogue, that seem to be illegal. Is *caging* one of these, or has custom, originated by irresponsible power, so attained the dignity and sanctity of law, that even H. I. M. approves *ex animo*?

I notice the phrase “caged and starved to death” quoted from Cowper in Web. Unab. Dic. Will some one of your readers tell me where to find it in the works of that author?

CATHAY.

AN ENIGMA.

NOTE 11.—It is well known that the Chinese literati are fond of making and guessing riddles or enigmas. I supply one, and would like to see others inserted in the RECORDER. Perhaps something interesting can be learned respecting the Chinese mind by studying their Enigmas.

心	體	雖	有	打
自	自	不	言	一
端	堅	能	必	用
方	硬	言	應	物

Translation.—“Its body is a regular square; its substance is hard and stiff; although it cannot utter words, when words are uttered, it must reply. Guess a thing that is made use of.”

Foochow.

N^o news,

SYNOPTICAL TABLE OF CHINESE DYNASTIES.

Name of Dynasty.	Duration of Dynasty.	Years	No. of Sovereigns.
The Three Emperors 三皇	B.C. 3314-2570	745	..
„ Five do. 五帝	„ 2569-2179	391	5
„ Sia	„ 2178-1767	412	17
„ { Shang	„ 1766-1374	393	17
„ { Yin	„ 1373-1123	251	11
„ Chow	„ 1122- 771	352	12
„ Eastern Chow .. 東周	„ 770- 249	522	23
	Interregnum	27	
„ Ch'in	„ 221- 207	15	2
„ Han	„ 206-A.D.24	230	14
„ Eastern Han.... 東漢	A.D. 25- 220	196	12
„ Second Han 後漢	„ 221- 264	44	2
„ Western Chin .. 西晉	„ 265- 316	52	4
„ Eastern Chin ... 東晉	„ 317- 419	103	11
„ Sung	„ 420- 478	59	8
„ Ch'i	„ 479- 501	23	5
„ Liang	„ 502- 556	55	4
„ Ch'ên	„ 557- 588	32	5
„ Sui	„ 589- 617	29	3
„ T'ang	„ 618- 906	289	20
„ Five Dynasties. { How Liang 後梁	„ 907- 922	16	2
„ { „ T'ang 後唐	„ 923- 935	13	4
„ { „ Chin 後晉	„ 936- 946	11	2
„ { „ Han 後漢	„ 947- 950	4	2
„ { „ Chow 後周	„ 951- 960	9	3
„ Sung	„ 960-1126	167	8
„ Southern Sung 南宋	„ 1127-1279	153	10
„ Yuan	„ 1280-1367	88	9
„ Ming	„ 1368-1643	276	17
„ Ch'ing	„ 1644-1861	218	7 *
Total number of Sovereigns....	....	..	239

The number of sovereigns here given—239—is exclusive of those who reigned during the period styled the Three Emperors. That period is one of much obscurity, and consequently no reliable data are at hand on which to base a calculation.

ed with C.E.D.S.

NOTE 12.—The preceding brief summary of the various dynasties which have ruled over this vast empire will doubtless prove useful to those who take an interest in Chinese matters. It has been compiled from original sources, and, it is hoped, will be found tolerably reliable. The dates differ in a great measure from those given in Morrison's *View of China*, and they also differ slightly from those made up by one of the chief sinologues of the day in China, and published by him in the *Journal of the Asiatic Society*. Morrison's work was at hand when the table here given was compiled, but the existence of the other was not known until long after the completion of the task undertaken. It is not at all surprising that the *View of China* should be in some respects faulty when we take into consideration that when it was written our intercourse with China was confined to a very small portion of the empire, and that the materials then at hand were few compared with those which are now available, to any who wish to pursue their researches into Chinese literature.

The object that the compiler has here in view is to supply a want that must be often felt by those who are anxious to have correct dates always at hand. Many people are desirous at times of knowing when a particular dynasty commenced its sway and when it became extinct, and to such this item of information will be invaluable. Here they have the pith and marrow of the whole without the necessity of wading through a lot of reading matter in quest of it.

This short note is the precursor of a few tables of chronology—Chinese and Japanese which will appear shortly, but whether they will appear in their present naked state—for they have already been made up—or will be clothed with a few remarks it is impossible just now to say.

L.

QUERIES.

24. Death by crucifixion in China.—Some years since I heard of one or two instances of the infliction of death by crucifixion at Amoy. Is this penalty common in the empire? The Chinese are fond of punishing rats by nailing them to boards. Has not this mode of venting their feelings of spite and malice suggested to them the crucifixion of human beings?

CATHAY.

25. Gunpowder.—When is gunpowder first mentioned in Chinese books? What evidence is there that it has been known as asserted for the last 2000 years, although only lately applied to the purpose of war?

MILITARY.

26. Compass.—How long has it been known in China? Is the compass as now used by the Chinese, of native origin and construction?

So much has already been written elsewhere by an able sinologue on the above two subjects, that it may be well to afford an opportunity to our pro-Chinese sinologues, of refuting his statements and of proving that priority of invention or discovery, belongs as has been so generally believed, to the Chinese.

MARINER.

27. Benevolent Institutions.—When did they originate in China, and are they prior or subsequent to the introduction of Christianity by the Roman Catholics?

PHILANTHROPIST.

REPLIES.

First Reply to Query No. 10 on page 53.—It is quite common for nursing women to sell their milk. For one dollar a month, a woman will give daily half an ordinary tea cup full of her milk. Chinese ladies who wish to retain their beauty, and also the better class of the Demi-monde use it. The virtues of human milk are to beautify, and soften the skin, and give a complexion similar to the milk itself.

How are the children nourished, if what they should get goes elsewhere? Why if a girl is only in question, what does it matter for her? Will not congee do for her? Or rice, first half masticated in an old grand mother's mouth, and then saliva and all, put into her's? As for boys, no fear of their suffering.

J. A. S.

Second Reply to Query No. 10 on page 53.—Any one acquainted with China life would be perfectly aware that the practice of selling human milk is a very common one. Persons of delicate constitutions—opium smokers, who indulge in the habit of opium taking to such an extent that they have no relish for food—and persons afflicted with consumption buy it, in the hope of deriving benefit from its nutritive qualities. Only those, who have such an abundance of milk, that they have enough to spare, after satisfying their own needs, are willing to sell!

women are naturally so well supplied that it is no uncommon thing for them to be nursing two children at the same time.

FOKLEN.

Reply to Query No. 15 on page 53.—I do not believe reliable information, or anything much better than half guessing can be got about the quantity and quality of Native opium.

Touching this province an average of 200 chests was given me. Each chest being supposed to be the size of a chest of Patna. Fokien opium does well mixed with Indian opium and it is often used to eke out the latter. Native grown opium is now disturbing the market in Foochow for foreign kinds and will continue to do so.

Its mode of preparation is much the same as in India.

J. A. S.

First Reply to Query, No. 21, on page 54.—In reply to the query of Young Hopes, *Can Chinese who enjoy British protection have a plurality of wives?* I may throw a little light on the subject, and will begin by telling him that many such Chinese are now living in the north and south of China, who have not only two but many wives. It is a well known fact, that there is no restriction ever made by any man to prevent the Chinese from marrying as many wives as they choose, and it is their usage to do so. Their marriages, though recognized as legal, are somewhat of a private nature. The ceremony used in such cases is performed without the interference of the proper dignitaries, and the service of a priest is also unnecessary. Even a register is not kept, and their offspring cannot prove the fact of their parents' marriage after a few generations, but by hearsay only.

The Chinese living in The Straits can marry a second time while the first wife is still alive; and I may here prove my assertion of the fact, by saying that in the *Journal* of Prince of Wales' Island, it is stated that a certain place, married a maiden, and with *came*, sometime afterwards

married, secondly, a maiden, of the same place, called Miss Lin. I could mention many cases more of a similar nature, if required.

The maidens in The Straits depend principally upon the Chinese emigrants for husbands, and the greater part of these emigrants were married already, before they left for The Straits. Should there be restrictions made, what would become of those whose numbers are daily increasing? We cannot blame the Chinese. All the faults lie with their parents; for they are parties to the marriage. Should such restriction be made, it would be necessary to pass the orders in The Straits, restraining those who had wives already from marrying the girls there. As the girls are so numerous, I wonder what would be done with them; for slavery is not permitted there. It is my humble opinion, that it would be better to send them to public auction, selling them to those who have no wives, at the highest price offered, than to prevent their marrying said emigrants.

The Chinese living under the very eyes of the British Government have had this advantage. The Government is wise enough not to interfere in the matter, because it would affect also the Mahomedan part of the population. In closing, I refer the reader to an article on this point in the Hongkong Notes and Queries for full information.

W. P. KEY.

Foochow.

Second Reply to Query No. 21 on page 54.—Chinese by renouncing allegiance to the Chinese government, and by becoming British subjects, in so doing renounce all the peculiar rights and privileges of Chinese accorded by law or custom, and can legally claim only the rights and privileges of Englishmen,—among which the legal right of bigamy or of having two or more wives can not be found. It is undoubtedly a fact that some Chinese who enjoy the privilege of British protection do have a plurality of wives, but they are not "entitled" to the protection of British

law in so doing. The fact of living unmolested with more wives than one, does not prove that they have a legal right to practice bigamy. Perhaps the question has never been brought before a court of English Judge and Jury. If an Englishman would be permitted by due process of law to have a plurality of wives, then would a Chinaman under British protection as a British subject be permitted legally to have a plurality of wives; if not, not. A test case would be this: Let a Chinaman claiming British protection, remove with his harem to London, and there let some party accuse him of bigamy, and bring him up for trial before a British Court. Without doubt, if he admitted the fact of bigamy but pleaded protection and justification because as a Chinese he would have it in the East, he would not be acquitted and sustained in his practice. British Law makes no distinction between the nationalities of British subjects, in regard to what is legal and what is illegal.

LEX.

Foochow, July.

Reply to Query No. 22 on page 54.—

In answer to the query of Pax regarding the seizure of opium imported by foreigners, and on which they have paid duty, whilst being transported from one foreign hong to another, within the limit of a treaty port, I would say such seizure according to the opinion of some is not legal; and yet, according to the rules appended to the treaty, the Chinese authorities have the right to frame rules and regulations for the better protection of their revenue. I understand the Lekim authorities here at one time, made some rules and communicated them to all the foreign Consuls, but they would not recognize them, on the principle that they were not contained in the treaty. If they could have the right, as above, to make rules for the good of their revenue, why could not they punish those who infringed them? In my humble opinion, the opium referred to is carried about contrary to regulations, and can be seized by duly authorized persons only.

Persons wishing to avoid discussion and difficulty would do well to comply with the regulations of the Lekim authorities, and thus escape giving some trouble to their Consuls.

G. M. C.

CORRESPONDENCE.

THE PRESS IN CHINA.

TO THE EDITOR OF THE CHINESE RECORDER:—

"The Press in China" would be a not uninteresting subject of discussion in your paper, and I think the two following questions would about cover preliminaries—1st, What is the best means of promoting the usefulness and consequent influence of the press in China? 2nd, How shall it work to accomplish the one desired end, that is, the liberating of the masses of China from the slavery of superstition, and setting them free in the liberty of a pure faith?

I have no intention to answer these questions in this letter, but wish to broach a subject, which my observations during a short stay in China lead me to believe to be an important one, and to induce those whose skill and industry have already done so much, to volunteer their experience, and also to induce the missionary circle to assist in ventilating the subject, with a view of arguing some scheme calculated to extend the present operations of the press. Doubtless a great deal has been already done, considering the few hands engaged in the work; presses have been introduced, much skill and labor have been expended in cutting, casting and arranging the Chinese characters as movable types, newspapers and periodicals are published, and a considerable amount of literature has been produced; but when we consider the millions of people of this broad land, the work dwindles into very insignificance. The newspaper circulation is necessarily small, and the detail of news,

rumors and scraps of intelligence, with an occasional story of doubtful tendency, is not going to do much for the improvement of the masses, and the literary work already produced, does not penetrate very deeply amongst the people.

One of the important points of consideration must be the expense. Chinese books are very cheap, and the Chinese are a very thrifty people, and think over a cash considerably before they spend it, especially upon Foreign books. The present rate of press work must completely bar its extension, and even if the great problem of supplying a high moral literature, that shall prove acceptable to the Chinese mind, was solved, a great change in prices must be made, in order to secure success in the distribution, unless this work is always to be carried on with funds from the pockets of foreigners. I will shew a comparison between native woodcutting and printing, and the press. I lately received an offer from the Presbyterian Mission press, at Shanghai, to print 1000 copies of a ten-leaved tract for \$20. Now I can get the blocks cut, and 1000 printed in Canton, for less than \$14, and that perhaps not the lowest possible rate. The question as to whether the press can compete with the native printing can only be answered by a person of experience. If it cannot, it can never be of much use to the millions of China. It must ever remain the costly plaything of voluntary contribution, serving the narrow purposes of a wealthy sect. Missionaries say that they want suitable reading matter for their converts, but such reading matter must be brought within the limits of the Chinese pocket, or else must remain a heavy charge upon mission funds.

Yours truly,
F. H. E.

CANTON.

PASTOR LO OF THE FIRST CHURCH, AMOY.

To the Editor of the Chinese Recorder.—

The First Church of Amoy have been called on to mourn the loss of their pastor, who died April 25th, in the 44th year of his age. He was until his 27th year a carver of idols, but then hearing the gospel he was led to profess his faith in Christ. So marked was his Christian character that he was soon sent out as a colporteur, leaving for the purpose a business, (carving olive-nuts) which yielded him over \$10 a month, to receive instead the small stipend of only \$4. During the next seven years he so approved himself to the church that, when in Nov. 10th, 1861, the first church was seeking a pastor, their choice fell on him. He was ordained to the work of the ministry, and settled over that church on March 29th, 1863. As a pastor he faithfully discharged all his duties till he became the subject of a lingering consumption. He still did whatever his little strength would permit, and from his bed of sickness continued to preach Christ. During the last few days he lay almost unconscious, and breathed with extreme difficulty. A few hours before his death he revived so as to apparently recognize his friends, but said nothing until with a clear, strong voice he uttered these words, "My work is done. I thank the Lord who has prepared for me an everlasting rest in heaven—thank the Lord—truly thank the Lord! Brethren, with all the heart and all the strength love the Lord your God." And when he had done speaking he "entered into rest."

May his mantle fall on a worthy successor.

K.

THE LATE MRS. J. B. HARTWELL.

To the Editor of the Chinese Recorder.—

The residents of Tung-chow have lately sustained a severe loss in the removal by death of Mrs. J. B. Hartwell of the American Baptism Mission.* Having come with her husband to commence missionary work in Tung-chow before the city had been occupied by any other foreigners, during her comparatively long residence here she had not only occupied a prominent place in

* The date of her death has not been supplied. Ed. Ch. R.

our Missionary Circle, but had become widely known, and had attracted to herself a large number of friends from among the natives. Her character was of that marked and positive type which leaves a lasting impression on all within the sphere of its influence. Though a most active missionary she was no less remarkable for the gifts and graces by which she made home attractive. Many will remember the generous hospitality with which they have been welcomed into her well ordered and happy family, and the grace, energy and faithfulness with which she discharged the duties of housekeeper, wife and mother.

I think she will be remembered however as most remarkable for her untiring devotion to her missionary work. During the more than ten years of her missionary life her interest never flagged, and her exertion never intermitted, except when laid aside from her work by illness. Even when suffering severely from bodily pain, she was in the habit of continuing her work of instructing native women, holding prayer-meetings with them, and teaching in her school, and she also had an extensive acquaintance in the city, and visited the women in their own houses, whenever her health and other duties would allow. Her interest in her work and in her family was so absorbing that she cared little for other society. She had been from home about twelve years, and though urged and importuned by her physician and other friends to seek for rest and restoration to health by a visit to her native land, she had never been induced to consent until during her last illness, when she expressed her willingness to leave; more however for the sake of her children than for herself.

During her protracted illness of more than three months she suffered

much, both from pain and excessive weakness, but bore all with entire patience and resignation to the Divine will. Her faith never wavered, and no fears for the future disturbed her. Her mind continued clear until after the power to speak had gone. She expressed herself willing to die, if such were God's will, and as having no fears and no anxiety. Then, like a weary child falling asleep, she closed her eyes, and without a sigh or groan fell asleep in Jesus.

It is to us a most mysterious providence that one should be removed from earth who was so young, and so useful, and who seemed so necessary to her family and to the native church, for which she had done, and was doing, so much.

But God's ways are not as our ways; nor his thoughts as our thoughts. As far as she herself was concerned, we feel that for her to die was gain, and that while she rests from her labors, her works follow her.

J. L. NEVINS.

THE LATE REV. R. F. LAUGHTON.

To the Editor of the Chinese Recorder:—

The community at Chefoo was startled a few days since by the announcement of the sudden death of the Rev. R. F. Laughton.

He returned from Tungchow five days previous, in a burning fever.

Every possible effort was made to arrest the disease, but all in vain.

His death has left a void in many hearts. A residence of seven years, at this place, won for him the respect and honor of every one capable of appreciating sterling worth. His kind and genial manner, and his earnest and truthful life made it apparent to the most casual observer, that his only aim was to live for God, and the good of his fellow men. Almost every one who knew him, both foreign and native, felt that he had lost a personal friend. During the funeral all the consular flags were at half mast. The members of his own and the other churches here manifested the deepest feeling. Men unaccustomed to tears, sobbed aloud. Many of the heathen

seemed much impressed. One man who had long known him remarked, "that man has gone to heaven." Mr. Laughton and his family have been great sufferers in China. He was often urged to return to England for a change, but his heart was so deeply enlisted in the mission work that he could not think of leaving.

His prayers and conversation showed that he esteemed it an unspeakable privilege to be permitted to labor in the Master's vineyard in China.

He brought to the work practical common sense, and a vigorous and logical mind, which with culture and grace made him an efficient laborer. An active church of about fifty members, the majority received by Mr. L., points to some of the visible proofs of success. Influences have been exerted and seed sown which shall yet produce great results, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

May the healthful, holy influence of his life, and his devotion to the cause of Christ, stimulate those who remain to renewed zeal in every good work.

C.

Chefoo, June 30th, 1870.

THE SABBATH QUESTION.

To the Editor of the Chinese Recorder:—

Although not a resident at Hankow, it so happens that I am somewhat connected with the Missionary Association there, having been made an Honorary member thereof on the occasion of its organization, which happened when I was visiting the great River Port.

Had I been present at the meeting when that paper on the subject of the Sabbath was read, I suppose I should have marred the "unanimity" which seemed to prevail on that occasion; for most surely I should have felt constrained to express an emphatic non-concurrence in the views then advocated, favoring the non-observance of the 4th Commandment. Until recently I was not aware of their being any, among Protestant Missionaries, who were of this way of thinking, and who "taught men so;" but since there are, it seems desirable for all to bear their testimony, one way or the other, in regard to this important,—nay, *momentous*—institution.

I take the liberty therefore of stating that, in two Sermons which I felt constrained to preach on the Sabbath, about a twelve-month since, I took the ground that it was instituted at the Creation, re-enacted at Sinai, perpetrated under the Christian dispensation, and designed to be continued to the end of Time.

Moreover, I maintain that it is the Birth-right of every human being, and that who-

ever deprives his brother thereof, or connives at the deprivation, cheats him as Jacob cheated his brother Esau; and that there can be no way of looking at the matter more completely "wrong end foremost" than when we think and speak of "requiring—demanding—enforcing—exactng" the observance of the holy day, as if it were a hardship! What *ex-action* is there in telling a poor, over-worked heathen whose ancestors, in remote antiquity, had lost (and therefore failed to transmit to him) the blessed day of holy rest,—what ex-action, what hardship is there in telling such a one that this great privilege is given back to him?

That we missionaries come to announce to him relief and deliverance from the bondage of incessant toil? That he has a *right* to pause, and rest his weary body, and refresh his burdened mind, and lift up his earth-bound soul to heaven; and while doing so to cast all his care upon Him who careth for us?

It is wonderful to me how men can look upon this as a *hardship*; or allow themselves, and their converts "of little faith," to enter upon dubious calculations as to whether God can, or will, take care of their *bodies* during a few years of *time*, when they are preaching to others that they may confidently commit their *souls* to him, in all *eternity*!

This is an anomaly not yet understood by

E. W. STYLE.

BIRTHS.

At Peking, July 5th, a daughter to Mrs. L. N. WHEELER.

At Peking, June 15th, a son to Mrs. D. C. McCOTY.

DEATH.

At Chefoo, June 21st, 1870, the Rev. R. F. LAUGHTON of the English Baptist Mission.

ERRATA.—Page 2, column 1, line 9, read Shākayamuni for Shā kyamuni.

Page 5, column 1, line 9 from the bottom, read 作 for 想.

Page 53, column 1, for 6 *shillings* read 6 *pence*.

Page 52, last column, the "Totals" should be 1712 instead of 1735.

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AND

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VOL. 3.

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No. 4.

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Editor, Rev. Justus Doellittle.

FOOCHOW WEATHER-TABLE FOR JULY, 1870.*

BY T. B. C.

Mean Temperature,	82° 6'
" Daily Range,	10° 7'
" Humidity at 9 A. M.	75°
" Daily Range of Barometer,	.060 ins.
" 9 A. M. Reading of do.	29° 698 "
" Daily Rain Fall,	.172 "
" Quantity of Wind,	129 miles.

Thermometer.			Barometer.		SKY.	No. of Rain.	Height in ft. River.	Wind.	
Max.	Min.	Wet Bulb.	Dry Bulb.	Degree of Humidity.				No. of Miles.	Direction of Clouds.
1 95 82 80 86	74	29 740	29 636	B.T.L.	..	1 125	w.		
2 96 81 81 85	79	651	525	"	..	1 163	"		
3 97 81 81 87	74	620	572	C.M.	..	1 160	"		
4 92 76 79 83	80	729	662	O.M.T.L.	05	1 145	s. e.		
5 84 77 76 80	83	762	775	O.P.M.	51	1 80	"		
6 80 76 75 79	80	793	750	"	01	2 05	"		
7 83 80 76 80	80	760	639	C.M.	..	5 135	s.w.		
8 92 79 79 83	80	678	612	C.M.T.L.	..	5 70	w.		
9 92 80 80 83	76	678	612	C.T.L.	..	8 125	"		
10 93 77 76 80	78	711	611	C.T.L.R.	23	3 45	"		
11 91 81 76 83	77	711	600	C.P.	..	3 80	"		
12 77 82 77 84	68	621	527	C.L.	..	1 105	"		
13 94 81 80 86	71	590	505	"	..	5 90	s.w.		
14 90 81 81 85	75	669	610	C.P.	37	5 125	s. e.		
15 90 81 79 85	72	754	724	C.T.L.	..	3 115	"		
16 91 81 78 85	70	769	658	B.L.	..	3 110	s.w.		
17 95 82 79 85	70	752	678	B.	..	6 155	w.		
18 94 82 78 87	60	749	706	C.	..	5 130	"		
19 91 82 78 86	64	804	732	C.L.	..	4 155	"		
20 96 81 80 86	74	787	727	B.L.	..	3 155	"		
21 94 81 78 87	65	820	748	C.	..	2 160	"		
22 91 81 80 86	72	648	748	B.	..	2 117	e.		
23 92 82 78 86	64	710	711	C.	..	2 52	"		
24 77 78 78 86	66	680	610	C.T.L.R.	08	1 175	"		
25 91 81 79 84	76	578	539	C.	04	1 35	n.		
26 84 78 78 83	80	502	423	O.P.Q.	1 08	1 210	n. e.		
27 81 78 77 79	90	510	512	"	..	1 12	s.		
28 84 79 78 81	90	610	619	O.P.	37	2 100	s.w.		
29 93 78 79 82	85	681	677	C.Q.R.	46	3 180	w.		
30 90 75 77 81	80	710	611	C.M.T.L.R.	42	3 70	"		
31 88 84 80 83	83	706	631	C.M.	..	3 115	e.		

* For explanations, see 1st page of June No.

DRINKING HABITS OF CHINESE.

BY J. G. KERR, M. D.

The fact that drunkenness is not a common vice of the Chinese must have been noticed by most persons who have had much intercourse with the people. A little observation will also satisfy any one that the drinking of spirituous liquors is very common among all classes. It is a very interesting question, why drunkenness and all its horrors and crimes are so much less common in a heathen land than among Christian nations?

It may be said that opium takes the place of intoxicating drinks, and that those who use this drug intemperately would in its absence, go to excess in the use of stimulants. This can only be the case to a limited extent, for, leaving out of view all those who smoke opium, there is a vast population of spirit drinkers, which, according to all western experience should yield a certain percentage of drunkards, and the question recurs, why is this not the result in China?

Moreover, opium-smoking is a vice of recent origin, and on its first introduction, the drinking habits of the people were very much the same as we find them now.

The temperament of the people may be considered by some an explanation of the anomaly, but while excitable sanguine temperaments are more liable to become victims of intemperance, those of opposite characteristics are by no means free from danger.

The chief reason why the Chinese have been exempt from the evils of drunkenness is to be found in the character of the intoxicating drinks they use.

There are two qualities which make their liquors objectionable, one positive and the other negative.

The first is the highly irritating property of their liquors, which is owing to the presence, in addition to alcohol of a peculiar substance called Fusel oil, which is analogous to alcohol in its composition and chemical reactions, and is hence called Amylic alcohol.

It is always present in the products of alcoholic distillation from grain, and its removal is difficult. It is described by chemists as an "oily, colorless, volatile liquid of an offensive smell and burning acrid taste, and upon the animal system it acts as an irritant poison." "The inhalation of its vapor, even in minute quantities, is attended with very deleterious effects."

The Chinese are ignorant of the existence of this substance and of the means of removing it, hence their liquors possess that stimulating property manifested in the deep flushing of the face, disagreeable sensations in the head, and burning of the stomach which follow the use of Samshu and these effects being manifested before intoxication takes place show that the action of fusel oil on the nervous system is more rapid than that of alcohol.

The presence of this deleterious substance necessitates the taking of the liquors in divided doses, and hence the very small cups in universal use, for drinking wine.

The second or negative quality is the want of agreeable flavors in the Chinese liquors. The variety of drinks to tempt the palate in Western lands is legion, but nothing of the kind is known in China. Even sugar is not usually added to their

liquors, which are always drank hot, and generally without admixture. The explanation of this is also to be found in the presence of fusel oil which either destroys the delicate substance of which the flavor consists, or neutralizes it by its stronger odor. It is found that the Alcohol used to manufacture artificial wines and brandies must be entirely deprived of its fusel oil, or the delicate flavors of the natural liquors cannot be communicated to them. We have therefore, in the presence of this deleterious and offensive substance a key to the explanation of the strange fact that drunkenness is so uncommon among the multitudes of China, while all other vices run riot and find encouragement in all classes of society. Ignorance of the process of rectifying liquors has been for the Chinese, an antidote to drunkenness, while in Christian lands, the vice has baffled the efforts of philanthropists and the wisdom of statesmen.

In view of the tremendous destruction of life, property and happiness in western countries by the demon, intemperance, we may well exclaim, how happy for China is her ignorance in this respect! But alas, the enemy of mankind is ever on the watch. With the first dawn of Christianity on the millions of China, he sent them opium. Hitherto the battery of intemperance has been held in reserve, but when the time comes to bring it into action, myriads of doomed Chinese will fall before it as in other lands. With Western Science and Civilization will come Western Vices. This is already demonstrated in the educated classes of India. The Chinese will not be slow to learn the art of rectifying and compounding liquors, and they will find their most lucrative business in gratifying the morbid appetite for strong drink. Ere long the sparkling cup will be offered to the youth of China in all its fascinating

forms. Already foreign liquors are imported to some extent, and the fact that they are much more agreeable to the taste than those of native manufacture is well known, and only the high price prevents their extensive use. It does not, therefore, need the gift of prophecy to foresee that the ravages of intemperance are likely to traverse this empire before Christianity shall have gained a firm foothold in all its provinces.

It is a saddening reflection, that intemperance in its two most destructive forms should be introduced into China in connection with Christianity, and be identified with it in the common nationality of those who come from the west with Opium, Ardent Spirits and the Bible.

MARCO POLO AND IBN BATUTA IN FOOKIEN.

Part 3.

(Concluded.)

BY GEO. PHILLIPS ESQ.

Our traveller was detained at Sin Kilan for several months owing to a severe fit of sickness. On his recovery he goes on to say:

"I now returned to the city of El Zutun by the river; and, soon after my arrival, came the answer of the Khan to his Lieutenant there, in which it was ordered, that I should be honourably provided for, and sent to his presence, either by land or by the river, as I might choose. They accordingly provided me with vessels and servants, and I proceeded at the charge of the Sultan by the river, leaving one village in the morning, and arriving at another in the evening. This we did for ten days, and then arrived at the city of Fanjanfūr, which is a large and handsome place situated in a plain, and surrounded with gardens, something like the plain of Damascus. Here I was met by the Judge, the Presbyters of Islamism, and the merchants, with the Emir of the city and the officers of his forces, by whom the Emperor is entertained in the most honourable manner. I accordingly entered the city. It has four walls. Between the first and second of these are the Emperor's servants, who watch the city; between the second and the third, are the troops of cavalry, and the city magistrate; between the third and fourth are the Mohammedans; where also I took up my residence with their sheikh,

Zahir Oddin; within the fourth wall are the Chinese; and this is the largest part of the city." (1)

Ibn Batuta went from Fanjanfūr to El Khansa, the Kinsai of Marco Polo, but I think to give any further account of his travels will be foreign to the purpose in hand, therefore I will now proceed to give my reasons for thinking Zaitun to have been situated in the Chang-chow Prefecture.

I found my reasons for so thinking upon the following points:

1st Its described distance from Kangiu (Chin-chew) and Fanjanfūr (Foochow).

Marco Polo says Zaitun is 5 days journey from Kangiu (Chin-chew)—Chang-chow is 5 days journey from Chin-chew.

Ibn Batuta says Zaitun is 10 days journey from Fanjanfūr (Foochow).

Chang-chow is 10 days journey from the city of Foochow.

In this the distances given by Marco Polo and Ibn Batuta give us a good guide for approximately fixing the locality of Zaitun.

2nd Ibn Batuta says in Zaitun they make the best flowered and coloured silks as well as satins.

Marco Polo says in Harris' Travels:

The citizens of Zaitun are given to pleasure; in it are many artificers on embroidered and arras work.

The "Geographie turque" says:

Ships from India and Khatai load Silk and Sugar at Zaitun.

In the 2nd Part of this Paper I gave a list of the Exports of the Chang-chow Prefecture in which Silk, and Silk manufactures, figure among other articles.

There is no doubt but that Chang-chow produced a great quantity of Silk in former years.

Rebellion and other causes have contributed to the decline of this trade.

The Portuguese who settled here after their expulsion from Ningpo, appear to have obtained Silk from this district.

The old Dutchmen who hammered and battered away at Amoy, Koo-lang-soo, and Hai-ching with the view of forcing the Chinese to trade with them, make frequent mention of getting Silk cargoes from Chang-chow, and a place some distance inland from Namos, called (2) Fien-chen, (probably in the Southern part of the Chang-chow Prefecture,) is remarked as being famous for its manufacture of Sarcenet.

(1) Fan-jan-fur is from the description given of it most probably Foochow. The author of the Middle Kingdom speaks of it as follows: The city [Foochow] lies in a plain, through which the river runs, about three miles from its banks; this plain is surrounded by hills, forming a natural and most magnificent amphitheatre of vast dimensions whose fertility quite equals its beauty. Middle Kingdom. Vol. I p. 110.

(2) It is described as two days journey from Chang-chow. Retzender Hollanders Vol. XII. p. 360.

With regard to the rearing of Silkworms in this District I will give below an extract from the Chang-chow-foo-chih.

"The Chang-chow District was formerly famous for the rearing of Silkworms and so successful were its inhabitants in this branch of industry that they managed to get five crops of Silk a year, which could not be accomplished in Kiang-nan and Chè-kiang.

This was mainly attributable to the great quantity of waste land in the Chang-chow Prefecture planted with Mulberry Trees, which were later in losing their foliage than those in the above-mentioned provinces—further the ground was rich virgin soil and the land being but thinly peopled was not required for other purposes.

However, as time rolled on and the District became populous, more land was required for the cultivations of Rice and Wheat, and less care was paid to the cultivation of the Mulberry tree, and by degrees the attention paid to the rearing of Silkworms gradually decreased. (3).

A writer in Notes and Queries Vol. 1. p. 54 questions the fact of Silk being a production of Fookien. He is however mistaken. Father Martini informs us that the revenue payable to the Emperor by the Province of Fookien consists of 883,115 Bags of Rice, 194 lbs. of Silk and 600 Rolls of spun Silk; but the greatest revenue is derived from shipping which pay duty according to their size and measurement. (4).

In the Keun-kwo-li-ping-shoo, it is stated that the Emperors of the Sung Dynasty, in order to increase the revenue derived from Fookien, instructed the local authorities of Chin-chew to urge upon the people the more extensive cultivation of the Mulberry, and to severely punish those who were found cutting down these trees for firewood.

The tax upon Silk was first paid in kind but the wants of the government being urgent, for military purposes—2,000 cash had to be paid upon each piece of manufactured Silk.

The Emperor Hungwu of the Ming, instructed the authorities to fine all people who did not cultivate the Mulberry, Hemp or Cotton trees; and on every mow of waste government land, 40 Mulberry trees were required to be planted upon which they had to pay, as a tax to the Emperor, ½ oz. of Silk.

Every piece of Silk weighing 1 catty 4 liangs was supposed to be 3 chang or more in length, and the duty payable upon this was 1 Tael 6 mace with a further tax of 2 candelers 8 li for its conveyance to the Capital (5).

This is I think quite sufficient to show that Silk was one of the staple productions of Fookien in Marco Polo's time, and furnishes another convincing proof of the great truthful-

ness of his statements throughout his work.

Further information regarding the cultivation of the Mulberry in Fookien will be found engraved on a Tablet in the grounds of the Prefect's Yamen at Foochow, upon which if my memory serves me right, there will be found cut in large character. Pa min i chan. (6) Some Foochow resident could easily obtain a rubbing of this stone, and might give a translation of its contents if found interesting.

This Tablet was erected I believe during the Sung Dynasty.

To go on again with my reasons:

3rd. Ships loaded Sugar at Zaitun. Sugar is grown and manufactured in the Chang-chow Prefecture. I have myself seen Sugar in the process of being made into Sugar candy at Chang-chow.

4th. The manufacture of Porcelain. Coarse earthenware is made at many points along the Chang-chow river; in fact in every direction you come upon Porcelain and Pottery manufactories in this neighbourhood.

5th. There is still one other fact, an important one, which makes me think that Zaitun was in the Chang-chow Prefecture. My readers will remember that in the account given of Chang-chow, by Father Martini, he stated, that there were many traces of Christians to be found there. I made every diligent search to discover who these Christians could have been, and I have at last found the following in the third volume of the Chinese Repository, which I think clears up the mystery, and shews that there were Christians in Chang-chow even in the Thirteenth century.

"There is extant a journal written by Oderic, a friar who travelled over the whole of Central Asia. He visited China and enjoyed full liberty to go wherever he pleased. At Zaitun he found Minorites who possessed two monasteries in one of which he deposited the bones of friars who had suffered martyrdom in India, whence he had brought them. The preservation of these relics afforded him great satisfaction; but his sorrow equalled his joy when he saw so many pagan temples where the priests daily served up sumptuous repasts before their idols. While these regaled themselves with the steam of the savory viands, the priests fed upon the substance. The power of the idols being very great, the friar informs us that the Minorite brethren were enabled to work miracles, to prevent the farther encroachment of the powers of hell." (7)

To those who may feel interested in knowing who Oderic was, and when he lived, I give the following:

"Friar Oderic was born about the year 1280, of a Bohemian family, settled in Fruili. He joined the Franciscans at an early age, and set out for the East, by way of Trebizond, Erzeroum, Tabreez, Soltania, Yend, and back towards Bagdad. Eventually he reached Or-

(3) Chang-chow Foo-chih Ke-nen 5.

(4) Thevenot. Voyages. Lorient. Vol. III p. 182.

(5) 郡國利病書九十五卷
第七頁.

(6) 八閩宜蠶.

(7) Chinese Repository Vol. III p. 112.

mun, where he embarked for Fana, now a station of the Great Indian Peninsular Railway, near Bombay. He went on by sea to Malabar, Madras, Sumatra, Java, Cochin-China, and Canton. He then visited Nankin, embarked on the great canal, and came by it to Peking, where he abode for three years. On his way homeward he passed through Thibet and Badakshan, returning to his native country in 1329."

There are many other matters in the description of Zaitun which I have given which make me inclined to place its situation on the Changchow river, but I have I think done enough to draw attention to the examination of the merits of this locality, to be considered the site of that famous trading-port, and fearing lest I may be thought tedious, I will rest here.

I had however almost forgotten to say a word respecting Tiungui, which from the description given of it I think must refer to Tunggan, locally pronounced Tong-wa, with regard to its being a place where Porcelain is manufactured. I find on inquiry that only coarse Pottery is made there at the present time. Its language differs in some measure I believe from that spoken at Chang-chow.

In conclusion, I reiterate my opinion that Kangiu, or Fugui, is most probably Chin-chew and not Foochow; that Unguen is probably (8) Yung-chun, (9) and not How-kwan; (1) that Tiun-guy, is probably Tong-wa, (2) and not Teh-hwa; (3) and lastly that Zaitun is not Chin-chew, but probably some point on the Chang-chow river about half a day's journey from Amoy, and I consider that Chang-chow may itself be included in the description of its port Zaitun.

There are three localities which I consider candidates for the honor of being the port of debarkation of the famous Venetian traveller viz: Hai-cheng (4) locally called Hai-teng, Hai-men, (5) and Hai-tsang, (6) locally called Hai-chung.

I yield the palm to the latter named place Hai-tsang more especially as I find traces of trade being carried on there at the commencement of the Ming Dynasty, for we read that certain officials were stationed there prior to the building of the city of Hai-teng in 1566, whose duties, from the context, appear to have been to deal with matter relating to shipping.

The district is situated nearly opposite Shih-ma, a great trading mart on the Chang-chow river half way between that city and Amoy.

Hai-teng the corruption of which into Zaitun would be an easy matter, is situated nearly opposite to Hai-tsang; its ancient name was Yueh-kiang but whether it had the name Hai-teng applied to it in Marco Polo's time I cannot say.

Having I think nearly exhausted the subject, I will take leave of Zaitun, and place the acceptance, or refutation of my localities in the hands of those, who with the notes I have laid before them, combined with local knowledge, are as well, if not better able to draw their conclusions regarding it than myself.

I will in the next number give a short account of Zaitun, under the name of Chin-chew, which designation it received from the hands of the adventurous Portuguese Navigators who first touched here in 1524, on their way to Ningpo.

THE IDEAL MAN OF CONFUCIUS.

BY REV. WM. ASHMORE.

In an article in the March number of the RECORDER we had occasion to refer to the Confucian Ideal of a Perfect Man. It is now proposed to give the subject a few pages of more extended consideration.

Human experience shows, that in order to the thorough acquisition of knowledge, we need some thing else besides didactic instruction merely. It is well to be told *what* we are to do! But we need also to be shown *how* we are to do it. The practical must attend the theoretical. The pupil needs a model as well as a description—an illustration as well as a formula.

It is one of the glories of Confucius that his clear intellect rose to the conception of this essential demand of humanity, and that he made such a noble endeavour to meet it. He presents to us his Ideal under the designations of the "Superior Man," and, "The Man of complete virtue." The more effectually to make it stand out in bold relief he exhibits it oftentimes in contrast with its opposite which he calls "The Mean Man," or "The Inferior Man." The mode of its formation is sufficiently obvious to any one who has glanced over the Classics either in the original or in the standard transla-

- (8) 泉州.
- (9) 永春州.
- (1) 侯官縣.
- (2) 同安.
- (5) 德化.
- (4) 海澄.
- (5) 海滄.
- (6) 海門.

tion which Dr. Legge has made and which brings the teachings of the great philosopher before the mental tribunal of those living in Western lands and not conversant with the Chinese text. The good traits of many excelling in particular characteristics are brought together and combined in one to form an imaginary being in perfection.

It cannot be claimed for Confucius however, that he stands alone in this method of enforcing his teachings. It is no uncommon thing for poets and painters to give utterance to their conceptions in a similar way. Illustrious examples in more recent times are abundant. Sir Thomas More's *Utopia* is a modern work. But long before the days of Confucius, many intellects had set the example. Students are indebted to Sir William Gladstone for furnishing in his "*Juventus Mundi*" a full analysis of the "*Homeric Man*." This may be called perhaps rather an outline of the average real man of that primitive period. But at the same time it is apparent the chief hero of the piece, Achilles, is made to exhibit the poet's ideal of what a perfect man should be, and the subsequent developments of Greek character show it to have been prominent among the plastic agencies of the age. At a later date Plato gave to his countrymen his ideal "*Republic*." The discussions therein do pertain mainly to the requisites of a perfect state. Yet they all along imply more or less consideration of the essentials of perfect manhood. In his estimation, the constituent elements of a well adjusted social and political system should sustain to each other a relation corresponding to that existing between the various traits of a well balanced individual.

If space permitted, it might not be unprofitable to compare minutely the points of resemblance and difference among these ancient ideals. It must be said in behalf of Confucius that he might safely challenge comparison with his illustrious compeers. In some respects even the lofty genius of Plato appears to a disadvantage. Confucius was less speculative than Plato, but he was for more practical. He was not

so subtle in his inquiries into the nature of the distinctions between spirit and matter; but gauged the actual condition of humanity with far more accuracy; and he is not to be charged with that complete ignoring of human relations so conspicuous in the Republic. The characteristics of the Superior Man exhibit the features of a flesh and blood humanity much more than do the abstract, "*Wisdom*," "*Fortitude*," "*Temperance*," and "*Justice*," of the Greek philosopher.

But after all we have the outlines of an ideal man older than those of the Poets and the Sages. Neither Homer, nor Plato, nor Confucius, was the first to select the distinguishing virtue of many in order to be combined in one. A thousand years before Confucius was born, the same thing had been done, or rather had been commenced, by Moses, in the wilderness around Sinai, and a long line of subsequent prophets, priests, and kings had been moved by a mysterious impulse to carry it on. Patriarchs, holy men, judges, statesmen,—members of society, and of the family,—in public,—and in private capacity,—had been divinely impelled, and though defective in other respects had been made to exhibit in some one thing an adumbration of what a perfect man should be. These had all been collected in one book there to remain a description and a prophecy of what should come from God when the fullness of time should arrive, and after the attempts of the ablest of human intellects to produce a perfect man had ingloriously failed.

Not to delay, let us first quote a few only of the scores of passages in the *Analects* in which Confucius presents his "*Man of complete virtue*." We use the language of Dr. Legge's translation and select these passages which furnish good representatives of the whole. The quotation of these sentences is not necessary for those who live in China and to whom the *Analects* are familiar. But the RECORDER has many readers abroad, and we beg indulgence for the sake of those to whom Dr. Legge's translation is not accessible.

—Tse Loo asked about a complete man. The master said, Suppose a man with the knowledge of Tsay Woo Chang, the freedom from covetousness of Kung-choo, the bravery of Chwang of Pien, and the varied talents of Yen-ken; add to these the accomplishments of the rules of propriety and music, such an one might be reckoned a complete man.

—Fan Che asked about perfect virtue. The master said, It is in retirement to be sedately grave: in the management of business to be reverently attentive: in intercourse with others to be strictly sincere.

—Tse Loo asked what constituted the superior man. The master said, The cultivation of himself in reverential carefulness. And is this all? Said Tse Loo. He cultivates himself so as to give rest to others, was the reply. And is this all? again asked Tse Loo. The master said, He cultivates himself so as to give rest to all the people. Even Laou and Shun were solicitous about this.

—A superior man is Kiu-peh-yap. When good government prevails he is to be found in office. When bad government prevails, he can roll his principles up and keep them in his breast.

—The superior man is distressed by his want of ability; he is not distressed by men not knowing him.

—The superior man, in every thing, considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.

—The superior man is dignified but does not wrangle. He is sociable but not a partizan.

—Yen Yuen asked about perfect virtue. The master said, To subdue ones self and return to propriety is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself or is it from others.

—Yen Yuen said, I beg to ask the steps of that process. The master

said, Look not at what is contrary to propriety, speak not what is contrary to propriety, make no movement which is contrary to propriety.

—Chung Kung asked about perfect virtue. The master said, It is when you go abroad to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country and none in the family.

—The superior man seeks to perfect the good qualities of others, and does not seek to perfect their bad qualities.

—The superior man feels no discomposure though men take no note of him.

—He acts before he speaks, and afterward speaks according to his actions.

—The superior man does not even for the space of a single meal act contrary to virtue.

—The superior man wishes to be slow in his words and earnest in his conduct.

—In his conduct of himself he was humble; in serving his superiors he was respectful; in nourishing the people he was kind; in ordering the people he was just.

—When the accomplishments and solid virtues are equally blended we have the man of complete virtue.

—The superior man examines his heart that there may be nothing wrong there, and that he may have no cause of dissatisfaction with himself.

—It is the way of the superior man to prefer the concealment of his virtue while it daily becomes more illustrious.

—It is characteristic of the superior man appearing insipid yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating.

—The superior man embodying the course of the Mean is because he is a superior man, and so always maintains the mean. The mean man acting con-

trary to the course of the Mean, is because he is a mean man and has no caution.

—It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far reaching intelligence, and all embracing knowledge, fitted to exercise rule; magnanimous, generous, benign and mild, fitted to exercise forbearance; impulsive, energetic, firm and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

—The superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous, earnestness in the esteem and practice of all propriety.

Truly these passages and many others like them contain no unworthy ideal of Manhood. But even so far as it goes it was no such ideal as a sin crushed humanity needs. It was not such an one as reaches us a helping hand to get us out of the abyss into which we have sunken. It was not such an one as restores a true conception of the divinely given "image" we had lost.

Some observations we have to make concerning this Confucian ideal will be reserved until the next number of the RECORDER.

Swatow.

A PROTEST AGAINST DR. BRETSCHEIDER'S ACRIMONIOUS CRITICISM.

BY GEORGE PHILLIPS ESQ.

It is with great regret that I feel myself compelled to make a few remarks upon the intemperate criticisms dealt out to me in the July number of the RECORDER, in which I am insultingly told by one Dr. Bretschneider, that "he takes the liberty of making a short reply to refute my assertions regarding Tat'sin, in order to prevent European savants from forming an unfavorable opinion of the scientific culture of the readers of the RECORDER."

Further he says, I shew by my statements "that I have neither read the history of Nineveh, and Babylon, which by the bye every school boy knows, nor the article Tat'sin in Chinese history."

I consider such statements as these, far exceeding the limits allowed to criticism.

To answer Dr. Bretschneider in the same tone that he is pleased to use in attacking me, would be derogatory to my position as a gentleman, and unworthy even of one who had received simply such education as an English charity school could afford.

I cannot however let pass one unhappy blunder that Dr. Bretschneider in his haste to find fault with me has fallen into. "It is well known," says he, "that Babylon was destroyed before the time of Alexander the Great."

Unfortunately for Dr. Bretschneider, history informs us, that Alexander the great captured the city of Babylon, lived some time there, and on his return from his Indian campaign, died there.

With regard to Tat'sin it would be worse than useless to attempt to discuss anything with Dr. Bretschnei-

der concerning it, for I should doubtless get nothing but abuse in return. It is strange for a man who sets himself up as an Historical critic, to tell us in the *RECORDER* that Babylon was destroyed before the time of Alexander the great, and in *Notes and Queries* lead us to infer that Syria was a vassal state of Parthia; such a man seems to me, before again entering the arena of criticism, to be greatly in want of a little Historical culture.

He has recommended me to purchase a *Handbook of Universal History*, which with the errors above pointed out every one will acknowledge he stands greatly in need of himself. Now knowing how difficult it is in China to procure Books of an Elementary kind I shall be happy to place at his disposal three useful Elementary works that I have by me, viz—*Child's Guide to Knowledge*, *Pinnock's Catechism of Ancient History*, and *Magnall's Questions*, the latter a Book much in use in young ladies' boarding schools.

In conclusion I must confess I am sorry to see such a bad spirit of controversy finding its way into the pages of the *RECORDER* and *Notes and Queries*, which have, I believe, for their object, the discussion of literary matters connected with China and Japan; and a *wholesome* criticism of those papers should be I think a sufficient corrective to any absurd statement that may appear, while on the other hand, such *rabid* and *acrimonious* satire, as that now complained of, is ungentlemanly, uncalled for, and unjust, and apt to give rise to bickerings, and contentions among a class of men, where only peace and good will should prevail.

Amoy, 26th July, 1870.

THE ENTRANCE TO THE YU TERRITORY.

Second Part; While there.

BY REV. A. KROLCZYK.

Thus we cheerfully entered the house where we had determined to stay. I left the crowd and hid myself in the opposite house which was shut and guarded by my host, that I might find time to change my clothes, as I was flowing with perspiration. There was no table or chair in the house, so my host gave me some bundles of straw, which answered their purpose. The people were of course very curious about my doings and tried to get a glimpse of my person, but they exhibited no signs of bad disposition or roughness of manners. But still I would not try their patience too long, and finished my toilette as soon as possible.

When I left the house and appeared in the street I saw a large crowd of children and some grown up persons, who seemed to eye me with great curiosity. But amongst the whole crowd not the least symptom of dissatisfaction or ill will was to be remarked. All were kind, and especially the children delighted, when I succeeded in making myself understood to them. I spent sometime in thus conversing with them and enriching my vocabulary by asking them the names of certain things. Some of the boys looked quite intelligent, but cleanliness was not to be expected from them. In spite of their dirt, they had a great many ornaments about them, i. e. very large earrings, nearly as large as a child's head, arm-rings, coats and caps with embroidery, and turbans with cock-feathers. All were pleased, that I did not screen myself behind the door, but remained in the road.

After a while, some old men came with various complaints. As I had not yet prepared my medicines, I examined only the sick eyes, and promised to give the medicines on the following morning. They submitted to my directions and went home. The children shewed then a greater respect to me, when they saw that the old people were so polite and kind to me. Women with their children in their arms approached me, gratifying their curiosity. Two girls came to the spot, but remained in the distance. My attention was directed to them by some youths who pointed to me the difference between the dress of married and unmarried women. It consists especially in the head-dress, the unmarried women wearing usually a turban with a cock's feather in it like

the boys; the married women having a conical cap which is round below and triangular in the middle.

After the first curiosity was satisfied, I sat on a bench furnished by my host in the midst of the street, and invited Mr. Mok, the former teacher of the place, to take his seat on my side, and to interpret. I then addressed the crowd, and especially the children, telling them about our schools and orphanages, our hospitals and churches, and about my own orphans whom I had taken up from the street. They listened very attentively, when my remarks, sentence by sentence, were translated. The audience continually changed; people were coming and going. But the children did not move. Only a few men did not stay and listen to the address; they merely came, glanced at me and then went their way. Amongst these few I noticed two especially, one of them, a man of herculean stature, with a long beard like a foreigner, looking with some defiance upon me; the other made some remark to my interpreter, which elicited a reply from the latter. On asking what the matter was, he replied, that the man was only making some fun; but the countenance of that man did not look so harmless; therefore I still retained some suspicion. Nevertheless I went on in my discourse until dinner was served. I first looked after my clothes which were hung up in the small vestibule of the house in order to be dried. But my apprehension was unfounded, as nothing was missing, and all was right. I could the more confidently take out my spoon and knife, discarding the notion, that the natives were only looking for an opportunity to steal. And besides my host assured me again and again, that nobody would touch anything of my baggage. Although the crowd did not leave the room, yet we could take our dinner without any further molestation. Some of the crowd went home to take their dinner also. The natives who ate with us, sat on the ground, having no chairs or tables. We used some boxes to serve us for tables, and thus, towards dark finished our meal.

After the greatest part of the crowd of visitors had dispersed, there remained still some 12 or 15 persons including the host and his wife. They, of their own accord, asked me some religious questions. They had noticed that we prayed when taking our meal. A very intelligent looking young man amongst them remarked, that they too prayed, like us, having no idols. I replied that I did not know the object of their worship, but when they would like to hear about the object of our worship, I gladly would address them on this topic. I asked Mr. Mok again, to act as my interpreter. I then

explained to them, that we worship One Almighty, Omniscient and Just Being, who is our Creator and Preserver, who will be our Judge after death. I then gave a brief account of the history of mankind, down to the dispersion of the human race, showing the affinity of all nations and telling them that I was their brother. I proceeded to state, that we for this very reason are in the habit of sending good men into all the world to teach the young, to heal the sick, to assist the distressed and afflicted. My object in visiting them was the same. I was desirous to attend to the sick amongst them, and to give books to those who can read, or rather to establish schools for those who can not read. They listened attentively and cheerfully to my words and exclaimed again and again, "This is a very good doctrine indeed! The foreign people are very good hearted and better than we are." Only my host remarked, that his people were very poor and that my books could not be used by them. The poor children must look for food in some way or other, and the better situated ones have to spend a few years in learning their own religious books. Besides the teachers would not be willing to introduce new books into their schools, and perhaps if some of them would be willing to do so, the parents of the pupils would be against that innovation. The young man who manifested the deepest interest throughout the whole time I was talking to the children and afterwards to the small circle, was himself the son of a teacher. He told me, that they learn prayers in their books, and that their books teach them to behave well towards their parents and towards other people. He was quite sure, that I should be much pleased at the contents of their religious books. He then took leave of me, promising to come back later in the evening, and bring their religious books with him. When he had left, and I inquired about his circumstances I learned from Mr. Ch'an, that he on a former occasion had entered into a kind of brotherhood with one of my assistants, who was sent by me to the Yiu country a year ago. I felt an attachment to the young man like that of a younger brother. His countenance indicated a Nathanael's heart. Meanwhile I felt very tired and charged Mr. Ch'an with the duty of continuing my address with the help of Mr. Mok. I then fell asleep in a corner, where my bedding was spread out.

The cold November wind was blowing very hard. The planks of the house were only roughly joined together, and as the house rested on piles, the wind did not only come from the sides, but also from below, and moreover the window lacked shutters. Thus

I awoke from time to time shivering with cold. I then heard loud voices as of men in dispute. At last the cold and the noise were greater than the fatigue. I opened my eyes and saw Mr. Mok with some 6 or 8 men standing round a fire gesticulating rather vehemently, so that the dispute seemed to go beyond reasonable limits. I therefore gave signs, that I was awake, trying thus to give a hint to Mr. Mok. But when he heard me speak, he at once left the room with the whole company, in a somewhat hurried manner. In leaving, he told me, to shut the door, and to let nobody in. I now found myself alone with an opium smoker and my two companions. The latter being asleep were instantly aroused and apprised that something suspicious was going on. We then tried to fasten the door, but in vain.

Besides it was of no use, as the window about 3 feet above the ground was open. Our next concern was, to keep the fire burning, in order to get warm again; alas! there was only a little wood and this would not burn. We felt very cold, and were at a loss to know why our interpreter and our host had left us without any advice how to act in case of any emergency. It was rather an awkward situation, and it became still more precarious, when a band of men knocked at the door. I asked them to let us alone, as we were sleepy and tired. Their reply was, "never mind!" The door was instantly pushed open, and the visitors posted themselves round the fire without waiting for an invitation from us to do so. They took it as a matter of course and we were obliged to submit to the circumstances. Fortunately the young interesting man was amongst their number. When he saw me shivering from cold, he sent one of his companions for some wood, and as I felt very thirsty, he himself went to a ravine, where alone water could be had at that time of the night, (i. e. 10 o'clock) and prepared some tea for me. After having restored me so far, he took a manuscript out of his pocket and told me, that this was their religious text-book. They have no printed books, but all must be copied. He then began to read to me in a peculiar tone, which I had never heard before. It was very different from what I have heard among Buddhists and Tauists. It sounded like an elegy. On the whole their conversation has a somewhat elegiac character. He made some mistakes in reading the Chinese characters and accepted with deference my corrections. But when asked what the meaning of the passages read was, he could give me no answer. He just could recite the pages as he had learned them from his teacher. During our conversation, Mr. Ch'an was call-

ed out by Mr. Mok, who told him, that his life was in danger and that he must leave the place immediately. He advised us, to go down the mountains early in the morning, as he had heard a deliberation of the desperadoes of the village, which might endanger our safety. This communication made a great impression upon Mr. Ch'an. When he returned from the door, his color and voice were changed. Although he could not tell me the whole affair on account of the visitors present, a few short remarks were sufficient to show me our perilous position. The interpreter fled, the host not there! What could we do? It seemed to me, that above all we ought to preserve a quiet self composed attitude. I therefore continued my reading and translating of the native religious book, as if nothing had transpired. My young friend seemed to be quite delighted with my company; he even asked me, if I would not take him with me to my station. I replied cautiously, that I did not consider it practicable, as the Chinese would annoy him on account of the manner in which he wore his hair. During our conversation the door was again pushed open by some men. Amongst them was the man with sore eyes, whom I had met on the way. He complained of a very severe pain in his eyes and requested me, to give him medicine immediately. In spite of my declaration, that I could give no medicine just then, because it was not yet prepared, but that he would be able to get it next morning, he peremptorily persisted in his demand. The consequence of it was, that he got into a quarrel with my young friend, who took my side and severely reprimanded the man's impatience and incivility, so that I interfered and asked him not to get into a passion; but he told me that the man must be dealt with in such a manner; he had deserved it. After this incident the company departed in peace. We were left alone between 11 and 12 at night. New apprehensions arose in our minds. Why did our host not appear? Had he become a traitor? We were not left long in suspense. A few minutes after the departure of our last visitors, he entered the room. Mr. Ch'an told him about Mr. Mok's flight.

(To be Concluded.)

A VOCABULARY OF THE MIAU DIALECTS.

BY REV. J. EDKINS.

The following vocabulary has been compiled from the lists given (1) in the 興義府志 "the Topography of the prefectural city Hing-i" in the South west of Kwei-chu, (2) the 苗防備覽 "Complete view of the Miau tribes and their territory," (3) 廣西通志 "Statistical account of the province of Kwang-si," (4) a Vocabulary of the dialect of the Li aborigines in Hai-nan furnished me by R. Swinhoe, Esq., (5) various sources.

Words marked C. A. B. W. L. come from (1).

Words marked M. Y. T. K. L. come from (2).

Words marked Y. T'ung, come from (3).

Words marked H. come from (4).

ABBREVIATIONS. LOCALITY OF TRIBES.

Mark.		Tribe.	Province.	Cities.
C.	种	Chung Miau	Kwei-chu SW. SE.	Kwei-yang
A.		An Shun Miau	" W.	Yung-ning
Blue	清白	Blue Miau	" centre	Kwei-yang
W.		White Miau	" centre, west	
L.	獯	Lo Lo	"	Wei-ning
M.	獯	Miau *	"	
Y.	獯	Yau	Kwang-si N.E.	Kwang-yuen
T'ung	獯	T'ung	Kwang-si	{ Yung-pau
T'	土	T'u Man	Kwei-chu S.E.	{ Tan-kiang
K. Y.		Miau	Kwei-chu	Kwei-yang
K. L.		Ki Lau	" N.W.	Ping-yuen
H.		Li	Hai-nan	
S.		Siamese		
Bir.		Burmese		
Tib.		Tibetan		
C. C.		Cochin Chinese		
P. I.	百夷	Pe I†	Siam N.	
P. P.	八百	Pa Pe	Birmah N.E.	
Y.	獯	Yau	Canton	Lien-chu

* One of the vocabularies given in the carefully compiled official work on the Miau tribes called 苗防備覽, Miau-fang-pei-lan, is ascribed to the "Wild" Miau without specifying the tribe. It is this vocabulary specially that is here made use of.

† The Pe I are the Lok thal of the Siamese, and the Pa pe are the Muang ping d'ing mai or Lo lo, two principalities of the Laos, remains of the ancient kingdom of Cassay. See American Cyclopaedia. Indo Chinese Languages.

A VOCABULARY OF THE MIAU DIALECTS.

1. OBJECTS IN NATURE:—

Heaven, C. li pen, tien, lun men, A. tung, T. men, Blue, le wai, W. no, H. lai fa, S. fa, C.C. bloi, Tib. nam, P.P. fa, P.I. fa, Bir. men, L. meh, M. ko ta, Y. ngang, K.L. pan wei, T. me.

Sun, C. kiang wan, wan, tau lun, T. ta wu, Blue, lun t'ai, A. shang tung, W. c'hang to, L. mo c'ha, H. tsa van, S. doo ong, P.P. lie, P.I. kang wan, B. ni, Tib. nima, Ch. NIT, M. nai, T. kiau, Y. t'ing.

Moon, C. lung, lun, t'un, mang kau, T. c'hen loan, Blue, lun t'a, W. kai si, C.C. blang, Jap. tsiki, Mon. sara, Ma. biye, Ch. NGET, L. ho po, H. len nan, S. pira chan, P.P. len, P.I. len, Bir. la, Tib. la wa, M. la, T. shu shu, Y. t'a.

Star, C. lau li, nai li, W. nu, ko, C.C. sot, Jap. bo si, L. chwen, II. ta plao, P.P. nau, P.I. nau, S. lau, Bir. keh chai, Tib. karma, Y. kang.

Wind, C. jung, ü, C.C. plu, A. pang, W. kia, L. mi, P. lum, S. lun, Tib. lung, Bir. li, M. ki, T. ki, T'. je shu, Y. k'ang.

Mist, T'. so p'a.

Clouds, C.C. may wan, C. wu, A. ngo jen, S. mrei, M. tu, T'. me lang weng, Y. kia ling.

Small rain, T'. me che siuen.

Rain, C. tau wen, C.C. mua, Blue, ta sa, A. zau jang, K.Y. wen tau, W. lang, Cor. pi, Jap. amei, Bir. meu, S. fen, P. fen, M. nung, T'. me che, K.L. kang.

Earth, C. nang, P.P. lin, C.C. dia dat, S. din, Blue, kai ta, A. ta, W. na ti, L. mi, H. fan, Bir. mrai, Tib. sa, M. lo, ch. DI, DA, K.L. fu tu, T'. li, Y. lie.

Mountain, C. po, P.P. lai, C.C. nui, S. k'au, Blue, pa, Cor. mois, Jap. yama, W. hotau, L. meh leh, Bir. tang, M. pu, K.L. pu.

Ascend a hill, K.L. lien pu, M. lieu pu.

Great Mountain, C. po lau, S. k'au ai, Blue, pa kiau, A. pa lan, W. ken teh tau, L. meh leh ngeh, T'. c'ha sie.

Small Mountain, C. po nai, S. k'au nai, Blue, keh ta pah, A. pa yeu, L. meh leh jo, W. teh tau, T'. cha sie pi.

Top of hill, C. ning po, Blue, ku hio pa, A. hu pa, W. ken ni tau, L. meh leh wu.

Village, C. chai, Blue, ti hiang.

Foot of hill, C. ku po, Blue, ko lau pa, A. hau pa, W. tieu tau.

Man, T'. na, K.L. ling, Ch. nin, Y. kwei.

Stone, C. len hwei, P. lin, Blue, lun yen, A. au, W. keh vi, L. lu mo.

River, T'. sheu.

Water, C. jen, Bir. je, jui, S. nam, H. nam, P. nam, T. c'ho, Tib. c'hu, M. a.

Large collection of water, C. jeng pu, lau nu, tau ju, Blue, kio au, A. kiai lau, W. kie leh teh shau, L. i pu to.

Pass over water, Bir. jui ke lang shwa.

Small collection of water, C. li ngo, siau nai, Blue, au nau, A. kiai yeu, W. te yeu.

Field, C. na, Blue, leh ling, A. leng, W. lai, L. teh, S. na, P. na, B. lai, la, M. la.

Lane, C. kiang, kai niang, Blue, kiai yau.

Field paths, C. heng na, Blue, kai shang ni, A. hwang leng.

Road, T'. la, K.L. hwei keu, Y. kwo.

Great road, C. jen lau, lun weng, Blue, ki k'iau, A. kih lau, W. ka ko kih.

Little road, C. jen liang, lun nai, Blue, te kai, A. tu kih, W. tu kih.

Fire, C. vi, M. teu, T'. mi, K.L. p'o t'ai, Y. tau.

Mould, C. nai, jang, Blue, kai na, L. ni.

Man, na, T'. li, K.L. na.

2. RELATIONS:—

Father, * C. po, C.C. p'u, P. po, Liau, pa, T'ung, ha, Y. ya, Blue, pa, W. tsie, L. tie, H. bah, S. p'o, Bir. ap'a, H. p'ah, Tai ya, M. apa, T'. apa, Y. pa.

Mother, C. mi, S. me, Laos, ime, P. me, Blue, mai, Cor, omi, W. nai, L. ami, H. may, pai pai ya, Bir, ami, M. ami, Tung, mi, Y. ma T'. anie, Y. man.

Father's Father, C. pau, Blue, kan, W. a yeu, S. pu, Ch. TSO, SO, T'. pu p'a, K.L. a p'a, Y. pau.

Father's Mother, C. hia, Blue, hai wu, W. a pau, T'. p'a pa, K.L. a wu, Y. pau man.

Father's elder brother, C. pau lung, P. au, Blue, hai, pa nu, W. yi shau, M. ma lung, T'. a t'sü, K.L. a po mo, Y. pi.

Elder brother, C. pi lau, P.P. pi, P.L. pi chai, Blue, ga, W. ti leu, L. amo, H. I yong, S. pi, M. and T. ak'o, Liau hwai, Tung, pi, K.L. a ku, Y. lau pa.

Younger brother, C. lung lun han, P.P. mong, P.I. nong chai, Y. lau ti, Blue, teu wu, W. keu, L. ni kai, H. ko ong, S. nung, Liau, nung, Tung, nung, T'. ami.

Wife of elder brother, C. pi pen, W. pau shau.

Wife of younger brother, C. mi au, Blue, te niang, W. niang keu.

Father's younger brother, C. au, Blue, pe kiau, W. tung, S. au, T'. apei, Ch. shu, K.L. a yeu.

Father's elder brother's wife, Ch. pe niang, T'. nie t'sü.

Father's younger brother's wife, C. mi au, Blue, mai niang.

Husband, C. pau, Blue, te yau, M. pang, T'. na, pa, K.L. pau, Y. ki nan.

Wife, C. hia, Blue, wa, W. no, L. nai te, S. me, M. T'. na kia li, K.L. u fu, Y. a.

Elder sister, C. o pi, P.I. pi ning, Blue, ngo, W. ma, H. k'au, M. aga, T. a da, K.L. aya, Y. ko.

Elder sister's husband, C. pi kai, P.I. nong ning, Blue, ku hang, W. vo.

Younger sister, C. lung lau han, Blue, teh p'i, W. ma, H. hu ong, M. a keu, T. ami, Y. liau kwei.

Younger sister's husband, C. so pau, Blue, ku ai tsiang, W. vo.

Wife's brother, C. po na.

Son, C. li se, P. P. ruk, P.I. ruk chai, Blue, teh kien W. tung no, Bir. sa. L. zo, H. ta bo man, S. luk, M. te tai, T'. pi, Y. ton, K.L. te, Y. tang.

Daughter, C. leu meng, Blue, ku tai po, W. to, H. ta bo p'ai ko, M. te p'a, T. pi wu, K. L. te p'a, Y. pi.

Friend, M. tung nien, K. L. pa na.

Son's wife, T. p'a, K. L. mei, Ch. si.

Mother's father Ch. wai tsu, T. c'hia kung K. L. kia kung.

Mother's mother, Ch. wai tsu mu, T. c'hai pu, K. L. kia p'o.

Grandson, Y. tang sheng.

Wife's father, Y. ta.

Wife's mother, Y. tu.

Wife's elder brother, Y. liau shu.

Wife's younger brother, Y. tang shu.

3. METALS, ANIMALS:—

Gold, C. king, P. han, C. gin, Bir. sui, Blue, king, A. kung, C. C. wang, S. k'am, T'. ungk'o.

Silver, C. hen, P. ngen, C. an, Bir. ngui, Blue, ni, A. ning, C. C. bah, W. ngai, L. t'o, Y. yen, M. ying, T' ngo, K. L. ngang.

Copper, C. lung, P. t'ung, Bir. kie, Blue, tau, A. teng, C. C. du, W. tung, L. ni, M. kwo, K. L. t'ang.

Iron, C. fa, P. lyek, C. wa, Bir. san, Blue, t'au, A. lo, W. lo. L. kwo, S. lek, M. kwo lau, T'. sie K. L. lo.

Tin, C. lien yeu, Bir. sa lai, Blue, yen, A. so, T'. yen.

Steel, C. heng, kang, Blue, lung W. ki.

* In Kanghi's dictionary under the character 波

Po, it is said that in the colloquial dialect of Si-chwen a grandfather is called Po; also any honourable person.

Bird, H tat.
Fowl, C. kai, Blue, te kai A. kai,
 M. ta ha, T'. tsa, Y. kiai, K. L. ken.
Duck, C. tu ping, Blue, te kia,
 A. ko, T'. san.

Pig, C. tu mu, Blue, te pa, A. tu
 fo, M. ta pa, T'. chi, K. L. pei, Y.
 mien.

Rat, Blue, te na, A. tu po.

Sheep, C. tu yung, Blue, te li, A.
 tu yang, H. c'hi, M. ta k'e, T'. jo.

Cat, H. ping nai, Blue, te ma, A.
 tu mau.

Dog, C. mu, Blue, te san, T'. ha li,
 K. L. kwo pen, Y. liang.

Horse, C. tu ma, Blue, te ma, A.
 pi mi, M. ta mei, T'. ma, K. L. mei.

Water buffalo, Blue, te niang, A.
 tu keu, M. ta ye, T'. yuen, K. L. ni
 wu.

Brown cow, M. ta yo, K. L. ni t'ai.

Tiger, M. mu kwa, T'. li, K. L.
 chau.

Fish, M. ta meu, T'. sung.

Goose, M. ta nu, T'. ya.

Monkey, T'. nge.

4. PARTS OF THE BODY:—

Head, C. kung kiau, P. P. lu, P. I.
 hu, Blue, leh kau, W. lu a, L. ngo
 mu, S. ho, H. fu wu, dau, wa la ku
 gau, M. to pe, T'. c'hia ta, K. L. ki pe.

Hair, C. pien lau, Blue, ta hiang,
 W. le pu lu, L. ko pi, M. kwo pe, Y.
 pien pi.

Face, C. pana, P. P. na, P. I. nu,
 Cor. nat, Blue, kiai mei, W. keh tsi,
 S. na, T'. ku.

Eyes, C. lenda, P. P. du, P. I.
 t'ai, Cor. nun, Jap. mei, Mon. nidun,
 Blue, tsi mai, W. ke ma, L. na to,
 H. ucha, S. yen, M. ho mei, T'. lo pu,
 K. L. kai mei, Y. tsi kang mien.

Ears, C. lei, P. lu, Blue, tsin i,
 W. ke mi, L. lo po, H. sa, tsun sha,
 seng sha, S. hu, M. kwo meu, T'.
 yung t'sie, K. L. kai mu, Y. tsi kia pa.

Mouth, C. pan, P. su, W. kai nien,
 L. nie po, H. mom, pom, S. pa, M.
 ha lung, T'. che K. L. kai lau.

Teeth, C. ayen, Blue, ta p'i, W.
 nai, T'. shi shi.

Tongue, C. leng, Blue, kiau ni,
 W. hing nai, T'. ila.

Neck, C. shau hwa, W. kiai lang,
 Blue, le ko kung.

Back, C. pe lang, Blue, kiau kie,
 W. lu yeu.

Hand, C. veng, Blue, kie pe, W.
 liang pang, L. na, H. tam, M.
 ateu, T'. kie, K. L. kai pu.

Foot, C. pe ting, P. ting, Blue, kia
 lau, W. teu, L. kipa, H. k'ok, S.
 ting, M. kwo lo, T'. k'i, K. L. kai
 da, Y. kiai t'ung.

Bones, C. leng na, Blue, t'sung,
 W. ke t'sang.

Flesh, C. nu, Blue, ni, S. nua, W.
 lu t'ang.

Belly, M. kwo t'i, T'. a kung, K. L.
 kai t'i.

Eyebrows, T. lo pu sü kia.

Beard, T'. la p'a.

Palm of hand, kie li p'i.

Chest, T'. li k'o chung.

(To be continued.)

CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

CHAPTER III.

*Medical Divinities and Divinities in
 Medical Temples.*

(Continued.)

In the shrine next to this, in the
 same temple, sits Sun-pin 孫臏 with
 four attendants standing in front carry-
 ing his crutches, sword, sceptre and
 flag. On the latter are delineated the
 eight diagrams and the Yin and Yang.
 Fuhhsi's diagrams are to be seen every-
 where in this temple—on the incense
 burners &c. In front of all stands
 Sun-pin's black cow. This animal was
 once the favorite resort of the sick,
 but the superior healing virtues of
 Wên-chang's brass mule, hereafter to
 be mentioned, has caused it to sink in
 public estimation. Fickle fortune has
 now almost quite deserted the cow. The
 sequel of this story will explain the
 paraphernalia attached to this illustri-
 ous hero.

Sun-pin was a native of the then *Tse* 齊國 kingdom about the time of Mencius 400 B. C., and now comprehended in the province of Shan-tung. He is known as *Yen-sun-pin* 燕孫臧 from having lived in that country when young; his mother too was of that ilk, and the name was afterwards adopted to hide his proper origin in order to deceive his enemies, and thus posterity came to call him by this name. He and Pang-chuen 龐涓 were pupils of one master, *Kwei-ku-tse* 鬼谷子, by name *Wang-ao* 王敖. They loved each other, living like brothers—and as intimate as hands and feet. The former was the favorite of the teacher on account of his sterling ability and character. To him the master presented the *San-chuen-t'ien-shu* 三卷天書, which was highly prized and contained all that was necessary for the proper understanding of heaven, earth and man. Pang-chuen coveted this valuable work, but failed to obtain it, either from the teacher or his comrade. In fact the teacher forbade Sun-pin to deliver it to him. Both pupils aspired to fill important state offices on the completion of their studies; and by mutual agreement he who should first receive preferment, was to use his influence in behalf of the other. The restless, dissatisfied and ambitious Pang-chuen first received an appointment in the Wei 衛 kingdom, now part of the provinces of Honan and Shan-si. He soon rose to wealth and position, *Fu-kwei* 富貴 as *Tsai-hsiang* 宰相, and occupied the most influential post in the country under his sovereign, but forgot his old school companion. The latter wrote a congratulatory letter and at the same time reminded Pang-chuen of their contract. The latter feared that the superior ability of Sun-pin might ultimately displace him, and so he began to devise measures to thwart Sun-pin's schemes and yet apparently to remain his friend. His first act appeared hon-

orable and generous in the highest degree. He proposed to give place to his friend, or at all events, if this could not be, to share with him the honours and emolument of office. Pang-chuen knew well that this proposal would be rejected with disdain by the upright Sun-pin. And so it was, and until something might turn up, Sun-pin was invited to be the guest of his old comrade. They ate and lived together on the most intimate terms, and Pang-chuen resolved to turn his advantages to account, by requesting Sun-pin to furnish him with a copy of the much prized book. The book he had returned to their old master, and so could not present the book to his friend and protector. Pang-chuen having learned that Sun-pin had committed it to memory, or as the Chinese say, had read it into his belly—he requested him to reproduce it. Sun-pin showed great unwillingness to comply with this request. Pang-chuen in order the more effectually to obtain the book and to deprive him of the power of doing him harm, should he refuse, fell upon the device of accusing him (falsely of course) of conniving at secret communication between the two kingdoms, then not on the most friendly terms. The proof of this was the production by Pang-chuen of an intercepted letter (forged) from his mother, and upon investigation the Prince condemned him to be executed; but through the kind (?) interference of his friend Pang-chuen—who was still eager that he should have time to accomplish the task of writing out the book, the sentence was commuted into that of amputation of the feet, according to one of the five great punishments in those days, viz: removal of the nose, genital organs, head, cutting into ten thousand pieces, besides amputation of the feet.

In his now crippled condition and with sufficient leisure Sun-pin was urged still more to complete his writing of the *Sun-chuen-shu*. The servant who was deputed to wait upon him, soon became much attached to him and at length, out of sympathy for him divulged to Sun-pin the dark and cruel designs of his master, Pang-chuen, so

soon as he was in possession of the coveted work, which was to make him unrivalled for knowledge. Sun-pin on learning the whole plot and seeing no other way of escape, feigned insanity, destroyed the half-finished manuscript—tore his hair, stripped off his clothes, covered his face and person with mud and filth and *spoke incoherently*. Pang-chuen was duly informed of all that transpired. In order to test beyond doubt the insane state of his mind, he ordered one bowl of rice and one of human excrements to be placed before him. The latter he ate and the former he threw about the attendants. His actions partook still more of those of a madman. Pang-chuen still doubted. A constant watch was kept upon him and everything he did was reported. By and bye when his symptoms grew worse and his mind seemed permanently unhinged, a less strict guard was maintained. Escape being considered impossible he was soon left to crawl about in the mud and in the ditches without his guards. At first he invariably returned to his quarters at night. By degrees when all suspicion was hushed, he suddenly disappeared and never was seen at his lodgings again. Search was made but not being found it was naturally supposed he had got suffocated in the mud or had been eaten by the dogs. One night he succeeded in crawling outside the city gate, and shortly afterwards, one Wang, an ambassador from the Tsi to the Tsei kingdom, happened to pass that way. None of his enemies being near, Sun-pin declared his sad story to Wang, who promised on his return to take him back to his native country, where he had long been missed and desired. Not long after his return, hostilities broke out between the two kingdoms, and Sun-pin was appointed to organize the forces against the enemy. He gradually withdrew before the victorious Pang-chuen, until he had drawn him into a narrow defile in the mountains at *Ma-ling-tao* 馬陵道 in Honan, where the army of Sun-pin was drawn up. On a large tree, which grew there, from which the bark was stripped, the

characters “Pang-chuen se tsai tse shu hia” 龐涓死在此樹下, “Pang-chuen lies dead under this tree,” were cut.

Pang-chuen believed all this time that his rival was dead as had been reported to him. He pushed into the pass after the retreating forces of the enemy and was immediately surrounded by Sun-pin's army, who closed in upon him and prevented retreat. The whole mystery was solved when he read the characters on the tree. He then knew that Sun-pin was alive. Pang-chuen and his army were cut to pieces. Sun-pin after this great victory became a high mandarin in his native kingdom.

On account of his name, the common people and street story tellers have mixed this affair with the story of the *burning cows*, *Hwo-nieu-chen* 火牛陣 which happened about the same time. Quarrels existed between the Tsi and Yen 燕 kingdoms, (the latter is included in the present metropolitan province). The latter was at first victorious, carrying away everything valuable, slaughtering the people and army, and placing the Tsi kingdom in subjection to the Yen-kwo. The prince fled, but some of his family who survived devised a method by which to recruit their forces and recover their country. They prepared 500 bullocks equal to about 10,000 infantry, with knives attached to their horns and balls of sulphur, saltpeter and oil, to their tails and they marched them into the Yen kingdom. When they came up with the enemy, they set fire to the bullocks tails which drive the animals furiously forward, like some Alpine avalanche, carrying destruction in their course. The Yen forces were discomfited with a great slaughter, and the *spoils of war* were carried back to the Tsi kingdom, and the Yen-kwo now became subject in turn.

Sun-pin in a war against Pang-chuen is said to have worn a pair of fish skin boots and ridden a cow, which his teacher gave him when he came down from the mountain. The genii always taught their doctrines of

enabling men to live above the world and to gain the elixir vitae on the tops of mountains or among hills, and hence, going into the world is always spoken of in this way. Those shoes are termed Yung, 踊, or T'eng-yün-lü 登雲履. It is said that he was able with them to walk on water and to tread the clouds and they were as good and useful as *buna-fide* feet. According to the *Tao-chuen* 左傳, it is said, wooden shoes were given to those who suffered amputation, and that they had the appearance of real feet. It is also said that the character pin used to be written without the "flesh" 月 *jéu* radical and that his teacher gave him this addition to his name, signifying what punishment he should afterwards suffer. The crutches *Chen-hsiang-kwei* 沉香拐 were given to him to enable him to fight, and when thrown towards heaven, one is said to have become ten, ten a hundred, and so on, and no matter what force opposed itself to him, with the crutches he was always able to conquer. This story of the crutches was doubtless added at a later date to tickle the ears of old women.

At Ho-tao 河陰 100 li S. W. of Peking there are eighteen caves called after Sun-pin, where it is said, he studied, lived and practiced the ascetic habits of his religion.

He appears in the *Chia-tse-t'ien* in the Pu-yün-kwan without any of the above articles or even with the slightest reference to the punishment inflicted upon him, and is surrounded by a host of other distinguished Taoist divinities.

The next shrine *Kan* 龕 is occupied by the god of the Sun, called *Tai-yang-ye* 太陽爺. He is worshipped on the first of the second month. Some proceed to the temples to burn incense &c., to Sol, others do him honour and worship in their courts facing the South, in the forenoon and up to midday. A table is placed in the court, and incense, mock money, a

yellow paper cart, a paper ladder &c., surmounted with a *Tai-yang-ma* 太陽馬, or paper with a drawing of the sun on it, are burnt and thus they are carried to heaven. On the above day, bread of a round shape and variously coloured is made for offerings with the drawing of the sun upon them. These are called sun biscuits or bread. The solar classic (Taoist) is recited. The sun is worshipped to protect people and especially their eyes, and to make them bright. Outside the *Chi-hwa* gate there is the *jih-t'an* 日壇 or *T'ai-yang-kung* 太陽宮, where the Emperor worships the sun on the above day, his supposed birthday. The position of these temples is worthy of note; that to the sun is on the East, that to the moon has a corresponding position in the West; that to the Earth on the North (where our troops were quartered), and that to Heaven on the South, all outside the Tartar city. The Emperor's palace occupies the middle position. The Imperial *Chi-fu* 祭服 is put on when worshipping at these altars or when transacting any great business, and on the two shoulders are the characters for sun and moon *jih*, *yueh* 日, 月, on the left and right respectively. The place of honor in China it is said was changed after the Tang dynasty or about the time of the accession of the Yuen dynasty.

The shrine adjoining the sun is dedicated to Pan chên or Teu chên Niang 痘疹, 痘疹, 娘娘. This goddess of small-pox and measles, on account of the prevalence of these diseases, is extensively worshipped, especially by women. The large number of female medical divinities in temples was a fortunate device of the priest. Women everywhere are more religious, superstitious and credulous than men, and this and the following goddesses will be seen to be well suited to the peculiar diseases or wants of Chinese women. On the day of the appearance of the eruption of variola, the goddess with her two assistants, "elder brother"

and "elder sister," are invited into the family to superintend the sick one, and during her stay she is regularly worshipped and honoured. While she is in the house, bad language is particularly abstained from, because this or even guilt of any kind might cause Pan-chên to feel angry and so increase the severity of the disease. Until the twelfth day, (during the whole of which critical period she watches over the patient,) when she is taken back to the temple, she is presented with fruit, vegetables &c, and incense is daily burned to her. She is either taken to the nearest temple, or to the one from which she has been invited, and for this purpose one or more paper sedans are ordered for her at the *Ming-i-pu* 冥衣舖 or shop where the paper things for the dead are made, a sort of spirit-world tailors and artizans. Other articles termed *Chih-shih* 執事 or *Luan-chia* 轎駕 are provided for her at the same shop. After midnight she is conducted home—the chairs &c., are burned at the temple. This practice is termed *Sung-niang-niang* 送娘娘 or escorting the "lady." Friends and relations send congratulatory presents of fruits &c., on the 11th day, such as a roasted pig, duck bread, (called *Tai-shi-ping* 太史餅); another form is called *Shwang-ma* 雙蔴. The relatives and friends burn incense to the "lady" and accompany her to the temple.

When the child is well and able to leave the house, it is taken to the temple where it burns incense to the goddess. This is called *Hwan-hwa* 還花 or Changing the flowers. The goddess is supposed to have sent the pox, and to her they must be returned. A little triangle of millet stalks, pasted over with paper, is called *Hwa-chia* and is carried on the person as he enters the temple. After burning incense, the *Hwa-chia*, 花架 with the *Chien-chang*, yellow cart or silver ingots, are all burnt before the shrine. When the goddess is still in the family and

the "flowers" come well out, it is attributed to the protection of Pan-chên. On the other hand if the eruption be tardy, the relatives pray to her. Subsequent improved symptoms are traced to her gracious care; if unfavourable symptoms however supervene, the friends pray for a *Ti-shen* 替身 or substitute, and if the child recover, a *Ti-shen* is made of paper at the *Ming-i* shop, or of clay, and it is either burnt or placed beside the goddess. If the child die, fate has been at work and unless firm believers in Buddha, the relatives do not resort to the temples.

(To be concluded.)

ON CHINESE OATHS AND SWEARING.

There is hardly any thing that more signally proves that there must be something radically wrong in the human heart, than the deep seated tendency that universally exists to indulge in strong, abusive, and abominable language. Whatever peculiarities may exist to define off people from people, or nation from nation, there is in this tendency, at least one link that binds them inseparably together. The vices and passions of our nature have not been content to find expression in *acts*; language too has been invaded, and in process of time a whole vocabulary has been established, wherein some of the grossest and most offensive features of that nature have been stereotyped. Passion, hatred &c., find ordinary language far too feeble to express all the intensity they feel, and so words and phrases have been invented which fortunately are being more and more banished to regions where their use is more frequent. It will be observed that in this search for expletives, no region has been so sacred that men dare not enter. Heaven itself has been rushed into, and every sacred name, even including the very highest has been seized upon in order to give intensity to some disgusting oath or sentiment.

The profane language of any people may be taken as a kind of thermometer, indicating the precise depth to which a nation's morality may have sunk. If it may be allowed to make a distinction on the subject, I should say that the profane language of a man from any Christian country strikes one with a greater degree of horror than that of a heathen. The former is the very acmé of blasphemy, with everything vile in addition—the latter is the very essence of bestiality, with additional imprecations peculiar to themselves. Chinese swearing, for example, fills one with an unutterable loathing. The impure, the immodest, the lowest corruptions of the heart, are all embodied

led in it. It is practised by all classes of society, apparently without any degree of shame. The mother will address the daughter in the hearing of every passer-by in the most foul and revolting language—and so in the street-disputes that arise, the same class of language, varying of course in depth and intensity as the passions become excited, is employed without any cry of indignation bursting from a single spectator. My object, however, is not so much to discuss the oaths and imprecations in common use in this neighbourhood as to describe very briefly the highest kind of oath that is appealed to in any case of great emergency where the statements or asseverations of either party are deemed insufficient to settle the question. The Chinese, except in the abstract, have no regard whatsoever for truth. Lying is one of their most notorious characteristics, and they don't seem to have the least trouble or compunctions of conscience in uttering the most outrageous and gratuitous falsehoods. One would infer from this, that no possible form of oath could be found, sufficiently binding in its nature to make any one of them speak the truth. And this is true. The great run of oaths, even including the highest one I am about to describe are violated by those who utter them. The Chinese have a proverb that if all the imprecations invoked in their oaths were fulfilled, the leaves of the trees, though turned into coffins, would not be sufficient to bury the dead. Hardly anything could convey to us in stronger language, the ideas that they themselves have of the precise value of their oaths.

The highest form of oath existing among them, and the one that has the strongest hold upon their minds, is only resorted to in cases where it is essential for the satisfaction of either party that the matter should be transferred to a tribunal, where it is supposed a retributive justice will one day make manifest the wrong doer.

The parties in the dispute appear, generally, before the god that is believed to preside over the city (隍城,) each with a white cock.

The defendant then in the presence of the idol cuts off the head of the cock with a knife, at the same time praying that if he be guilty of the charges brought against him, he may be treated in the same way as the animal he is decapitating; also that every conceivable evil may follow him through life. He prays that he may become mad—that his children may die—that he himself may perish at sea—with no grave to rest in, and no friends left to offer food to his hungry spirit, but that he may perpetually wander, a headless ghost, in the regions of darkness. Immediately after he has gone through the catalogue of evils that are to come down upon himself, he prays that if the accuser has been knowingly or maliciously bringing false charges against him, all the ills already invoked against himself may fall on his head. The accuser then goes through a precisely similar form. The results

are then left in the hands of the god, who it is confidently believed, will vindicate justice by the infliction of some terrible evil upon the guilty party. There is no doubt but that there are many Chinese who would not hesitate to violate even this form of oath, yet I believe, in the majority of cases, the statements of those who have passed through this ordeal are to be relied on. This oath is not a test of a man's truthfulness, for in that neither party has any faith. It is an appeal to the superstitious fears, as well as to the consciousness, which the Chinese have deeply implanted within them, that there is a connection between wrong and punishment, which the god will inevitably maintain. The Chinese point to many instances where such oaths have been followed by very speedy and dire calamities; of course for want of positive evidence it cannot absolutely be said that the persons thus visited were really the guilty parties, yet the Chinese have sufficient faith in the discrimination of their god to look upon their sufferings as an unquestionable evidence of their guilt. A case in point happened not very long ago.

A certain individual, who had been transacting business in this city, was about to return home by a public passage boat. For greater security, he gave a hundred dollars that he had with him, to the captain of the boat, to take charge of for him till they should arrive at their destination. The captain put the money along with some of his clothes in one of the stern compartments, and the boat proceeded on her journey. About half way, one of the passengers requested to be landed at a village on the coast, where he had his home. When the journey's end was reached, the hundred dollars that the passenger came to claim were found missing. The boat was searched from stem to stern. Every person on board underwent a minute inspection, such as to render the carrying away of a single dollar a matter of extreme impossibility. Still the question was "Where are the dollars?" The owner of them was too astute a Chinaman not to know that where so many dollars were concerned, the captain and his men could certainly contrive some plan to elude the strictest search that could possibly be instituted. The captain and his crew of course protested that they were innocent in the matter, but that would neither replace the money, nor satisfy the public as to their honesty. Of course all that they could do now was to appeal to "the severing of the white cock." The captain and his twelve men accordingly appeared near the landing place, each with a white cock, and as there was no city god near, they performed the ceremony in the open air, calling upon heaven to vindicate them; at the same time invoking every conceivable calamity upon the rascal who had carried off the dollars. Strange to say, some of the very calamities, imprecated by the boatmen, fell upon the family of the passenger who first got out at the village above mentioned, and who, by the way, had all along been generally suspected of having been the guilty

person. The family consisted of eight persons. The presumed thief was a fisherman, and one day in pursuing his vocation he gathered something from the water which exactly resembles an article eaten by the Chinese, but which was really exceedingly poisonous. All the family, except himself, partook of it and died, and very shortly after he himself became crazed, and was drowned whilst one day out in his boat. Of course it by no means follows that the man, after all, had anything to do with the stealing of the money. The gathering of the poisonous article might have happened to any other person in the world; and that the man should go crazed was not a very wonderful thing, considering that, at one stroke, he had lost his whole family of seven. The belief of the people that the sudden extinction of a whole family was a direct intervention of heaven on account of the man's theft, illustrates the Chinese idea of the kind of connection there is between the unseen and the present world, and shows also the popular notion of the fate of those who come within the legitimate range of the imprecations uttered in the more important of their oaths.

There are other forms of the oath above described, only on a smaller scale. These are resorted to in cases of less importance, and where vengeance is desired upon some unknown individual who has done some wrong. For example, sometimes the image of a cock, made of paper, is held up before the sun just as he is about to set, and the head is cut off in the midst of angry imprecations. Again, sometimes beans are placed in a mortar and pounded whilst the party who pounds prays that the same process may be inflicted upon the individual who has excited his indignation. It is a strange feature in the Chinaman, so materialistic as he is, that whenever a case happens that is beyond the reach of human power or evidence, it is at once handed over to the jurisdiction of the gods. The god of the Chinaman is a being very much like himself. There is no love in his composition—no yearning over the sorrows of man. When appealed to it is in the hopes of averting calamity, or of getting him to act as the avenger of wrongs which the man himself cannot redress. There is no worship founded on love. The basis of all Chinese worship is intense selfishness.

There is a popular play, that is very frequently acted in the streets, which presents rather a ludicrous view of the ideas entertained respecting the god who is supposed to preside over the ceremony above described, and who is ultimately to decide which of the two is the guilty party. The play represents that a certain young scholar of good family but slender means, becomes acquainted with a certain lady of very doubtful respectability, but who is immensely rich. The lady falls violently in love with the young man, and engages to lend him any sum of money that he may need wherewith to prosecute his studies, and pass his degree, on the condition that when he has attained to office he shall marry

her. The young man, whose conscience was a thoroughly Chinese one, promises at once to do so, but the lady not satisfied with his word insists that the bargain shall be ratified by "a cutting of the white cock" before the god. The young scholar, who now proves to be as ingenious as he is depraved, agrees, but as he never means to fulfill his engagement, he goes secretly to the temple and stuffs the ear of the god, and those of his attendants with paper, so that when the parties afterwards appear the god hears nothing of what is going on. The man obtains the money and in due time becomes a high mandarin. The lady reminds him of his promise and his oath, but he refuses to comply with either, upon which the lady in despair and vexation puts an end to her life. As soon as her spirit appears in the other world, it enters an accusation against the young man, and calls upon the god to carry out the conditions of the oath uttered in his presence. The god declares that he knows nothing whatsoever of the case. He is then told of the trick that was played upon him, and how the man had the daring to stuff his ears so as to prevent his hearing what was said. The god, in anger, immediately sends a severe sickness upon the recreant mandarin, and summons his spirit before him in his temple on earth, and after hearing the case decides that the inconstant lover shall expiate his wrong by yearly sacrificing to the tablet of the woman he betrayed.

As I have said, there is no oath so sacred that will bind a Chinaman. When pushed into a corner, where he must either take the oath, or meet consequences that may be exceedingly unpleasant to bear, he will rather risk the future, which to some extent is uncertain, than the evils which are present and imminent. He does so however with fear and trembling, and it is only in the extremest cases that they have the hardihood to encounter the vengeance that the gods will one day bring down upon them.

CHINA.

NOTES, QUERIES AND REPLIES.

BRITISH SUBJECTS OF CHINESE DESCENT IN THE FOOCHOW ARSENAL.

NOTE. 13.—I have been given to understand that there are many duly registered British Subjects of Chinese descent who are employed to study navigation, engineering &c., at the Foochow Arsenal by the Chinese Authorities. The term of their agreement is five years. Should laziness, or disobedience of orders be found on the part of the students,

they are to be punished (by a deputy appointed by the Imperial Commissioner Shen Pao Chen), either by dismissal or otherwise.

It is curious to see that by the tenor of the said agreement, the native place of their fathers is given by the students, instead of the proper place in the Straits from which they came. The agreement is made out in proper Yamén form and duly secured by a fellow student. I am led to believe this is done without the knowledge, advice or consent of their Consul, and yet after consenting to the punishment, they look to the Consul for protection, and they cause themselves to be annually registered.

I heard during the last year that a Singapore student had a dispute with the Arsenal Authorities and when the Commissioner sent his messengers to fetch him up, instead of obeying orders, he made his way direct to the Pagoda Vice-Consulate, for the assistance and protection of the Consul. Through his interference the matter was settled. Should the Arsenal Authorities insist in having the individual punished, what could the Consul do then? By resisting them, he might embroil his Government with this paltry case. This difficulty, can be avoided only in following the example of a British Subject named Tan Kin Ching which occurred many years ago at Amoy.

These students after having acquired a proper efficiency, have to take their station on board the steamers built by the Arsenal Authorities. Should war take place, between England and China, who could guarantee that they would not turn out to be the enemies of England? For one must bear in mind, that China would require the services of these very men, at such a time, and though high salaries and military

honors should be offered them by the English, it would be of no consequence to them, as a body. Some might indeed be influenced by the great rewards offered them to join the English. It would be curious to see the same instruments of warfare which foreigners taught them to use, hurled against their instructors, the foreigners. Should England lose the battle, they would undoubtedly be rewarded with glory, military honors and money, as well as other Chinese. If on the contrary England gained the battle they could easily avoid the clutches of the English Naval Officers by passing away as common soldiers, and how could they be known to them unless pointed out?

In consequence of the great immunities obtained by the British subjects of Chinese descent, Sir Rutherford Alcock was induced to frame some rules, preventing them from taking their permanent residence in the interior, and also regulated the style of their dress; and those who would not make the change, should lose the benefit of being British subjects. Since then nothing has been heard of the matter. They could pass as Chinese, proper, in any place they happen to go, whether on the coast or in the interior of China, whereas other natural British subjects not Chinese could not do so. They can pass their merchandize at the barrier as easy as Chinese subjects pass their merchandize. In order to bring this matter to a fair trial, I would suggest, that if a certificate should be issued in future at the Straits, let it be in the form of the Certificate of the Chinese in Australia; or cancel those that are in China.

I subjoin the agreement above alluded to in order that people may have an opportunity to read it.

W. T. KEY.

欽差大人臺下結得某係
具甘結某今在
某縣人是年幾歲曾祖某
某父茲荷蒙選充船政後
學堂習駕駛并外國言語文字
悉遵憲定章程勤慎學習五年
如有怠惰以及不遵約束等情
懇委紳訓戒斥退合付具結是實
同治七年三月 日具
保人某某
結人某某

QUERIES.

28. *Ma-twan-lim.* Will any one supply a short article on the life, and writings of this famous Scholar and Writer?

STUDENT.

29. *Hatching duck's eggs by artificial heat.* How it is done? Who will describe the process for the columns of the *RECORDER*? I once saw about 5000 ducklings in a single enclosure a few miles from Canton, where artificial Hatching of duck's eggs, is extensively practised, as also at Foochow.

FARMER'S SON.

REPLY.

Reply to Query No. 14 on page 53.—In this region (Amoy) the Chinese are in the habit of worshipping one particular tree, the banyan tree. The spirit, that is believed to reside in it, goes by the name of Sung-shoo-wang 松樹王. The banyan tree, when it has attained to a considerable age,

is considered the most *Spiritual* of all trees. I don't believe that any other tree is thus worshipped. The peach tree which may be considered as coming next to it, as being the special resort of a *Shin*, and about which many of the Chinese are so superstitious that they dare not burn the wood of it, lest they should go crazed, is no where revered as the banyan tree is. Serpent worship is by no means uncommon in this neighbourhood. It is being continually worshipped in the temple of Heuen-tien-shang-ti 玄天上帝. Any one who has seen that idol will have noticed that the feet of the god are placed—one upon a serpent, and the other on a turtle. When persons come to worship the idol, they rarely fail to pay their respects to one or other of these two—on the same principle that if a mandarin is to be propitiated, very great care must be taken to get into the good graces of his underlings.

Five serpents, of very large dimensions, such as are found sometimes among the mountains, and which are over a *thousand years* (?) old are worshipped with very great reverence. These are believed to have the power of transforming themselves into human shape, when they have some fell purpose to execute on man. I have known a case where thousands of men and women have gathered around a serpent, that had been killed by the roadside, and have worshipped it for nearly a month. The worship stopped only when it was found that the report of its efficacy to heal disease &c., was untrue.

FOKLEN.

CORRESPONDENCE.**FROM HONGKONG TO SAN FRANCISCO.**

Evanston, Illinois, U. S. A.,
May 21, 1870.

To the Editor of the Chinese Recorder:—

I desire to give your readers some account of the trip from China by the new route, and in so doing to mention some matters of interest that I have noted by the way.

Leaving Hongkong on the 12th of February, by the P. M. Steamer "China," after rather a rough passage, we reached Yokohama on the afternoon of the 21st. As we were nearing that port, we had a magnificent view of the snow-clad summit of Fusi-yama, and also saw an active volcano on one of the islands near the entrance of the harbor. We had two days at Yokohama. There are only two missionary families there at present—those of Dr. Hepburn of the American Presbyterian Board, and Rev. J. Goble of the American Baptist Free Mission. I found Dr. Hepburn busily engaged in his hospital work, and in translating the New Testament. Although a layman, the good Dr. also uses his opportunities for the verbal proclamation of the gospel. He is doing full missionary work every day, and seems to be in excellent health; except that his eyes, which had contracted a very serious disease from a patient he had treated, and for which he was obliged to go to America for treatment, were still giving him some trouble. Mrs. Hepburn has a class of Chinese women, and also conducts a very interesting Sabbath school for the children of the foreign community. Mr. Goble is an active worker. He preaches constantly, and is also engaged in translating the Scriptures. He showed me some pages of the New Testament in Japanese and English—the English version being that of the American Bible Union. He is expecting material from America to aid in publishing the work. Mrs. Goble has a school of 25 to 30 Japanese—four women among them—whom she instructs in English—though she is

suffering greatly from a severe and almost incurable illness.

The other missionaries who had been at Yokohama were at Yeddo at the time of my visit—Rev. Messrs. Thompson, Carrothers and Cornes, of the American Presbyterian Mission, and Rev. Mr. Green, of the American Board Mission. I understand that the last named has since removed to Hiogo. Rev. G. F. Verbeck, of the Reformed Dutch Church, formerly at Nagasaki, was also at Yeddo, and employed by the government in the work of instruction, as were also some of the other missionaries.

From Yokohama, which we left on the 23rd February, we had a three weeks' passage to San Francisco, where we arrived on the 19th of March. I cannot say that the passage was particularly interesting. From the time the highlands of Japan faded from our view, until the headlands that mark the entrance to the Golden Gate greeted our eyes, we saw nothing but sea and sky, except on the memorable night of the 10th of March, when we met the Steamer "Japan" on her way to China, and received from her the papers which brought tidings of the death of Mr. Burlingame. Yet, notwithstanding the monotonous character of the passage, the time passed pleasantly. The steamer—a magnificent floating palace of 4,000 tons burthen—was provided with every possible comfort. Commodious state rooms, an elegant dining saloon, bills of fare like those of first class hotels, attentive and accommodating stewards and waiters—a social hall on the upper deck, furnished with a fine piano and a good library—an unobstructed walk on deck so long that in pacing it nine times you have gone a mile—and many other things—"too numerous to mention," as the auction bills say—all tended to make the voyage pass pleasantly and comfortably. Then, too, we had plenty of good company. Rev. R. H. Graves, of Canton, and Mr. Dennys, of the *China Mail*, were with us from the beginning. Rev. Mr. Knowlton and family, of Ningpo, joined us at Yokohama, together with

Mr. Taintor, of the Imperial Customs, Mr. Maclean, of Hankow, Mr. Meyers, Cosmopolitan, and several other gentlemen whose society we found both instructive and entertaining.

We had divine service twice each Sabbath. By request of the Captain, I read the service of the American Episcopal Church in the morning; and in the evening the missionaries on board preached in turn. Mr. Graves preached us a sermon that was five miles long—at least, we were that distance further east when he finished than when he began. You are aware that in going East we double a day at the 180th meridian of longitude. Well, in our case this happened to be Sunday. Some of our friends declared that the first Sunday was not the proper Sunday, and amused themselves with games in the smoking room. On the second day, they plead that inasmuch as we had held our services the previous day, Sunday was over, and they resumed their games. Their logic was worthy of the cause in which it was employed.

We spent six weeks in California. During all that time the weather was of the most pleasant character possible. Clear skies, balmy, yet bracing air—thermometer from 65° to 72°—what better could be asked than this? Californians may well boast of their climate. I was repeatedly told by gentlemen in San Francisco that they should wear just the same clothing all through the summer as they were wearing in April—it would never be uncomfortably warm. Yet, if any one should be desirous of finding warm weather in the summer, he could easily be accommodated by going but a few miles inland.

At San Francisco, we found Rev. Otis Gibson, formerly of the Methodist Episcopal Mission at Foochow, actively engaged in labouring for the Chinese in California. When he first came to California to engage in this work, some twenty months ago, it seemed to him that the most efficient way of reaching the Chinese would be by opening Sunday Schools, and schools on some of the evenings of the week, to instruct them in the English language.

He accordingly urged this duty upon the people, and helped them to organize such schools—not only in his own denomination, but in all the churches. This has proved a very successful means of awakening interest among the Chinese. I visited a number of schools in the Methodist and Presbyterian Churches, and saw in all several hundred Chinamen, who were learning the English language with rapidity, who read in the New Testament and joined in singing Christian hymns. An undoubted influence for good is being exerted upon them; and it is not too much to hope that ere long some of them will be gathered into Christian churches. This system of schools has extended into many places in the interior of the state, where Chinamen are found in considerable numbers. It is supposed that there are now from 60,000 to 70,000 Chinamen in the state, and every steamer arriving from China adds nearly 1,000 to the number. Mr. Gibson has an appropriation of \$20,000 from his Missionary Board for purchasing premises and erecting Mission Buildings. He has raised more than \$6,000 in addition to this, on the Pacific Coast. He has purchased a most eligible site, and the buildings will soon be erected. Those who knew Mr. G. in China will not doubt that his work will be prosecuted with energy and success.

Rev. A. W. Loomis, of the Presbyterian Church, has been engaged for a number of years in labor for the Chinese. He has a Chapel and residence, in an eligible location, preaches every day in the Canton dialect—conducts a Sunday School, and an evening School; and is working with great perseverance for the benefit of the Chinese in the city. He has recently sent out a colporteur to distribute books, and labor among his countrymen throughout the State.

Mrs. Cole, the wife of the former printer of the Presbyterian Board at Hongkong, has gathered an interesting school of Chinese women and girls, to whom she is giving gratuitous instruction.

Rev. Mr. Graves stirred up the Baptist Churches to organize Sunday

Schools for the Chinese, and left a native helper to assist Rev. Mr. Francis who has been appointed to the charge of the Chinese work among the Baptists on the Pacific Coast.

Rev. C. F. Preston, of Canton, who arrived in San Francisco a month later than ourselves, preached to interested congregations in Mr. Loomis' chapel, who were delighted to hear their own dialect spoken with such fluency and accuracy as Mr. P. has acquired in the use of it.

I made several trips into the country, while in California. Everywhere the fields were blooming with the most beautiful wild flowers, and nature was clad in her loveliest robes. I can recommend to all who can spare a little time in California a visit to Napa Valley, and up the California Pacific Railroad to Marysville. The lovely scenery along this road will dwell in memory as "a thing of beauty, and a joy forever." The Santa Clara Valley is also well worthy of a visit, though I was unable to get there. No one should omit to visit the Seal Rocks at the Cliff House, and witness the gambols of the seals about the rocks there. They are protected from destruction by very stringent laws. "Woodward's Gardens" are well worthy of a visit, especially by families. The children all enjoy spending a day there in seeing the various wild animals, sailing in the boat, swinging, &c.

Yours truly,

S. L. BALDWIN.

(To be continued.)

CHINESE CHRISTIANS AT HONDURAS.

To the Editor of the Chinese Recorder:—

DEAR SIR,

The following extract which appears in the "Messenger" of the English Presbyterian Church, and which has been copied from the "Free Church Record," contains an account of Chinese Christians with whom the Rev. Mr. Arthur spent a Sabbath, and of whom he speaks in such high terms. It may be interesting to your readers to know that the Christians there referred to are all of them from Amoy. Tiung Dik, who seems to occupy a prominent position in the religious meetings of the Christians, was a member of

the church at Chioh-bé now under the care of the American Reformed Mission. Teen Siu whom Mr. A. baptized, heard the Gospel some six years ago in the Chinese hospital in Amoy, and now in a foreign land has proved that the word he heard was as the good seed sown in the good soil. I have been able to ascertain that the statements in the extract give by no means an exaggerated idea of the character of the Christians that met together for worship. Their daily lives were such as to elicit commendation from both Chinese and foreigners. They had, moreover, as a result of their steady Christian lives, grown vastly in material prosperity, whilst many of their heathen neighbours had been reduced to poverty and suffering. It is not often we have such an opportunity of following the members who emigrate from this place, and of learning the kind of Christian lives they maintain, when removed from the control of home and church influences. It speaks well for the character of their Christianity that, though it is five years since they left Amoy, and though they have no stated preacher to guide and instruct them, they have not lost their faith, in the strange land whither they have gone to dwell. Their history since they left, with their adherence to the faith they once professed amongst us here might have been lost to us, had it not been for the incidental notice of them in the columns of a Magazine. May we not hope that the members that have gone abroad, but of whom we have no tidings may be as faithful as these in maintaining their belief and practice in the doctrines of the one living and true God.

JOHN MACGOWAN.

Amoy, June 14th, 1870.

Mr. Arthur, Free church Minister in Belize, Honduras, writing to the Free church Record says:

"On Friday morning, 7th May we were in our saddles before five o'clock; and after a very hot ride through the Five Ridges and Savannas, we reached Back-landing, on the New River, before dark, having been obliged to rest for some hours at a place called Revenge, on account of the exhausted state of one of our party. . . . Next morning after a ride of seven or eight miles, we reached the opposite side of New River Lagoon from Indian Church; and after waiting the arrival of a boat, we crossed over before nine o'clock, having sent back our horses to Back-landing, there being no ford where they could cross. About eleven o'clock the Chinese, having heard of my arrival, came crowding around me as they returned from their forenoon's work, evidently glad to see me once more. It was now three years since I administered the Sacrament of the Lord's Supper there, and a year and a half since my last visit, when I found there was no interpreter, so that, being unable to make myself understood by them, my visit, so far as they were concerned, was in vain, though I had travelled by the

coast and river route a distance of about three hundred miles, going and returning. I arranged to hold a service with the Chinese in the evening, it being Saturday, and another the following morning, at eight o'clock, and to dispense the Communion at three o'clock, as well as to hold two meetings for English preaching, at eleven in the forenoon, and seven in the evening. Our Saturday evening service was interrupted by a thunderstorm a very uncommon thing at this season of the year. Next morning, however, we had a very interesting meeting in the magistrate's office, there being twenty-four or twenty-five Chinese present—nearly every one on the estate. Before the service began, a middle-aged man, Teen Siu, applied for baptism, and also admission to the Lord's Supper. I examined him the best way I could with the imperfect means of interpretation at my command; and being fully satisfied that he had been well instructed by those who were members of the church before leaving China, and as he bore an excellent character—as testified both by his master and his countrymen, I had no hesitation in agreeing to administer the ordinance of baptism at the close of the service. The meeting was opened with singing in Chinese; and it was pleasant to hear some of our old Scotch tunes among those which were sung in the course of the day. I then prayed shortly in English, without any interpretation being attempted; after which one of them, who acts as a kind of leader or elder, read a chapter which I selected; and as it had been found the evening before that the two boys who understood English best could not sufficiently interpret either a sermon or an exposition of Scripture, I asked the same person, Tiung Dik, to pray in Chinese, which I knew he was accustomed to do in their meetings; but, to my surprise, he commenced an exposition of the chapter read, and went on very fluently for about half an hour, the others keeping their eyes fixed on their Bibles, or listening most attentively, and evidently with deep interest. After he had prayed at considerable length, I proceeded with the baptism of Teen Siu. I had already obtained from him a profession of his faith in the principal Christian doctrines; and a promise that, through the grace of God, he would live a consistent Christian life; but on asking him formally, when about to administer the ordinance, if he believed in Jesus Christ, the Son of the living God, and the only Saviour of sinners, he proceeded to give a lengthened statement of his faith, beginning with the being of one God, the introduction of sin into the world, and embracing the leading doctrines of Christianity.

At the close of the service, I asked the other male communicants, and especially Tiung Dik, to instruct him carefully as to the nature and meaning of the Lord's Supper; but they at once answered that they had done so already, and that he knew *all that*. He was there-

fore admitted as a communicant in the afternoon, when six Chinese sat down at the table—four men and two women. I believe all the other Chinese on the estate were present, as hearers, both morning and afternoon; and as they showed a great amount of seriousness and interest in the proceedings, I hope to have more baptisms and additional communicants at my next visit, especially as Tiung Dik seems well fitted to instruct them; indeed if it were practicable, he ought to be employed in teaching the other Chinese in this colony who are still heathen, and of whom I believe there are not less than three hundred. About £30 a year, with the assistance which would be got from the owners of estates, would accomplish this object.

Before leaving them in the afternoon, I asked if they had a good supply of Bibles, as I noticed those in use to be very much worn. They at first expressed a wish for twenty; but as that was nearly one for each adult, I proposed to send them ten, with which they were satisfied.

28th May, 1869.—Free Church Record,

BIRTHS.

At Hongkong, 23rd July, Basel Mission House, the wife of the Rev E. C. P. PITON, of Chonglok, a son.
At Hongkong, 29th July, Basel Mission House, the wife of the Rev. F. W. BELLON, of Lilong, a son.
At Ningpo, 3rd July, the wife of the Rev. ARTHUR ELWIN, Church of England Mission, of a daughter.
At Peking, 3rd Aug., the wife of Rev. H. H. LOWRY, a son.

DEATHS.

At Ningpo, 5th July, the infant daughter, of the Rev. ARTHUR ELWIN.
At Hankow, 27th July, aged 27 years, ANNIE MARIA, wife of the Rev. FRED. P. NAPIER, B. A.

NOTICE OF A MISSIONARY REPORT.

BY THE EDITOR.

The "Report of the Foreign Mission of the Presbyterian Church in England for 1870, presented to the Synod, London, 1870," has been handed us.

It appears that there are 3 Districts occupied by the Missionaries, 12 in number, of that church. Whether they are married, or not, is not indicated.

In the District of Amoy, 17 Native Evangelists and 6 Students are reported, and 7 stations where Churches have been organized, and 9 stations where there are yet no organized churches. Of church-members 48 have been added.

In the District of Swatow 12 stations are given and 10 Native Evangelists. Of Church members, it is believed, 62 have been added.

In the District of Formosa, (in Tai-wan-foo, and neighboring country) 4 stations and 5 Native Evangelists, and 72 additions to the Church are reported.

During the past year the total Chinese membership of the Missions of the English Presbyterian Churches in China has risen from 552 to about 730.

We make room for the following extract from the last published Report to the Foreign Office made by Mr. Alabaster, Her Majesty's Consul at Swatow, "as valuable as it was unsolicited!":—"I have a word to say regarding the English Presbyterian Mission established here ten years ago. * * From two labourers their number has gradually been increased to four, and while one is always present at the hospital and head-quarters in Swatow, the others visit the out-stations and make tours through the country, preaching and distributing Bibles and tracts; and although it is impossible to rightly estimate the extent of their work, its effects are felt by the community generally in the spread of the good report of foreigners, and the accustoming of the people to them in a favourable light in places heretofore inaccessible to us; and which, had less judicious agents visited them first, might still have remained closed against us. SO LONG AS MISSIONARIES DEVOTE THEMSELVES TO PREACHING THE GOSPEL THEY MUST SUCCEED; and the merchant, the traveller, and the official will always find the way smoother before him, when an honest missionary has gone before."

We capitalize the former part of the last sentence, and italicize the latter part in order to draw attention to the highly important and most truthful sentiments therein avowed

MISSIONARY INTELLIGENCE

[Our readers will observe that the following few lines are all that have appeared in this Department of the RECORDER for three months. The question has often arisen in the mind of the Editor whether, if our missionary patrons do not propose to contribute more largely and more regularly to this department than lately, it is worth while having it any longer. If no items are contributed none will be inserted. The department of MISSIONARY INTELLIGENCE will be like the other departments of the RECORDER simply what its friends make it.

N. B. It is requested that items designed for this department be written on separate pieces of paper, when inclosed in business or friendly notes, and marked MISSIONARY INTELLIGENCE. Editor of Ch. Rec.]

TIENTSIN.—Rev. C. A. Stanley returned on the 6th of July from a several weeks' trip in the country to the south and south-west of Tientsin. At Shên-chow he baptized one child; at Ning-chow three very interesting men, and at

Tei-chow where there were already several baptized individuals, one woman and four girls.

We learn that Mrs. L. E. C. Starr and Miss North, sent out by the "WOMEN'S UNION MISSIONARY SOCIETY" of America, arrived at Shanghai in July, *via* Pacific Line of Steamers. They are appointed to labor in Peking, but are detained at Shanghai by the troubles in Tientsin. We have heard that Mrs. S. W. Bonney, late of Canton, but for a year past resident at Peking, under the patronage of the same society, has resigned, and expects soon to return to the United States.

TAKAO, FORMOSA.—Rev. Hugh Ritchie under date of August 12th, writes:

"The Lord's work in our midst continues to go on cheerfully. Last Sabbath at Bak-sa, which is our latest station, and is among the hills, 43 pé-pô-hoan were baptized, and there is an overplus of several hundreds who wait from week to week upon the preached word. A few Sabbaths ago nine persons were received into church fellowship at A-li-kang, and our chapels at both these stations are too strait to meet the growing necessities of the work.

We anxiously await further help, and invite mainland brethren to unite their cry with ours, that the Lord of the harvest may soon send forth a band of reapers to gather in the precious sheaves."

ERRATA.—Page 69, column 1, from 15th line should read—"for we are not come to the mount that burned with fire, the mount of blackness and tempest, but we are come to &c."

Page 30, 2nd column 13th line from bottom, before Tat sin insert, "The Capital of."

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VOL. 3.

FOOCHOW, OCTOBER, 1870.

No. 5.

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REV. JUSTUS DOOLITTLE, EDITOR.

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FOOCHOW WEATHER TABLE FOR AUGUST 1870, BY A. W. C. R.

	THERMOMETER.						BAROMETER.		REMARKS.*		
	Max.	Min.	9.30 A.M.			3.30 P.M.				9.30 A.M.	3.30 P.M
			Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.			
1	90	77	85	79.5	11	...	...	...	30.055	.....	Fine Ra. C.
2	93	76.5	85.5	80.5	10	91	84	13.5	060	29.925	Fine
3	94	79.5	90	82	17.5	83.5	79	9	29.960	940	Fine: fr. 1 p.m. C. T. & L.
4	94	78	87	81	12	93	86	14.5	30.010	29.855	"
5	94	78.5	89	82.5	13	93	86	15	080	925	"
6	94.5	77.5	...	...	...	92	85	15.5	.....	925	"
7	...	...	...	...	...	...	...	...	.....	.....	"
8	94.5	77	...	...	...	...	...	...	.....	.....	"
9	94	...	88	83	10	...	...	...	29.945	.....	Fine: fr. 1 p.m. T. & R.
10	90.5	76.5	...	...	...	81	79.5	5	.....	29.895	" " " "
11	89	75.5	84.5	78.5	12	86	79.5	13	29.965	880	Fine
12	89	76.5	83.5	77	12.5	...	...	...	30.005	.....	"
13	...	74.5	84.5	73	23	...	...	...	140	.....	"
14	88.5	74	...	...	...	84.5	77.5	14	.....	29.940	"
15	85.5	75.5	79.5	73.5	12	83	71.5	23	30.110	30.050	"
16	85.5	70	...	...	...	83	73	19	.....	170	" Ra. C.
17	85	74.5	81	74	14	82.5	75	15.5	30.255	180	Cloudy
18	85	75	81	74	13.5	79	77	5	240	180	" A. R.
19	85	78	79	77.5	5	83	79.5	6.5	200	090	" Lit. R.
20	85	73.5	82	79	6.5	79.5	78	2.5	155	075	" H. S.
21	88	74	81	80	8	83	80	5.5	085	.....	Fine Ra. C.
22	87	74	82	79	5.5	86.5	81.5	10.5	070	29.975	Cloudy, A. R.
23	88.5	75	82	79	6	87	80.5	13.5	130	30.030	" A. R. & T.
24	89	73	83	79.5	7	89	81.5	15	230	110	Fine
25	89	75.5	85	79	11.5	88	82.5	11.5	280	180	"
26	90	76.5	86.5	80	13.5	88.5	81.5	14	260	155	"
27	90	76	86.5	79	15	88.5	80	15.5	280	160	"
28	90.5	75.5	...	...	...	...	...	...	.....	.....	"
29	90	...	84	78.5	11.5	88	79	17.5	345	225	"
30	89	76	85	78	14	85	79.5	11	290	155	" E. C.
31	89.5	76	85.5	79	12.5	88	78.5	19	260	130	" "

NOTE.—The instruments that I employ are, (1) A maximum registering thermometer, (2) A spirit minimum registering thermometer, (3) A standard wet and dry bulb (metallic) thermometer, (4) A very fine Aneroid, made specially for me. All made by Negretti & Zambra. I may remark that the maximum thermometer agrees exactly with the standard; but the minimum is about 2 degrees lower than the standard.

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.

roth's *Annales des Empereurs du Japon*, V.

The above is the Chinese intelligence about Fu-sang, which sprung out of the 5th century, and, I believe, the only information we possess. In later times, the Chinese poets who seem to be gifted with a much livelier imagination than some of our Savants, have further developed and richly embellished those reports with regard to the land of Fu-sang, and have made out of it a complete land of fables, where mulberry trees grow to a height of several thousand feet and where silkworms are found more than six feet in length. The statements about Fu-sang given by Mr. Léon de Rosny in his "*Variétés Orientales*" from a Japanese Encyclopedia are probably borrowed from the Chinese. I have not however read Mr. Rosny's work, (cf. Notes and Queries, Vol. IV p. 19.)

In order to place the credibility of the Buddhist priest Hui-shên in the proper light, I will yet mention what he further relates of his journeys. He asserts namely (*loco citato*.) that there is a kingdom 1000 li East of Fu-sang, in which are no men but only women, whose bodies are completely covered with hair. When they wish to become pregnant, they bathe themselves in a certain river. The women have no mammae, but tufts of hair on the neck by means of which they suckle their children.

Upon these vague and incredible traditions of a Buddhist monk several European Savants have based the hypothesis, that the Chinese had discovered America 1300 years ago. Nevertheless, it appears to me, that these sinologists have not succeeded in robbing Columbus of the honour of having discovered America. They might have spared themselves the writing of such learned treatises on this subject. It appears to me that

the verdict passed upon the value of the information of the Buddhist monk Hui-shên by Father Hyacinth is the most correct. This well-known sinologue adds the following words merely, after the translation of the article Fu-sang out of the history of the Southern Dynasties. "Hui-shên appears to have been a consummate humbug" (cf. the people of Central Asia by F. Hyacinth.)

I cannot, indeed, understand what ground we have for believing that Fu-sang is America. We cannot lay great stress upon the asserted distance, more than 20,000 li East of China, for every one knows how very liberal the Chinese are with numbers. By tamed stags we can at all events only understand reindeer. But these are found as frequently in Asia as in America. Mention is also made of horses in Fu-sang. This does not agree at all with America, for it is well-known, that horses were first brought to America in the 16th century. Neumann appears to base his hypothesis on the assumption, that the tree Fu-sang is synonymous with the Mexican Aloë. Mr. Sampson has already refuted this error (Notes and Queries, Vol III p. 78.)

According to the description and drawings of the tree 扶桑 Fu-sang, given by the Chinese there is no doubt that it is a Malvaceae. In Peking, the Hibiscus Rosa sinensis is designated by this name, while Hibiscus syriacus is here called 木槿 Mu-kin. These names seem to hold good for the whole of China. The description, which is given in the *Pun tsao kang mu* of both plants (XXXVI p. 64 and 65.) admit of no doubt that by the tree Fu-sang which moreover carries the synonyms 佛桑 Fo-sang, 朱槿 Chu-kin, 赤槿 Chi kin, 日及 ji-ki) is to be understood Hibiscus Rosa

sinensis. It is also mentioned, that this tree has a likeness to the 木槿 Mu-kin (H. Syriacus.) Its leaves resemble the mulberry tree. Very good drawings of both kinds of Hibiscus are found in the 植物名實圖考 Chi wu ming shi tu k'ao (XXXV p. 58 and 34.) The Buddhist Priest Hui-shên compares the tree Fu-sang with the tree t'ung 桐. Under this name the Chinese denote different large-leaved trees. In the Chi wu ming shi tu k'ao (XXXIII p. 46,) the tree t'ung is represented with broadly ovate, cordate, entire great leaves and with great ovoid, acuminate fruits. Hoffmann and Schultes (Noms indigènes des plantes du Japon et de la Chine) have set down the tree t'ung as Paulownia imperialis. This agrees quite well with the Chinese drawing.

This tree t'ung must not be confounded with the 油桐 Yu-t'ung tree, (Synonyma 罌子桐 Ying-tsü-t'ung, 荏桐 Jên-t'ung,) from whose fruit is furnished the well-known and very poisonous oil 桐油 Tung-yu, which the Chinese employ as varnish and in painting. It should be Dryandra Cordata; according to others Elaeococca Verucosa. I have not seen the tree, but it is known, to occur very abundantly in Central China and especially on the Yang-tse-kiang. There is a Chinese description in the Pun-tsao (XXXV p. 26) and a drawing of it in the Chi wu ming shi tu k'ao (XXXV p. 26.)

Finally there is a tree, which the Chinese call 梧桐 Wu-t'ung (synon. 櫟 chên). This tree has already been mentioned by Du Halde (Description de l'Empire Chinois,) as a curiosity; in which the seeds are found on the edges of the leaves. This phenomenon is also represented in the drawing in the Chi wu ming

&c., (XXXV 56.) Compare further the description in the Pun-t'sao (XXXV* 25.) It is the Sterculia platanifolia, a beautiful tree with large leaves lobed so as to resemble a hand, which is cultivated in the Buddhist temples near Peking. The Chinese are quite right in what they relate about the seeds. The seed follicles burst and acquire the form of coriaceous leaves, bearing the seeds upon their margin.

The leaves of all the trees just now mentioned, allow themselves to be compared, as is done by the Chinese, with these of Hibiscus or other plants of the Malvaceous family, but have not the slightest resemblance with the Mexican Aloë or Maquay tree (Agave Mexicana,) which has massive, spiny toothed, fleshy leaves. Mr. Hanlay (CHINESE RECORDER, Vol. II p. 345) of San Francisco, can not therefore succeed in proving that the Buddhist Priest Hui-shên has understood by Fu-sang the Mexican Aloë.

Finally, I have to mention a tree, which, as regards its appearance, and usefulness corresponds pretty much, with the description given by Hui-shên of the Fu-sang tree. I am speaking of the useful tree Broussonetia papyrifera, which grows wild in the temperate parts of Asia, especially in China, Japan, Corea, Manchuria &c., and is besides found on the islands of the Pacific, while as far as I know, it does not occur in America. The leaves of this tree are remarkable for their varying very much in shape. The same tree produces at once very large and quite small leaves. They are sometimes entire, sometimes many lobed. The fruit is round, of a deep scarlet colour and pulpy. It is a well-known fact, that in the parts where this tree grows, its bark is used for the making of paper and the manufacturing of clothing material. From ancient times it has been known to

that Fu-sang is meant for the island of Saghalien, is, I believe, more near to the truth than the other sinologues.

In Notes and Queries (Vol. IV p. 19) there is a passage cited out of the Liang-ssü-kung-ki, that the kingdom of Fu-sang had sent envoys to China. That would of course prove that the so called country of Fu-sang had political intercourse with China, but it makes it still more unlikely, that America was here meant. We will therefore in the meantime still consider Fu-sang as a "terra incognita nec non dubia," and bestow upon Mr. Burlingame the double honor of having been the first American Ambassador at the Chinese Court, and the first Chinese Ambassador in America.

The contradictory fancies about China, that originate in the brains of European literati, are truly astonishing. Some maintain, that the Chinese discovered America 1300 years ago, while a well-known learned Frenchman, Count Gobineau, has some years ago asserted that the Chinese have immigrated from America. In his: *Essai sur l'inégalité des races humaines*, Vol. II p. 242, Count Gobineau says: "D'ou venaient ces peuples jaunes? Du grand continent d'Amérique. C'est la réponse de la physiologie comme de la linguistique."

All these unfounded hypotheses have much the same value as the supposed discovery of America by the Chinese.

PEKING, 13th June 1870.

CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

CHAPTER III.

Medical Divinities and Divinities in Medical Temples.

(Concluded.)

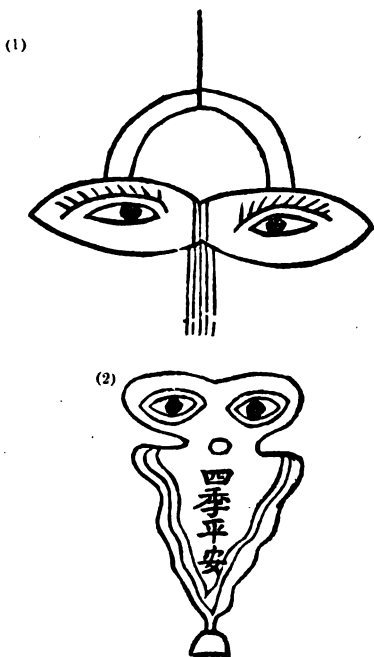
The next shrine is devoted to *Kwan-yin* 觀音 or the goddess of mercy. She is worshipped on the nineteenth day of the second, sixth and ninth months. The first is said to indicate her birth; the second, her coming across the sea, and in Fukhien it is said that she is specially worshipped at this time. The latter period probably indicates the time when she attained to the state of a *Pusah*. Her duties are to protect the people, give peace and send children. In this latter capacity she is known as *Sung-tse-kwan-yin* 送子觀音, and is represented with a child in her arms. Another of her titles is *Chieu-ku-kwan-yin* 救苦觀音. She is seated on a lotus flower with the cap known as *Kwan-yin-t'eu* 觀音兜 on her head. She holds a bottle in her hand, which contains clear water, with branches of the Yang 楊樹 and Lieu 柳 (willow) trees in it. This water is called *Kan-lu* 甘露, and when scattered towards heaven and upon earth can blot out sins.

The goddess is said here to have sprung from the *Nan-hai* 海南 or southern sea and to have become a *Pusah* at a mountain called *Lo-chieh-shan* 落茄山. On the top of this mountain there is a *Tse-chu-lin* or purple coloured grove of bamboos and a temple dedicated to her. On the fifteenth of the seventh month there is a *Kwan-yin* called *ü-lan* 魚藍 worshipped. Other names given to her are *Po-i* 白衣 and *Tao-tso* 倒坐 because she sits facing the North. A house on the south side of a street or lane so situated, is also thus termed. Vegetables and fruit only are offered to this

divinity. To the small-pox goddess, meats may be presented, although the former are the most common to all the idols.

In the next compartment are three divinities *Yen-kwang* 眼光, *Tien-hsien* 天仙, and *Tse-tsun-niang-niang* 子孫娘娘. The former is the eye goddess. Praying or burning incense to her cures all sorts of ophthalmiae. She holds an immense eye in her hand. After recovery, eyes made of paper or silk are brought and hung up before the divinity. (1) Upon the paper ones is the prayer for peace during the four seasons. (2) (See illustrations.)

There is a little shop in the temple where incense and articles suitable for presentation to the gods are sold, and judging from the huge piles of paper eyes, clay groups of female dogs with pups etc, etc, the trade must be a lucrative one. Visitors are allowed to appropriate an indefinite number of these articles from the shrines of the divinities in order, I suppose, to make room for the ever increasing collection.



Tien-hsien occupies the centre. She looks favorably upon mankind and gives peace to men, women and children.

Tse-tsun 子孫 superintends the conception and birth of children. She is called as her name implies, the goddess of children and grandchildren. Her husband called *Tse-tsun-ye* was *Wen-wang* 文王, whose son was the first Emperor of the Chao dynasty, known in history as *Wu-wang* 武王. 1122 B.C. He is said to have had one hundred children, the emperor being the second son. She occupies a still more conspicuous and important position in the *Tung-yeh* temple already referred to, Her hall is on the west side in the centre of the 36 judicatories 司 of that side. On each side are two attendants carrying bagfuls of babies whose heads are just seen peeping through the sacs. Parents who have not had children, perform *Hsi-yuen* 許願, that is praying to her and promising if they should have children they will give the goddess a silk robe to cover her, a cap, shoes, burn incense etc. If they should be favoured with such blessings from the *niang-niang* they are careful to present the promised articles. In visiting her hall for this purpose, women choose the handsomest of the numerous clay or porcelain children that surround the goddess and fasten a padlock to it made of brass cash, or they tie the usual piece of red cord worn in the queue of children to it. The little figure is either allowed to remain in the hall, or it is taken home. After the birth of the child, two figures are sent to the temple, made of paper, mud, porcelain or silver as a sort of exchange for the living one which the goddess has granted them, and as a thank offering. This accounts for the extraordinary number of such figures in this hall. Close by, there is a hideous demon, with green eyes, red eyebrows, shoes of tiger's skin and a stick with nails at the head of it for beating persons, resembling wolf's

teeth. He is the inferior attendant of the other two servants, and carries babies on his shoulder and is called *Siau-kwei* 小鬼. The priests use this hideous figure for the purpose of extorting more money and presents from the deluded votaries. The hall is much frequented and altogether the scene is very lively—children at all ages, in all attitudes and engaged in all manner of play and work. The shelves are literally crowded with clay images. On the left side sits her husband and between them is a large suspended brass cash, with the usual square hole in it. In the *Yao-wang-miau* there is a large wooden cash with a bell in the hole and with two small cash below it. On the cash are the characters *Chieu-tse-chin-t'sien* 求子金錢. (See illustration 3.) It is a useful exercise for those desirous of children or wealth and with plenty of cash, to try and put the cash through the hole or strike the bell. The money spent in this diversion falls to the temple. She is surrounded, frequently, by clay figures of a bitch with her pups, which have been presented to the goddess in cases of difficult parturition. The same practice will be noted below regarding the treatment of favorite dogs. Tse-tsun is usually accompanied by two persons known as *Sung-sheng* and *Tsui-sheng*. The former takes charge of the sending of the babies to their future home, the latter hastens labour. Women fear pain and delay at such periods and consequently in the absence of any method whatever to quicken labour or assist nature, *Tsui-sheng* is

had recourse to. These goddesses are not classic. The common people have come to believe in them from story books of the Tauists and Buddhists called *封神演義*, *Feng-shen-yen-i*, *搜神記* *Seu-shen-chi*, *神仙傳* *Shen-hsien-chwen* *仙佛奇踪* *Hsien-foh-chi-tsung*, which contain a rich legendary collection relating to the national gods, demigods, heroes and great men, and to which the reader is referred for further information.

In the *Po-yün-kwan* there is likewise a hall to this lady. She occupies the next shrine, *Tien-hsien* the centre and *Yen-kwang* the East. At the sides of the hall are the *Wa-wa-shan* 娃娃山 or mountains of children, with *Sung-tse-niang-niang* and *Lang-chiün* as attendants. The eight genii or immortals also occupy a place here arranged on each side. *Chang-hsien* 張仙 is here with his bow shooting the *Tien-kew* 天狗 or heavenly dog. He prevents it from eating children. Children born on the days of the dog (a star), are sure to be eaten by this animal, and so this immortal prevents such a catastrophe by shooting him. This story is said to have originated in the Sung dynasty. After the death of *Meng-chang* 孟昶 of the *Hsi-su* 西蜀 state, which along with other small principalities was merged in the Sung, his wife, known as *Hwa-jui-fu-jen* 花蕊夫人 became concubine to *Sung-tai-su* 宋太祖. She had a likeness of her husband hung up in her apartment to which she was wont to burn incense and pay respect. The Emperor on learning this, requested to know who he was, but the widow not daring to acknowledge him, replied that it was *Chang-hsien* who sent, protected, and gave peace to children by shooting the heavenly dog. The death of children, as well as eclipses of the sun and moon, were supposed to be caused by this animal in the heavens. The Emperor heard her gladly and ordered

(3)



him ever afterwards to be worshipped. He stands with a bow, a ball of earth and children surrounding him, in the attitude of shooting. Parents believe that by paying respect to *Chang*, the lives of their offspring will be preserved and lengthened. In the family, he has a stand on a little shelf over the K'ang, or earth bed platform, and the dog is pictured as bleeding from the tongue, having been shot by *Chang* and thus prevented from destroying the lives of the children.

Besides these shrines in the gallery of the *Yao-wang-miau* containing these goddesses, there is a *Niang-niang-tien* in the same temple. This is the west side house of the second court. The following are the nine divinities there.*

There is also a special *Tien* at the *Tung-yoh-miau* for these nine ladies. They are there named as follows. They have also waiting maids in attendance.†

The above Taoist temple was built in the Yuen dynasty (A. D. 1314); completely repaired in 1701, and again in 1761. Tablets have been erected by

- * 1. Ju-mu-pu-ying 乳母哺嬰.
- 2. Ho-sheng (Tse-tsun) 和生.
- 3. Yen-kwang-hwei-chau-ming-mu 眼光惠
照明目.
- 4. Tien-halen-hung-teh 天仙宏德.
- 5. U-teh-kwang 育德廣.
- 6. Sung-sheng 送生.
- 7. Shun-sheng (Tsu-sheng) 順生.
- 8. Yin-hsing 隱形.
- 9. Tung-sheng-teu-chen 通生痘疹.

- † 1. Sung-sheng-niang-niang 送生.
- 2. Pei-ku 培姑.
- 3. Tsu-sheng 催生.
- 4. Yen-kwang 眼光.
- 5. Tien-hsien 天仙.
- 6. Tse-tsun 子孫.
- 7. Ju-mu 乳母.
- 8. Pan-chen 癍疹.
- 9. Yin-meng 引蒙.

both the Emperors, Kanghi and Kien-lung. The temple is very rich in images and the gods are said to be beautifully fashioned. The best of them were constructed by a celebrated idol maker *To-ni-chiang* 塚泥匠 in the Ming dynasty. At first he refused to execute them, his trade being in such a flourishing condition that he could afford to refuse all comers. He fell sick soon after and become insane. This was judged a punishment from the gods who had the superintendence of the temple. One day he requested to have a cart hired and to be taken to the temple and just as he entered the door of the building he became suddenly quite well. He thereupon commenced the construction of the divinities. The most of the idols in this and the other temples of the capital are the workmanship of his hands. There is a lane in Peking called after him, Lieuluan 劉鑾.

Besides the gods already mentioned accidentally in the temple, as being the counterpart of idols in the *Yao-wang-miau*, there is another divinity here not yet described, which deserves a brief notice in a paper of this subject and that is *Wên-chang* 文昌. According to the literati this name is applied to a constellation. In the astronomy of the Tsin dynasty, *Wên-chang* is said to be the six palaces or boards of heaven stars 天之六府 *Tien-chi-lieu-fu* above *Ursa Major* or *Pei-teu* 北斗.

In the book known as *Wên-chang-hwa-shu* 文昌化書, where he gives his supposed autobiography, he says his name is *Chang* and that he came from *Kwei-chi-shan-yin* 會稽山陰 in *Chau-hsing-fu* 紹興府 in the province of *Che-kiang*. He was born during the reign of the first Emperor of the *Chau* dynasty, and in one of his successors 宣王 827 B. C. *Suen-wang* he received the title of *Hsiau-yeu* 孝友 filial friend. In the *Sung* dynasty

1196 A. D. he was styled Ti 帝, Emperor. According to the belief in metempsychosis, he has already been born into the world seven times. And this may account for another supposition that he is said to have been a person of the name of Chang-siün 張巡, a mandarin of the T'ang dynasty. He was governor of the city Sui-yang 睢陽 in Ho-nan. When the Mongols destroyed the wall and entered the city he was beheaded. Wên-chang was said afterwards to be this one. The epithet Wên-chang is said to have been given to him by U Hwang. He is said to have written the book called Yin-chih-uen 陰騭文. He was accustomed to ride a mule according to popular superstition; others rode horses and probably from this source arose the common practice of great officials and literary persons riding mules. Certain it is that such animals are now used by the highest officials—on account of their greater respectability and comfort (?). Even in Peking a cart drawn by a horse for the conveyance of passengers is undignified. There are supposed to be wild mules of great speed. Wên-chang's mule is of brass and was made in the Ming dynasty. It is properly not a mule but a fabulous animal called T'o 特, with cloven feet resembling the cow, with the tail of a horse and the face of a mule. On his forehead is an embryotic horn which projects under the skin but does not protrude. Many of the Buddhist and Taoist divinities possess a similar protuberance. Almost all animals are supposed capable of producing hybrid animals. These fabulous animals have all received names. The worshippers of Wên-chang have erected an immense number of tablets to him—so much so that the walls and roof are literally covered with them. His votaries have since added an additional mule of wood, which like the brass mule, also receives a share of the attentions of the sick. The brass animal is quite burnished with the rubbings of the poor people in search of

health. Whatever may be the affected part, the corresponding part of the animal is rubbed.

The last medical divinity we shall mention is "Urh-lang 二郎 a sort of veterinary god here. He has numerous little temples erected to him in this city. He was said to be able to take, hold and kill all sorts of reptiles, venomous and fierce animals. He was assisted in his daring feats of seizing animals by a dog. Popular superstition ascribes to him the power of lifting and removing mountains, and keeping up with the sun. Report says he was assisted by six brothers. He is worshipped by those who are desirous of assistance, and strength in the execution of any task. He is sometimes mixed up in the popular mind with Su-chan-yen 許真人, a Kiang-se hero, who cured that province of an inundation and who had six brothers, and the legend regarding him is transferred to Urh-lang. Another legend gives it that his name was Li 李 the son of Li-ping 李冰 who held the post of Tai-sheu 太守 or prefect of the place called Su-chuen 蜀郡 in Szechuen. The father had the power of transforming himself into a cow in which condition he entered the water and fought unsuccessfully, however, against the animal known as Chiau 蛟 a sort of Unicorn. His son, was afterwards more fortunate, and on this account temples were everywhere erected to him. This is the demigod who is pictured as Urh-lang and who possessed prodigious power. Some represent that his temples were afterwards dedicated to the eunuch about to be referred to; others that the temples of the latter became those of the former, for the reason to be stated.

In the Ming dynasty in the reign Hsi-tsung 1621 A. D. there was a celebrated eunuch called Wei-chung-hsien 魏忠賢. He exercised great powers, appropriated to himself the title of 9000 years, (the Emperor being Wan-sui 10000 and the Empress 1000).

All stood in such dread of him that they paid him the same honours that they usually gave to Confucius. Opposite, or near, every Confucian temple was a small temple to this eunuch. When the brother of the above Emperor came to the throne, things were entirely changed and this eunuch was beheaded, his followers and partisans were threatened with prosecution and to save themselves, the temples of this eunuch were transferred to *Urh-lang* and called by his name. He sits there with a yellow coat and a golden cap after the manner of the eunuchs of that period. Close to him is the dog, also clothed in yellow and surrounded by an innumerable number of clay figures of dogs. These are considered as substitutes for the dogs which have been cured or born through the efficacy of *Urh-lang*. There is in the *Tung-yoh-miau* an *Urh-lang-shen*. During the first few days of the year, the Chinese resort to these temples of *Urh-lang* in great numbers to burn incense and bespeak the kind consideration of the god of dogs for their favorites during the ensuing year. In cases of canine sickness and difficult parturition, the same sort of worship is performed to *Urh-lang* as to Tse-tsun. Clay figures of dogs, especially of the Peking type abound in these temples, which are given as thank offerings or exchanges for blessings received.

Medical Divinities concluded.

MARCO POLO AND IBN BATUTA IN FOOKIEN.

BY GEO. PHILLIPS ESQ.

Supplementary Paper.

At the close of my last paper upon Zaitun, I promised to say a few words concerning it under its modern name of Chin-cheo.

I will now do so, remarking by the way that I do not know of any traveller after Ibn Batuta making any mention of Zaitun.

The situation of the Port of Chin-cheo, like that of Zaitun cannot be fixed with certainty. I am of opinion that they were not far removed from each other, Zaitun being situated half a day's journey up the Chang-chow river (where the water was fresh,) and the place

called by the Portuguese Chin-cheo was probably nearer the entrance of the same river.

The great resemblance existing between the names Chin-cheo, and Chin-chew, make it imperative to say a few words whence the name Chin-cheo is derived, in order to prevent its being mistaken for the present Tseuen-chow locally called Chin-chew.

(1) Navarette speaking of Chang-chow-foo says: "It is a very famous town in China. All the Chinese who trade with Manilla come from this district. On this account they are called Chin-cheos (and the town Chin-cheo and Chin-chew) by the Spaniards."

(2) The first Portuguese who in all probability visited this district was Jorge Mascarenhas, who had accompanied Andrade to China in 1517, and who, when off the Canton river, fell in with some Loo-choo junks, with which he sailed in company as far as the Fookien Province; he it appears having learnt from the Chinese who were in the habit of trading with the Portuguese in Malacca, a great deal concerning the celebrated Chang-chow-foo, or Chin-cheo, determined to pay a visit to his commercial friends in that city, and to see if there was a chance of establishing a trade there.

Whether any settlement was formed there at this time I cannot say.

Fernão Mendez Pinto informs us, that in 1541 when he with Antonio de Faria put into this port in search of one Cora Acem a famous pirate, a sworn enemy of the "Portugals," there were five Portuguese ships lying there, from which they obtained thirty five men who were willing to cast in their lot with them. In one of the Boys not far Northward of Amoy they fell in with, and captured, this famous Pirate, but not without great loss to themselves.

When the Portuguese were expelled from Ningpo, which some historians say took place in 1542 and others in 1545, they were anxious to find a new market on the East Coast, and they pitched upon Chang-chow which was so far distant from Ningpo that the calamities which had befallen them there would not affect them in this new settlement.

The Public Officials at this place by reason of their private interest, winked at the permanent residence of the Portuguese among them.

The historians say that the Portuguese by means of bribes carried on a clandestine trade in this neighbourhood till 1549.

This privilege however was lost by the perpetration of a scandalous, and disgraceful act, as will be seen from the following.

It happened that one Aires Botelho, or Coelho de Souza, a Public functionary, on the death of a certain Armenian who had lived

(1) *Précis de l'Histoire générale des voyages*. Dutch translation Vol. 8. p. 161.

(2) This account of the Portuguese is taken from a small Pamphlet called *Historia de Macao* written by José Manuel de Carvalho e Souza, a Captain in the Portuguese Army. Macao, 1845.

had a swelling of the throat, preventing her from taking any food and making even respiration very painful. Immense thirst increased her suffering. The eldest son of the Mandarin's family came himself to the temple, where I had taken up my abode, and invited me to the Ya-men. I went to examine the patient. Emetics and purgatives did such a good service, that I was requested to stay a few days longer and complete the cure. Engagements at Canton compelled me to hurry on my way home. So I could not comply with their wishes. But I promised to see the patient the next morning, and to leave some medicines with the necessary directions with them. An invitation to dinner I declined, but accepted a present of two fowls and the offer of two horses with two servants, who brought me to the prefectural city of Lin-chau. It was a fine day and I enjoyed the ride extremely; but the personal pleasure was nothing in comparison with the benefit that the missionary work in question could derive from this unexpected circumstance. The priest of the temple, seeing the respect paid to me by the officials, invited me to come back soon and take my stay in the guest's apartments of the temple.

The Secretaries of the Ya-men told me, that in future cases I would have the protection and help of soldiers, when going up to the Aborigines. And the most important advantage gained by the favour so publicly shown to me by the officials, was the acquisition of my former interpreter as a travelling companion, and afterwards as a teacher in my station. Although I originally had the idea to take him with me, I discarded it, after the experience which I had made with him when in the mountains. The strange behaviour of the Yiu men, after the return to Sam-kong first shaken my faith in their statements and consequently my doubts in the veracity of Mr. Mok. But in consequence of the friendly behaviour of the officials, my eventual return to the scene in question became now quite independent of the ill or good will of those parties. But correct information about the political and social state of the Aborigines and about their language was of the greatest importance for a future attempt to enter and penetrate their territory in order to influence them favorably towards civilizing agencies. This information Mr. Mok could unquestionably give, as he himself was a native of that region, belonging to the Aboriginal tribe of the *Chong-tsz*, and had been teacher and priest for four years amongst the Yiu people. He, for his part would scarcely have had the courage to accompany me, if the officials had not given countenance to my proceedings. Some friends who tried to dissuade him from haz-

arding so much as to accompany an unknown foreigner, had not time enough to influence him.

So we departed with honour from Sam-kong, and arrived safely at the prefectural city of Lin-chau, where the authorities were very polite and obliging. Even there I met two Yiu men, but having no time to have any intercourse with them, I hastened home. After a day's preaching and healing, we took a boat and reached Canton in five days. Mr. Mok then went with me to Shik-lung, where he first had to be cured from opium smoking. This accomplished, he translated the Decalogue, the Lords Prayer and many phrases in the Yiu language with the help of myself and one of my assistants. To the phrases he gave parallel sentences in the Chong language. He besides gave very valuable information about the customs and religious rites of the Yiu people; and so he proved a very useful man. But worth more than all this, was the interest he took in Christianity. In the beginning, he showed not a little repugnance towards the Christian faith, especially when idolatrous practises were made objects of criticism. The idea of one God, seemed quite incomprehensible to him. Only his personal attachment and his thankfulness to me, prevented him from leaving the mission station. But the longer he stayed, the more he felt interested in Bible-history and tried to communicate to others what he himself had learned. He then dwelt sarcastically upon the foolishness of his former occupation, showing to people, that it was nothing but mere deception. Finally he asked repeatedly and earnestly for baptism. But I purposely tarried with baptism until I had proofs of his sincerity. After he had been staying with me for three and a half months, I felt assured, that he was prepared for this holy ordinance, and baptized him with five others on the 6th of March. A few days afterwards he went back to his home with the intention of reassuring his friends and relatives of his safety in connection with me, as there were apprehensions amongst them, that he would be sold as a coolie to a foreign country.

The chief object of his return however is the desire to preach the gospel to his countrymen and to bring some two or three friends down to my station for instruction and baptism. My prayers are with him. I hope some of the readers will remember before the Throne of Grace this first evangelist of the Aborigines of the province of Canton. His Christian name is, To-chan, i. e. true doctrine. May the true doctrine spread over the dark interior of China.

The 2nd of May, 1870.

THE IDEAL MAN OF CONFUCIUS.

Second Paper.

BY REV. WM. ASHMORE.

In the last number of the *RECORDER* certain citations were given from the writings of Confucius embodying his conception of an *Ideal Man*. It now remains to present some observations suggested by them.

1. *An Ideal did exist.*—The simple fact of itself is worthy of attention. It will help us in a discussion of the moral accountability of those who lived in those remote ages of darkness, in a land so distant from the true light that was beginning to shine in connection with the Mosaic ritual. Be it remembered this was five centuries before the coming of Christ. Yet even then, under circumstances disadvantageous, there was no such density of darkness as to prevent men from knowing something of what duty required. The "golden rule" though in a negative form had been formally enunciated by Confucius, and without doubt was apprehended by innumerable multitudes of others as well, thus confirming the teachings of the Apostle that the heathen who had not the law were a law unto themselves.

The question is sometimes mooted:—What shall become of the better class of heathen—Sages and philosophers—of that early day, who possessed not the splendor of light we enjoy but nevertheless did as well as they knew how? Shall they too come into judgment? If they have no sin, then, of course not. The Saviour's declaration "this do and thou shalt live" is as applicable to sages in China as to moral young men in India. But who among them did as well as he knew how? It is remarkable that the first quibbling at the Divine Administration that ever was started was in connection with just such a point and the reply to it was given by God in person. "Why art thou wroth and why is thy countenance fallen? If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door."

So with the "sages." If they did "well" shall they not be accepted? But if "*Sin lieth at the door.*"—Then What? A speculative question must await the decision of a practical one. Where is the man that has lived up to the light he possessed? First of all find such an one. It will then be time to consider what ought to be done with him. Confucius himself laid claim to no such perfection. "In letters I am perhaps equal to other men, but the character of the Superior man carrying out in his conduct what he professes, is what I have not yet attained to." Nor was he successful in finding any one in his generation who had. He did indulge in panegyric on those who made attainments in particular directions; but the lamentation, "It is all

over: I have not seen one who could perceive his fault and inwardly accuse himself," must be accepted as the judgement of his mature and enlightened intellect. And this answers another objection, which is, "The heathen of a past age have not had the same advantages some others have had." They may not have had the same, but they have had better advantages than they ever improved. They had an earthly model, made by one of themselves. Yet they failed to conform to it. What reason is there to complain that a higher standard more difficult of observance was not given them?

Certainly a Christian Missionary has nothing to gain by detracting from any merit as a philosopher claimed for Confucius. On the contrary the impossibility of renovating human nature by any such method as he employed is rendered conspicuous in proportion as the abilities he possessed are extolled by his admirers. If he, with his clear insight into the secret workings of human nature,—his unwearied application,—his indomitable energy and the magnetism of his personal example, failed to lead men to the achievement of a moral conquest, what is the use of feeble brains repeating the attempt? Why should pigmies assay to carry a load under which giants staggered and fainted?

2. *It was an Ideal only.*—It had no where a living exemplification. There was no single individual to whom the Sage could point and say, Behold the Man! All that he was able to do, was to collect together the parts of a perfect character, leaving it for his pupils to put them together according to the fullness or paucity of their constructive genius, as they would combine the parts of a dissected map, and that too without having a copy of the map for a guide. A man in one province was to furnish the requisite type of filial piety; another in a different province the model for scholarly assiduity. A man of one generation was to be the standard of equipoise of character; another, in a different generation, of loyal devotion to his prince.

The practical student in search of a living illustration would find himself suddenly entangled in the very perplexity from which he supposed he had extricated himself. He came in search of a complete model, and he finds himself listening to precepts and specifications inspecting one quality in this man and another quality in that one. He thought to be introduced to the companionship of a perfect being, to behold his manner of thinking, speaking, living, and acting; but he is shown merely a list of the mental, moral, and social traits which properly enter into the composition of one. Instead of the breathing, rounded, full developed form of a human being, he sees only the bones of a rattling skeleton, and these not so much as wired together, much less bound by the elastic muscle and cords of a living organism.

To combine these *disjecta membra* of a perfect man in one harmonious whole so as to

exhibit their blended co-operation demands the most consummate skill. Such a skill as none of the pupils of Confucius could be expected to possess. A trained anatomist may readjust in proper position the newly discovered remains of a once living organism. But one who has had no training, when placed beside a heap of remains and told to re-combine them and clothe them with form and size and color so as to resemble a creature the like whereof he never has seen, will inevitably blunder in the attempt. A striking illustration of this is seen in the types and shadows of Christ given in the Old Testament as compared with the living, breathing form exhibited in the New Testament. Particular characteristics of Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Sampson, David, and Solomon, were understood by the Jews to be illustrative of the coming Messiah. And they had ages given them in which to study and complete their conception of the man. Yet upon the appearance of Him, who unites all these representative traits in one, they failed to recognise Him.

What kind of "filling up" then are we to expect from the pupils of Confucius? A glaring want of symmetry is manifest in the parts of this model itself. In the sculpturing of a perfect human form, it is needful the artist should chisel a head, and hands, and feet, and mouth, and ears, and nose, but it is also needful these should bear a certain proportion and a certain relative position to each other. Otherwise the work becomes hideous. Even the virtues must exist in due proportion. An excess of one to the diminution of another becomes deformity. Confucius himself was aware of this and put his scholars on their guard against it. But how was it possible for them to avoid mistakes with a model which existed in fragments only and these fragments, first one, and then another, exalted to the place of chief importance. A crooked mirror must reflect a crooked image. No wonder then, that this ideal man seen from different standpoints resembles these grotesque combinations of the photograph which present us, at one time an enormous head on a puny body, and at another an overgrown body surmounted by a contemptibly insignificant head.

3. *It was a grossly defective Ideal.*—It was defective in Symmetry. Under this head the criticism of the preceding paragraph might be extended to an indefinite length. There is a lack of a well adjusted balance in the relation of its social, civil and religious ideas. There is a want of candor and naturalness. It is not easy and graceful but constrained and artificial. There is no proper apprehension of the position and dignity of Woman, but on the contrary her inferiority and degradation are implied not only as then existing but as intended to be perpetual. Another glaring defect was its illiberal view of the rights of the Masses. Indeed the Ideal was not intended for the common people. Professedly

it may have been, but practically it resulted otherwise. None but the rarely gifted might hope to achieve the renown of the *Kung-chü*. It presupposed the existence of that very loftiness of virtue it professed to impart. "The Superior man embodying the course of the mean is because he is a Superior man, and so always maintains the mean." So to those capable of noble aspiration but conscious of weakness, like the man who said, Lord I believe, help thou mine unbelief, it offered no extraneous help. It had no tender loving indulgence for the weary and faint hearted. It had but little familiarity with the dialect of forgiveness. It had no tears to shed over the hopelessly lost. Pity, it did manifest at times, but it was made offensive by its patronising condescension and its parade of superior excellence. It knew how to strike with masterly effect some of the nobler cords of the heart, but it could not sweep the full diapason of human emotion. Notes were silent which ought to have been heard. Others were uttered with powerful stress which ought to have been soft and subdued.

But a more prominent defect than any of these is the want of a proper recognition of God. Man is created sustaining manifold relations to others. In order to completeness of character it is needful he should be faithful, not merely in one or two of these relations, but in them *all*. Never will faithfulness in a minor relation be allowed to cover the delinquency in a greater one. It is not enough that he try to manifest himself a good neighbor to his townsmen, a good subject to his prince, and a good brother among brothers: he must prove himself a loving, obedient son as well. No more shall he be called a perfect man who claims to respect never so earnestly the obligations due to his fellow men, but passes by the requirements of his Creator with careless indifference, if not absolute contempt.

There was nothing spiritual and heavenly about the Confucian man. He was of the earth, earthy—a vast amount of clay, a goodly proportion of mind, but very little admixture of spirit. A few vague intimations here and there include the full measure of his acknowledgments of a Supreme Being. The sacrifice of a pig or two now and then was his expressing thanks for all the blessings he received from "Imperial Heaven." He was keenly sensitive for his posthumous renown among mortals like himself, but he knew little, and seemed to care less, about what any higher order of intelligences might think of him. His conduct showed no material shaping by the powers of the world to come. His recognition of Heaven, such as it was, was not always spontaneous and hearty. It was sometimes *sprung* upon him by others. And sometimes he introduced it as a solace when irritated by human want of appreciation. Though men knew him not, "Heaven knows me." Say in his behalf, he was ignorant on many of these points, it does not help the matter

The defect was there whether from ignorance or any other cause. The greatest of all human obligations had but little recognition. The most potent of all sanctions had but little influence. As a result the Confucian man moves before us a moral paralytic. One foot is planted squarely and firmly; the other drags along the ground with an ungainly shuffle. One arm sways with rigor in obedience to the intelligence within; the other dangles limp, and lifeless by his side. Were no other objection brought forward, this alone would be fatal to the claims of this Ideal. We need a model that will show us how to deport ourselves toward God as well as towards man. One that helps us live with a regard to the coming life as well as the one that now is. One that will show us how to treat the yearnings of an immortal spirit, as well as to gratify a reasonable thirst for knowledge, or the craving of a material stomach.

4. *Its dominant instinct is selfishness.*—Even when this is not at once apparent it soon declares itself. The nomenclature of Generosity and Liberality is never out of hearing long at a time, and it would be unjust not to admit that some of the thing signified had a real and substantial existence. But a deeper furrow with the subsoil plow lays bare the intense selfishness beneath. What, for example, can be more satisfactory than the Sages laudation of Benevolence. Again and again is the attention arrested by the prominence given it in the opening of his fragmentary discourses. But look at his further description of it. "Benevolence is the characteristic element of humanity and the great exercise of it is in loving relatives." Splendid exordium, contemptible peroration! Nepotism enshrined in sanctified formula! And to this day the chief exercise of Chinese benevolence consists in loving and helping relatives and friends who are expected when possible to render back help in return. Gleams of disinterestedness do sometimes lighten up the prevailing murkiness, but the light is pale and sickly as well as evanescent. Vastly obtrusive on the contrary, is the never slumbering consciousness of self,—the study of self,—the contemplation of self,—the solicitude that self should be duly appreciated by others,—all of which intensifies pride and tends to the development of arrogance and self conceit. Even when rounding out the form of the man of complete virtue, Confucius presents him with a keen eye to remunerative considerations. Conspicuous among these are Position, Power, Influence, and even Wealth, notwithstanding an occasional disclaimer. In fact the perfect man was a politician,—a politician with an elevated and not ignoble platform of principles immeasurably in advance of modern demagogism but still he was a politician with a watchful regard to self advancement. "The cultivation of self in reverential carefulness" was not to be without a tangible "consideration." "Knowing how to cultivate his own character he

knows how to govern other men." And to this the chief inducement to "cultivate virtue" is to "make it *pay*" by gaining admission, through virtue and letters, to the ranks of those who are in "the line of promotion" to office and wealth. "On this account the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth will give him resources for expenditure. Virtue is the root, wealth is the result." Was there ever such a descent from the height of a sublime philosophy to the depth of a sordid materialism? And yet these sentiments are the faithful index of Chinese character to day. They are a practical people, and have a paramount regard to results. Is it any wonder that a nation so educated should have come to value religion and philosophy in proportion to their availability for huckstering purposes? We must quote just another passage, "Tze Chang asked Confucius about perfect virtue. Confucius said, to be able to practice five things every where under Heaven constitutes perfect virtue. He begged to ask what they were, and was told, Gravity, Generosity, Sincerity, Earnestness, and Kindness." A glittering coronet of diamonds truly. What a pity we have to read further and find they are all made of paste, and to find out the prime motive to their cultivation is the aid they will furnish to self advancement. "If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others." Such a result can surprise no one. These very extremes of selfishness is the inevitable sequel of the non-recognition of a living personal God over all. If there is no Sovereign Head for whom and to whom and by whom are all things, then for what should man live but his own pleasure alone? No wonder that the drift of this man of complete virtue should be to the Autotheosis of self, and that we should end by hearing him eulogised in a style like this "Call him man in his ideal, how earnest is he! Call him an abyss how deep is he! Call him Heaven how vast is he! Shall this individual have any being or any thing beyond himself on which he depends?"

With these remarks we take our leave of this the highest conception of the Chinese sage. We have by no means touched upon all its vicious tendencies or its defective delineations. We have said nothing of its frippery punctiliousness with its "three hundred rules of ceremony" and its "three thousand rules of demeanor," with all the unreckoned hollow-ness and sham engendered thereby. Conscious we all are of a disturbed harmony of the powers and passions of the soul. Convinced we all are that human nature can never recover itself without the aid of an ideal that shall show us these powers and affections adjusted in h.r.

monious relations. But we find no help here. And from this cold, calculating, self seeking, self complacent, cast-iron Confucian Man, we turn to Jesus of Nazareth who came to *live* the perfect man, and whose "life was the light of men."

A REVIEW: BY THE EDITOR.

It is with great pleasure that we call the attention of our readers to the Dictionary of the Foochow dialect, recently published at this place.* As its title purports, it is the combined work of two gentlemen, the Rev. Dr. Maclay of the American Methodist Episcopal Mission, and Rev. Mr. Baldwin of the A. B. C. F. M.'s Mission, both of whom arrived at Foochow over 21 years ago. It was printed at the press of the former mission.

Dr. Maclay claims the general plan and responsibility of the work to be his, and yet he remarks in his preface that "it is due to the Rev. Mr. Baldwin to state that the larger portion of the labor of Authorship has been freely performed by him, and that to his correct scholarship, extensive knowledge of the Foochow dialect, and indomitable perseverance, the dictionary is mainly indebted for the degree of thoroughness and accuracy it may possess." Facts which he proceeds to specify, justify this language with regard to Mr. Baldwin's share in the preparation of this dictionary. Should any be disposed to think that the price at which it is offered to the public is high, we would suggest to such that if the price were five times as high, and the whole edition were to be sold, the sum thus realised would not remunerate the authors for their labor and time spent upon it,—to say nothing of the expense for press work, paper and binding. Dr. Maclay simply states that it is hoped that the proceeds arising from the sale of the book may reimburse the Office of the Mission Press for the heavy outlay of publication.

* Alphabetic Dictionary of the Chinese Language in the Foochow Dialect, by Rev. R. S. Maclay, D.D. and Rev. C. C. Baldwin, A.M. In One Vol. Royal Octavo p.p. 1120. Price \$9.00. Apply to Rev. R. S. Maclay, D.D., Foochow.

The first 24 of the 1130 pages of the Dictionary are taken up with the Preface and Introduction. The following 1014 pages are occupied by the Dictionary proper, which is arranged in double columns. The remaining 92 pages comprise the Radicals, and the Chinese characters which are explained in the body of the work, arranged according to the Radicals, and the Corrections, which take up less than three pages, a remarkably small space considering the size of the book and the disadvantages under which it was printed.

The arrangement of the dictionary is alphabetical (as is indicated in its name), and the system of orthography used is essentially that known as the system of Sir William Jones.

The number of leading characters, classical and colloquial, which are defined,—including the abbreviated, and duplicate or alternate forms, is 9390. The number of paragraphs with one or more leading Chinese characters, is 8311, and the number of paragraphs without any leading Chinese characters,—consisting of colloquial expressions only—is 1242.

The phrases whose meanings are given, are divided into 3 classes: those which are classic or book phrases; those which are *common* to the written and the spoken language; and those which are generally or exclusively colloquial phrases. "The number of phrases in this dictionary," (to quote from the Introduction), "is estimated at 30,000 to 35,000 of which $\frac{2}{3}$ or $\frac{3}{4}$ are comprised in the last two classes above mentioned, and are consequently used with more or less frequency in the ordinary business of life."

The leading characters which are defined, and whose use is illustrated by phrases, are in large type. The MANDARIN sounds, in general, according to Wade's system, is given under the leading characters. At the foot of each page from 16 to 24 or more phrases in smaller Chinese type are neatly arranged with reference to the colloquial or classical phrases in the body of the column above, giving the meaning of the characters. These

phrases of which both Chinese and English are given, average, it is believed, over 20 to a page, and therefore amount to over 21000 expressions. The writer while living at Tientsin several years ago, when the first sheets appeared, had his mandarin teacher examine the phrases in Chinese, in regard to their being good servicable mandarin expressions, and from data then made, it is estimated that fully $\frac{3}{4}$, if not a larger proportion of them, are in mandarin colloquial. The student of mandarin using this dictionary by having his teacher indicate in some simple way those phrases which are good mandarin can make this book very useful in acquiring that dialect. It should be stated in this connection that each character in the list, arranged according to the radicals, has a reference in Roman figures to the page where it is explained, and phrases illustrating its meaning and use are to be found. This arrangement is equally useful to the students of the general, or mandarin language, and to those who wish to acquire the Foochow dialect.

The Introduction contains,—to students of Chinese—interesting and valuable matter. It has besides some useful suggestions to the student and descriptions of the eight Tones and other peculiarities of the Foochow dialect, three tables which relate particularly to the system of 15 Initials and 33 Finals that are used in a certain *Native Tonic Dictionary* relating to this dialect, —commonly spoken of as the Eight Toned Book.* In these three tables, one looks in vain for B. D. F. G. J. R. V. X. and Z., for the reason that the Foochow Dialect does not contain any sound which can properly be represented by those English letters. In the opinion of the writer, it would have been better if the body of the dictionary had been arranged according to the 2nd table, that of the 15 Initials and 33 Finals. For in that case the Foochow teacher of one who is pursuing the colloquial of this place could find in it any desired character with the same facility that he could find

it in the Eight Toned Book. As at present arranged, it is impossible for him to do this except by first finding the character sought in the list arranged according to the Radicals, where the page or pages on which it occurs are made known by the references.

We are sorry we have only farther space for a brief description of the Eight Tones observed at Foochow. It must be understood that the names given to the tones are merely translations of the Chinese terms and furnish a very imperfect idea of their nature.

The tones are commonly distinguished into two orders or grades; 上聲 *shang sheng*, the upper or primary tones, and 下聲 *hsia sheng*, the lower or secondary tones. They are as follows:—

1. 上平 *'shang 'ping*, the upper even tone.
2. 上上 *shang shang*, the upper rising tone.
3. 上去 *shang c'hi*, the upper departing or diminishing tone.
4. 上入 *shang ju*, the upper entering or abrupt tone.
5. 下平 *hsia 'ping*, the lower even tone.
6. 下上 *hsia shang*, the lower rising tone.
7. 下去 *hsia c'hi*, the lower departing or diminishing tone.
8. 下入 *hsia ju*, the lower entering or abrupt tone.

The following very concise, lucid, and scientific description, with diagrams of the tones, is from the pen of Rev. Charles Hartwell of the American Board Mission.

"The tones have five elements, which are pitch, quality of voice, inflection, stress, and time.

The first tone has the pitch of a third, is the head tone in quality of voice, and is without inflection, without stress, and long in time.

The second tone is a minor third below the first, and has the pitch of sharp one. It is near the *orotund* in quality of voice, is without inflection, has the thorough stress, and is long in time.

The *third* tone begins on the pitch of a fifth below—as in diagram No. 1—and gradually rises to the key note. Or, with a consonant initial, begins on the key note of the voice—as in diagram No. 2—drops to a fifth below, and returns to the key note. It is long in time.

The *fourth* tone is like the third in pitch and inflection, but ends abruptly with a strong vanishing stress. It is pronounced more quickly than the third, but is properly long in time, as is shown by its changing to the first and second tones in combination, which are both long tones.

The *fifth* tone, beginning on the fifth of the voice in pitch with a strong radical stress descends rapidly and is short in time. Sometimes, with consonant initials, it seems to take the form indicated in Diagram No. 2, the stress commencing with the vowel sound.

The *sixth* tone is the same as the second.

The *seventh* tone begins on the key-note of the voice, rises to the pitch of a second with strong emphasis, and descends with thorough stress to about a fifth below. It is long in time.

The *eighth* tone has the pitch of a third, is without inflection, and is short in time. It ends very abruptly though with less stress than the fourth tone.

In the above diagrams the middle line is designed to represent the key-note of the speaker's voice."

The Rev. M. C. White, M. D., formerly a member of the Methodist Episcopal Mission, Foochow, now a Professor in Yale College, U. S. A. after careful study of the dialect, has also published the results of his investigations. But we must refer the reader to the Introduction itself for his graphic delineation of the eight tones, which is taken from the Methodist Quarterly Review. We hope enough copies of the Edition printed will be reserved for future Missionaries and others who will study the Foochow dialect. For this Dictionary will prove an invaluable boon to such, and a great help to all who use it in studying any other dialect.

A VOCABULARY OF THE MIAU DIALECTS.

BY REV. J. EDKINS.

5. FOOD, EATING:—

Wine, C. lau, P. lau, Blue, kiüe, Tung, leu, Y. tieu.

Drink, Y. hau.

Drink wine, C. keng lau, Blue, hau kiüe, W. hu tsieu, T'ung keng lau, Liau, shan kau, T'. lar.

Drink water, H. hau nam, ong nam, lau nam.

Eat, Y. nang.

Rice, C. hau, Blue, kiai, T'ung, heu, Y. hai.

Eat rice, C. keng hau, Blue, na kiai, P. kin k'an, H. k'an ka, H. lu t'a, Liau, shan ü, Y. yen nun, M. lung li, K.L. nang li.

Flesh, Blue, ni, C. nu, T'ung, no, M. ya, T'. shi Y. yen yen.

Eat flesh, Blue, lun ni, C. keng nu, Liau, shan nan, M. neng ya, K.L. nang ya.

Breakfast, C. keng ai.

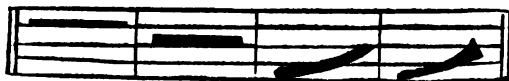
Noon-day meal, C. keng ling.

To smoke, C. keng yen, Blue, hau yen, W. hu yin, H. lu yu, M. ho yen.

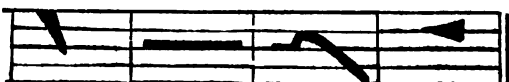
Tobacco pipe, C. mu yen, Blue, tu yen, W. chang chu, H. t'au ja.

DIAGRAMS OF THE FOOCHOW TONES IN THEIR FULL FORM.

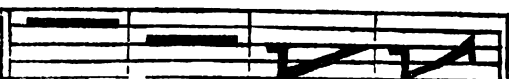
No. 1.
Upper Series.



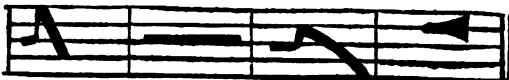
Lower Series.



No. 2.
Or Upper Series thus.



Lower Series thus.



Drink tea, C. keng che, Blue, hau kiang, W. hu lung, M. ho ki, K. L. k'i.

Salt, C. ku, Blue, sih, W. nü, T'. la pu, K. L. na.

Rice gruel, C. zung au, Blue, kia kiang, W. ki.

Vegetables, Y. t'sai, wei.

Boil water, T'. ini na.

Oil, T'. she shi, K. L. a sa.

Venegar, T'. hi chi.

6. PRODUCTIONS OF THE SOIL. AGRICULTURE.

Wood, K. L. kai t'eu, C. ku vi Blue, hau tau, A. neng.

Willow, C. vi lu, A. yang lien.

Plum tree, C. vi mu.

Flower, C. wai, M. pen ta, T'. ch'a p'a.

Bamboo, K. L. kai nau, C. vi lei, Blue, tan ki, T'. meng M. mu lung.

Grass, C. niang, Blue, kiai, A. niang.

Wheat, W. mau, C. ngo mang.

Chinese yam, C. lu men, Ch. shan yo, Blue, nai to Hoe, C. ti t'sang.

Rake, C. ti kai.

Millet, M. t'sau nung, K. L. chai liang.

Rice, M. t'sau nu, T'. che, K. L. chai men.

Glutinous rice, M. t'sau nu, K. L. chai mau.

Tree, T'. cha.

Grass, Y. wu.

7. IMPLEMENTS, CLOTHING, VESSELS.

Felt hat, C. mau sien, Blue, ko mau si, A. mau chi, W. mau chen.

Cool hat, C. mau ling, Blue, mau siau, W. koa.

Clothes, C. pe, A. au, W. t'sau, L. t'o kiai, M. a, T'. si pa, K. L. ya, Y. au.

Jacket, C. pe to.

Button, C. len zu, Blue, k'eu a, A. k'eu tai, W. k'ai t'sau.

Shoes, C. yen, Blue, kit heng, A. li, W. k'u, M. kiau, T'. cho lie.

Coverlid, C. mo, Blue, t'ang kung pang, L. to, T'. si na.

Cloth, C. pang, Blue, hi, A. nu, W. nu, L. po, K. L. t'ai pei.

Needle, C. kim, Blue, ti li, A. lang, W. tung, L. nge.

Tea cup, C. sung ch'a, Blue, akiang, W. li.

Oil lamp, C. keng tang.

Table, C. li sung, Blue, ti tang, M. ki pa, T'. si pi, Y. t'ai t'au.

Chair, C. tang i, T'. k'o yi.

Footstool, C. tang sa ting, Blue, kai ta, W. tu teu.

Bedstead, C. li wen, Y. t'ai tsung.

Curtain, C. je, Blue, le wan.

Large plate, Blue, le p'ien, W. p'ai.

Small plate, Blue, le sien, W. tu pa.

Bowl, Blue, le di, W. li, M. kwo cho, T'. t'sie pei, Ch. wan.

Pint, C. sing, Ch. sheng, Blue, le k'ing, W. le sai.

Peck, C. tau, Blue, le teu, Ch. teu.

Rice bag, C. li tai, Blue, le twan, W. pin.

Sickle, C. veh lien, Blue, ke lun.

Basin, C. we shen na, Blue, ka san li, W. tang.

Cup, Ch. pei, T'. t'sie peipei.

Pencil, C. p'ien lang.

Ink, C. mang.

Characters, C. lai sen.

Book, C. seu, Blue, to, W. ishi, T'. yi.

Paper, C. sa, Blue, to, W. nui.

Fan, C. ping pi, Blue, dih nien' W. cha.

Gong, C. ling na, Blue, le nio, W. ch'a, M. kwo cheng.

Bell, C. li chung, Blue, nio ka pa.

Kitchen range, Blue le so.

Tongs, Blue, ti kai teu.

Cook's chopper, Blue, ki kiu ma teu.

Pointed iron chopper, Ch. tsien tau, Blue, ki kiu.

Hatchet, Ch. fu, Blue, ti tau.

Comb, Blue, hia k'o.

Steelyard, Blue, ti hio, Ch. ch'eng, M. t'ing tu, K. L. ti.

Rope, Ch. sheng, Blue, kia ch'ang.

Knife, H. kliu ka, M. kwo t'eng, K.L. kiai mau.

Bow, (one), H. vare vat.

Two arrows, H. teu pun tiek.

Chinese copper money, M. t'sien tang.

Stool, T'. tsien ki, Ch. teng, Y. t'ai hiai.

Cage, K.L. kwo so.

Petticoat, Y. teng li.

8. PROFESSIONS, CLASSES.

Mandarin, C. po se, M. meng kwei.

Small mandarin, K.L. kwei.

Great mandarin, K.L. liau kwei.

Soldier, K.L. T'sau.

People, T'. ma.

Traders, K.L. k'ai.

Guests, K.L. na k'ai.

Priest, C. po dau.

Wizard, C. lau, Cor. mutang, Mon. Bo, Ch. Bo, Mo. Pers. magoi, W. twan kung.

Land owner, C. su nai.

Tailor, C. zang ni, Blue, ngo hung, W. seng t'sau, L. to t'u ni no.

Carpenter, C. zang vi, Blue, hiang tau, W. liang tung, L. sie ta nu ko.

Plasterer, C. zang wa, Blue, yo ni.

Stone mason, C. zang ling.

Beggar, C. pe nu, Blue, ku p'a, W. ga chai.

Chief of beggars, sai penu.

Robber, C. pe jang, Blue, te nien.

Middleman, C. apoliku kiang, Blue, pau nai.

Peacemaker, M. ya lang, hing jen.

Chief party to an agreement, Ch. chu meng chi jen, M. pei tsien, Miao, T'. shwang.

9. HOUSES, STREETS, BUILDINGS.

Tiled house, K.L. pu wa, M. pei wa.

Reed house, K.L. pei ch'u M. pu ch'u.

Door, C. du, Blue, le tieu, W. ka chung, L. han ngo.

Outside the door, C. du hung, Blue, ka tieu, W. na chung.

House, C. lan, Blue, le ke k'io, A. nung pa, W. chwang.

Entrance steps, Blue, ke, ke sang tien, C. pedu, A. k'ung, W. ka chang.

Upstairs, C. keng lo, Blue le pang, A. nung chwang.

Pillar, C. kufei, Blue, t'ung ki, A. ka pa, W. nung.

Tile, Blue, ngai A. ngo, W. chwang k'ung.

Beam, C. ken, Blue, kiar, A. liang, W. chung.

Man's house, H. hau po plungao.

10. PRONOUNS.

I, C. nau, Blue, wai, P. ku, W. ku, L. nu, H. pun, hau, or ho, Y. ye, Tung, ku, K.L. wei, C.C. toi.

Thou, C. sing, P. meng, Blue, mu, W. mu, L. kai, H. meu, Y. meu, T'ung, meng, K.L. mu, C.C. mai.

He, C. wen, P. men, W. kwa, L. ngo kai, H. pun.

This, H. pai heu.

That, H. pai nei.

11. ADJECTIVES.

Great, C. lau, Blue, hwa, A. lau, W. lau, L. nge, Bir. kry, nga, M. lung.

Small, C. niang, nai zau, Blue, yau, yu, A. yu, Bir. ai, W. yo, M. te.

Poor, C. penune, Blue, hia, L. so, W. seu.

Rich, C. kuma, kumi, Blue, ta, L. mo.

Quick, C. pan lian, Blue, ngo hi, A. sai W. fei.

Slow, C. lai san, Blue, ko kiai, A. li, W. p'i.

Many, C. nai lau, Blue, lo nai, (men) A. meng tu, W. meng to, S. mak. Laos, meng, H. tai.

Few, C. omi, Blue, zuh nai, A. meng t'ai, W. meng cheu, H. to.

Angry, C. niau niau.

Glad, C. meng lang.

Skilful, C. keng lau, Blue, kiai, A. kwai.

Stupid, C. wa lau, Blue, nia.

Deaf, C. pe jen lo, Blue, lung ni, A. liang pa.

Dumb, C. pe ngang, Blue, nio, A. t'ang, L. hai mu ke.

Blind, C. tasi, Blue, ju mai, A. lei mu, W. tie ma, L. nu mang ngo.

Hungry, C. t'ung, yin, Blue, sih hiang ka.

Cold, C. sen, Blue, song, M. nun, T'. san, K.L. t'sai.

Bad, H. teh tuy.

Good, M. jo nei, K.L. ju yang.

Hot, C. lan, W. shau, M. ke nei, T'. ku, K.L. hwei.

Hurd, C. zung mi, nai, Blue, ko, W. ten.

Soft, C nai, Blue, mai, W. ma hen.

Red, C. veng ling, P.P. leng, S. deng, C. lun. Blue, hio, A. lun, W. tu nai, L. ni nyih, T'. mi na tsi.

Purple, C. veng kiang, Blue, tu kio, A. tu lun W. jung, L. hung nyih.

Yellow, C. veng heng, Blue, sien, A. kwang, W. lang jung, C. yen, L. sai, C.C. wang.

Blue, C. veng tau, C.C. chang, Ch. t'sing, C. wen lan. Blue, ju, A. po su, W. lo, L. pe p'o, P.P. lu om, T'. lang kia.

Light blue, Ch. lan T'. sin kia.

Green, C. veng lo, P.I. hieu nai, P.P. hieu teng, C. len, Blue, tau, A. po.

White, C. veng hau, P.I. pa, P.P. chau, T'. a shi, C. kan, Blue, lo, A. tau, C.C. bak, W. leu, L. pu t'u, S. k'au

Black, C. veng fen, P.I. lien, Bir. mie mie, P.P. dan, C. wan, Blue, nai, A. lung, W. lo, L. nai nu, S. dam.

High, M. so, K.L. su.

Low, M. ya, K.L. ai.

Even, M. p'ai.

Just, M. k'u li.

Unjust, M. cha sai.

Beautiful, T'. c'ha li kia.

Ugly, T'. hila, K.L. che yang.

Ful, K.L. chang.

Spare, K.L. c'hai.

(To be Concluded.)

NOTES QUERIES AND REPLIES.

ON WHAT SEA WAS T'IAO-CHIH 條支 SITUATED, AND HOW WAS IT REACHED FROM CHINA?

NOTE. 14.—Ma-twan-lin informs us in his account of T'iao-chih that "its chief city was situated upon the western sea," which term appears to have been a common one applied by Ma-twan-lin to that large expanse of water known to us as the Indian ocean, the Arabian sea, and the Persian gulf (see Wen-hien-t'ung-k'ao, articles 師子國天竺國大食國).

Mr. Pauthier says that the Chinese likewise applied the term Si-hai 西海, Western sea, to the Caspian sea, lake Balkish, and lake Kokonor, (le livre de Marc. Pol. Vol. 1 p. CI).

In the books of the after Han, it is stated that "T'iao-chih was to the S.W. of Wu-yi-shan-li," to reach which country from China, (1) "Setting out from the N. westward of the great wall, one traversed the desert of Gobi, and reached Lake Lob 鄯善, and then striking S.W. they reached the city of Kho-ten 于闐. From Kho-ten going westward three hundred li they came to the kingdom (2) of Pi-shan, and from thence in a S.W. direction they reached the kingdom of Woo-to, when it became necessary to cross the Hien-tu mountains, which being crossed they came to the kingdom of Nantow 難兜." (For the position of their country see Wen-hien-t'ung-k'ao, article Nantow.)

This kingdom of Nantow was 300 li to the N.E. of Ki-pin and was bounded on the south by the Je-kiang—婁羌. The Je-kiang are placed by Klaproth in his "Tableaux Historiques de l'Asie, maps 9 and 10," in the country now known to us as interior, or western Thibet, and the western frontier of Je-kiang he extends as far westward as the 74th or 75th degree of E. longitude. Kipin is said to be 300 li to the S. Westward of Nantow which had Je-kiang on its south,

(1) 條支自玉門陽關出南
道歷鄯善而南行烏弋
山南道極矣 (See Wen-hien-t'ung-
k'ao, article T'iao-chih.)

(2) 于闐西通皮山國四百
里 (Wen-hien-t'ung-k'ao, article Yu-tien.)

which if correct, by counting 250 li to a degree, would make Kipin situated in about 72 or 73 degrees E. longitude from Paris, which is some 2 or 3 degrees further to the Eastward than it is placed in most maps. But it is absurd to look for exactness in this particular.

(3) "Going S. W. from Ki-pin for the term of 60 days one arrives at Wu-yi-shan-li, and still going S. W. on horseback from Wu-yi-shan-li for another 100 days, one arrives at T'iao-chih.

I consider the time required, to reach Wu-yi-shan-li from Ki-pin, and to reach T'iao-chih from Wu-yi-shan-li to be greatly overstated.

"T'iao-chih was a hot and damp country. It was a dependency of (4) An-si (a country situated on its Eastern frontier.) Its plants, trees, domestic animals, fruits, vegetables, houses, articles of clothing, money, arms, metals, and precious stones, were all like those of (5) Ki-pin (Cabul), but it had lions and rhinoceroses." (Ma-twan-lin article T'iao-chih.)

QUERIES.

QUERY. 30.—*Location of T'iao-chih* taking into consideration the climate, the products, and the animals &c. found in T'iao-chih together with the resemblance of the manners and customs of its people to those of Ki-pin or Cabul in Northwest India, can we place it on the Mediterranean sea? Should we not rather place it in India? The question is worthy of being discussed; is any one willing to take it up?

GEO. PHILLIPS.

QUERY. 31.—*Artificial Hatching of the eggs of hens or geese.*—Is this practiced in China? Does the method differ much from the method of hatching Duck's eggs by heat?

FARMER'S SON.

(3) 後漢書稱自皮山西南
經烏秣涉懸度歷罽賓
六十餘日至烏弋山離
國又西南馬行百餘日
至條支 (See Governor Generals Sen's
Geography, article 卷三印度回
部四國.)

(1) 安息

(5) 罽賓 (See also Nouveaux Melanges Asiatiques of Remus at page 205, Vol. 1, article Ki-pin.)

CORRESPONDENCE.

FROM SAN FRANCISCO TO OMAHA.

Second Letter.

Evanston, Illinois, U. S. A.,
May 21, 1870.

To the Editor of the Chinese Recorder:—

We left San Francisco, May 2nd, and commenced our journey across the Continent. I can testify that the Great Pacific Railroad is worthy of all that has been said of it. We traveled 880 miles over the Central Pacific, and 1032 over the Union Pacific. Leaving San Francisco on Monday morning, we had traversed the 1912 miles by the middle of the afternoon of Friday. At night, we rested in pleasant and comfortable beds, that were taken up during the day time. There are various ways of arranging in regard to meals on the route. *First*, there is the Hotel Express train. On this train, you can get all your meals without leaving the cars. The rear car is known as a "Commissary car." Meals are cooked on board, and served up in the style of a first class hotel. But you have to pay \$10 extra for going on this train, besides paying \$1 for each meal you take on board. *Second*, all the trains stop at certain stations from 20 to 30 minutes for meals. At some of these you can get very excellent meals at an average charge of \$1 per meal. At others, the fare is quite indifferent, but the charges are just as high. *Third*, (and in my judgement the best way,) you can take a lunch basket with you from San Francisco, have it always accessible, and take your meals at such hours as suit your convenience. Our lunch basket was provided with perforated tin boxes for cold meats, and a spirit lamp for boiling coffee or tea. We found it exceedingly convenient. Then, if you occasionally "hanker" after a meal "on shore," you can step off at the stations, and provide yourself with one. Ogden and Laramie are the two best eating stations on the road, for the eastward bound trains.

Starting from San Francisco at 8 A. M., you travel during the day in a north-easterly direction across the State of California, passing through Stockton, Sacramento (the capital of the State) and other places of less importance, until by 5.50 P. M., you have reached Colfax, which has an elevation of 2,448 feet above the level of the sea. Soon after leaving this place we pass a point called Cape Han, where the railroad winds along the brink of a precipice, so close that

you would think it easy to jump from the platform into the river, which is 2,500 feet below us. Steadily, onward and upward, we pursue our course through the Great American Canyon, with rocky walls stretching up 2000 feet above us, on through the Blue Canyon to Cisco, where by 9.15 p. m., we have reached an elevation of 5,610 feet and are 225 miles on our route to the East. We retire in a comfortable bed for the night, while our train goes on over the crest of the Sierra Nevada, through 40 miles of snowsheds, from which the melted snow drips like rain on the roofs of the cars. At various stations along this part of the route there are snowbanks large enough to furnish any gleeful party all the snowballing sport they may desire. By 10.10 p. m., we have reached the highest point on the Central Pacific Road—7,042 feet above the level of the sea, and have passed into the state of Nevada. At 6 or 7 in the morning, we awake to find ourselves down to an altitude of 4,000 feet, and travelling smoothly across the plains of Nevada. We pass through long dreary wastes of sage brush, and see little of interest until after 3 p. m., when we are again winding in among mountains, and soon enter the Humboldt Canyon, where massive palisades rear themselves on either hand, where a perpendicular rock, called "Devil's Peak," rises 1,500 feet from the water's edge, and "Red Cliff," 1,000 feet high, is inhabited by a colony of swallows. We are again ascending, and before 10 p. m., we are at an altitude of 6,143 feet. Soon after this we pass into the territory of Utah, and after a night's rest, we open our eyes on Salt Lake—not the city, which is 36 miles off the line of the road—but the northern end of the Lake itself.

By 8 A. M. of the 3rd day, we are at Ogden, the terminus of the Central Pacific Railroad. Here we take the cars of the Union Pacific Road, and haste on Eastward. At 11.30, we pass through the Devil's Gate, and commence climbing the Wahsatch mountains. Some of the grandest scenery of the route is found in this region. Passing through a tunnel 550 feet long, we soon see the "Devil's Slide," which consists of two remarkable ridges of serrated rocks, reaching from the rail-road track to the summit of a sloping mountain. They are 50 to 200 feet high, and about 100 yards apart—the space between being covered with green grass, and sometimes with wild flowers. All through Weber Canyon, for 40 miles, the scenery is of the grandest order. Before 1 p. m., we pass the One Thousand Mile Tree, which has on its trunk a large sign board, informing the traveler that he is 1000 miles from Omaha. Beyond this, for an hour, we

passing through Echo Canyon—one of the most romantic parts of the route. Towering rocks of granite, sandstone, and conglomerate, stand up in rugged grandeur, piercing the clouds. At this place, 1000 feet above the track, may still be seen the fortifications erected by the Mormons in 1857 to defy the Army which they believed was to be sent against them.

About dark, we pass into the territory of Wyoming; and by 6.25 the *fourth* morning, we wake up at Fort Steele, 1214 miles from San Francisco, and at an altitude of 6,500 feet. On we go through a comparatively uninteresting country, until we reach Laramie at noon, 1339 miles on our way, and at an elevation of 7123 feet. Snow is falling as we step out on the platform, and the thermometer is down about the freezing point—lower than we have seen it for eight years. Here is a flourishing town, with many substantial buildings, where three years ago there was not a house. It was here that the celebrated jury composed of 8 men and 4 women recently tried a criminal case. They were not shut up several nights together, as rumor affirms; but rendered their verdict in a few hours. The Supreme Judge of the Territory affirms that the lady jurors conducted themselves admirably; that the Grand Jury was faithful in its work, that the gamblers shut up their shops and fled, and that a couple who had been living together without observing the formality of marriage went off at once to a justice of the peace, and were legally united!

Leaving Laramie, we soon reach the Red Buttes—remarkable ridges of red sandstone, with peaks 500 to 1000 feet high in all sorts of grotesque shapes and curious figures. A lively imagination will easily trace out cathedrals, forts, castles, pyramids, tombs, &c., wrought by nature's hand, through the operation of the elements. On and up the Rocky Mountains we go, until at 2.35 p. m., we reach the highest point of the whole road—Sherman—8,235 feet above the sea. It is impossible to realize that we are so high; because, as far as we can see from the cars, there is a vast expanse of almost level land—yet the cool, exhilarating air testifies to our lofty position. We begin to descend the eastern slope, and by 4.35, we find ourselves in Cheyenne city, where in July 1867 there was just one house. At one time since there were 6,000 people in the place, but as the railroad went on westward, many of these pushed on with it. Now, there are many fine buildings of brick and stone, a good public School, 2 Newspapers, and 3 or 4 Churches. A freight business, amounting to \$1,600,000 per annum is transacted here. The beautiful moss agates found at various

points in the territory are here polished and wrought into handsome forms of jewelry.

About 7 P. M., we enter the state of Nebraska, and between the stations of Antelope and Potter, just as it is getting dark, we pass Prairie Dog City. The little prairie dogs—about as large as good sized rats—can be seen running about in large numbers. I saw none of the owls and snakes that at least, sometimes, are co-occupants of the little houses made by these singular creatures; but a fellow passenger—a Presbyterian Minister—assured me that he had himself seen, when traveling over the plains, the owl, the snake and the prairie dog, all dwelling together in the little mud house.

We go to bed, and while we sleep, the restless locomotive whirls us on over the broad plains of Nebraska until at 6, 35 A. M. of the fifth morning, we awake at Kearney, 1721 miles from San Francisco, and down again to an altitude of only 2,16 feet. We are now traveling through a fine prairie country, where there is plenty of land to be had at \$2.50 per acre, which will yield in wheat and oats and Indian corn equal to any land in the world. At Grand Island, the wind begins to blow strongly, and as we travel on, we see miles of fences lying prostrate, out-buildings turned over on their sides, and other evidences of a recent great storm. At Fremont, at 1 P. M., we find a Roman Catholic Church blown down, and the wind blowing so fiercely that we can hardly keep our footing on the platform, and to pass the Southwest corner of the station on foot is simply impossible. A man would be lifted off his feet here in an instant. Sometimes it seems as though the cars would be blown from the track; but on we go. We see a few antelope occasionally, and soon after three o'clock, we reach Omaha, the eastern terminus of the Union Pacific Railroad—1912 miles from San Francisco.

Your &c.,

S. L. BALDWIN.

RELIGIOUS INTEREST IN PING-TU.

To the Editor of the Recorder:—

We are meeting with much encouragement in our outstation in Ping-tu, which is situated about 100 miles from here. A year ago, we had but one convert there. Now we have more than 20 who have been received into the church by baptism; and nearly double that number have expressed their determination to be Christians. The Christians and inquirers are scattered over a region of country about 30 miles long. A short time since I spent several days visiting them in their homes. For the most part they are an earnest and self-depend-

ent class of men, and some of them have a good deal of influence in the neighbourhood in which they live.

They are meeting with no little opposition and petty persecution from their relations and neighbours, and are regarded with a great deal of suspicion by the local officers. The district magistrate of Ping-tu, though he treated me with much respect and politeness, is keeping a very strict surveillance over the native Christians. Some of the inquirers are so much intimidated by the frequent visits of mandarin underlings, that they dare not as yet make an open profession of their interest in the gospel. The Ping-tu region has been remarkable for the number of its religious sects, and the people are accustomed to thinking and talking much on religious topics. They seem to be in an unusual degree prepared for the reception of the truth.

JOHN L. NEVIUS.

Tungchow, June 27th. 1870.

CORRECTION RELATING TO THE IMPERIAL ARSENAL AT FOOCOW.

Foochow, Sept. 12th 1870.

To the Editor of the Chinese Recorder:—

In the RECORDER of this month, is a paper relative to the Foochow Arsenal, signed W. T. Key.

I believe your correspondent to have been misinformed about any dispute between a Singapore student and the Imperial Commissioner having been referred to, and settled through the interference of, the British Consulate.

To the best of my knowledge nothing of the kind has ever taken place.

Moreover, I believe that if any person enters the Naval or Military service of a Foreign nation, he becomes amenable to its laws and discipline, and therefore can only appeal to his Consul in cases of breach of agreement.

I am,

Yours faithfully,

H. G. SWAINSON,

Lieut. R. Navy, Head of the Naval Training Department, Foochow Arsenal.

BIRTHS.

At Amoy, 7th July, the wife of the Rev. J. SADLER, of a son.

At Amoy, 28th July, the wife of the Rev. J. MACGOWAN, of a daughter.

At Kelgan, August 22nd, the wife of the Rev. MARK WILLIAMS, of a son.

MARRIAGE.

At New York city, June 28th 1870, by Rev. Dr. Meier-Smith, V. P. SUVOONG, of Shanghai, China, a graduate of the Virginia Theol. Seminary, and ELLEN DAY GUTZLAFF, adopted daughter of Mrs. M. W. Day.

THE CHINESE RECORDER. AND MISSIONARY JOURNAL.

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REV. JUSTUS DOOLITTLE, EDITOR.

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FOOCHOW WEATHER TABLE FOR SEPTEMBER 1870, BY A. W. C. R.

THERMOMETER.									BAROMETER.		REMARKS.*
Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.		
		Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.				
1	90	74.5	85	78	13.5	87	78.5	17	30.320	30.195	F. p.m. C.
2	90	75	86	80	15	86	78.5	14.5	315	210	F. p.m. T. and lit. S.
3	90	74.5	82	77	9.5	84.5	78	12.5	265	125	Fine p.m. T. L. lit. S.
4	86	74.5	84	78.5	11	84.5	78	13	235	140	C. T. L. S. A. F.
5	87	72.5	81	77	9.5	...	...	...	285	.....	F. lit. C.
6	88	72.5	79.5	76	5	81	78	7	355	265	R.
7	83	68.5	74	70	8	75	72	6	425	350	C.
8	76	68	73	68	9.5	76	70	11.5	410	310	C.
9	79	68.5	75.5	70	11	77.5	67.5	20	350	280	C.
10	82	65	75.5	67.5	16	79	69	19.5	365	280	F.
11	82	68.5	77	70	18.5	80	71	18	355	235	ra. C. A. F.
12	83.5	67	77	69	16	81.5	73	17.5	360	275	F.
13	85	72	80	72.5	14.5	82	73	17	410	320	F.
14	85	71	79	71	15.5	81	73	16.5	475	375	ra. C. A. F.
15	80	72	76	72.5	9	80	75	10	475	375	C. and S.
16	87	73.5	81	76	10	86	78	16	385	255	C. and S.
17	82	74	79	73.5	11	77	74	5.5	380	370	C. A. S.
18	81	69	77.5	72	11.5	80	69	21.5	435	375	C.
19	88	68.5	76.5	71.5	10	81	72.5	16.5	415	280	F. then C.
20	85.5	71	81	79	5	81.5	75	13.5	340	225	F. A. C.
21	89	74	80	76	9.5	85	79.5	11	240	080	C. then F. A. C.
22	85.5	76	81.5	76	11	75	72.5	7	285	305	C. then R. A. C.
23	79.5	68	75	66.5	17	79	69	20	390	290	F. A. C.
24	81.5	71	77.5	73	9	81	76	8.5	230	095	Heavy Squalls and S.
25	86	78.5	83	79.5	9	83.5	81	5.5	080	29.955	C. N.E. wind-heavy squalls & S.
26	86	75	81	79.5	5	83.5	81	5.5	045	980	C. S. A. F.
27	86	75	80.5	79	2.5	84	80	7.5	135	30.055	C. S. A. Fine.
28	87.5	74.5	83	77	12.5	85	80	11	165	055	Fog. then F. A. C.
29	87	74	80	78.5	3.5	84	78	11.5	200	115	Fog. then C.
30	91	75	82	78	9	90	81.5	17.5	180	015	C. then F. A. H. and a lit. R.

NOTE.—The instruments that I employ are, (1) A maximum registering thermometer, (2) A spirit minimum registering thermometer, (3) A standard wet and dry bulb (metallic) thermometer, (4) A very fine Aneroid, made specially for me. All made by Negretti & Zambra. I may remark that the maximum thermometer agrees exactly with the standard; but the minimum is about 2 degrees lower than the standard.

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.

BUDDHISM VERSUS ROMANISM.

REV. E. J. EITEL.

It has often been remarked, that modern Buddhism is to a great extent but a counterfeit of Christianity, and—more especially in its ceremonial—a bold, though miserable, caricature of Roman Catholicism. In support of the first charge one might point to the principal doctrines which Christianity and Buddhism have in common. Both start from the fact, that the whole world is steeped in sin and misery; both allege that our first parents were created in a state of innocence and that “through some food they partook of” sin and evil came into the world; both press upon all creatures the need of a Saviour (or Saviours i. e. Buddhas); both teach in the most decided terms the transitory nature of matter and the immortality of the spirit; both point with equal earnestness to a hereafter of hell and heaven (Nirvāna) as the final reward for good and evil. As regards the second charge, no one who ever visited Buddhistic countries will be surprised at the suggestion, that modern Buddhism looks extremely like a gross caricature of the Roman Catholic church, seeing that the Buddhists everywhere have their monasteries and nunneries, their baptism celibacy and tonsure, their rosaries, chaplets, relics and charms, their fast days and processions, their confessional, mass, requiem and litany, and—as especially in Tibet—even their cardinals and their pope, and that they moreover look upon all these institutions with as much reverence and good faith as any Roman Catholic Christian can do.

On the other hand the dogmatical coincidences between Christianity and modern Buddhism are more than outweighed by divergences in most essential points. Buddhism is a system of atheism, strongly opposed alike to Deism and Monotheism, and ignores the idea of atonement which is the very substance of Christianity. These differences plainly show the independent origin of the two religions and prove that any similarity existing between them can be but superficial and accidental.

But when we examine the ceremonial practised by Romanists and modern Buddhists we not only find there much striking similarity and even identity, but those points of difference which we have shown to essentially separate ancient Buddhism and true Christianity are wanting in practical life, are effaced by modern Buddhism and by Romanism. For on the one hand Christianity is deteriorated and to some extent paganized in Romanism, and on the other hand modern Buddhism has practically deserted the

atheism of primitive Buddhism in favour of saint worship and taken up even the idea of atonement, ascribing atoning powers to the magic prayers of the priesthood. Thus Romanists and Buddhists have unconsciously drawn closer and closer to each other. Birds of a such an alliance between Buddhism and Romanism, based on the very points which Protestantism threw overboard, may not be a matter of much moment to Protestants and Protestant missionaries, who—we are sorry to say—are often but too prone, to pass a sweeping condemnation upon Romanism as but another form of paganism. But Roman Catholics, and especially Roman Catholic missionaries, labouring among Buddhist peoples have always found this similarity of ceremonial and ecclesiastical institutions particularly vexing, though they occasionally comforted themselves by assuming, that Buddhism had borrowed all the points of coincidence from Christianity, having been made acquainted with the latter by the impure mediation of Manichaeans and Nestorians.

Where a suspicion arose, that the one or other of such pseudo-Christian Buddhistic ceremonies might be more ancient than Christianity itself, the subterfuge remained of hinting, that it must have been the work of the devil himself, who foreseeing what doctrines and ceremonies the holy Catholic Church would in the course of time establish, mischievously forestalled her by his caricatures.

We scorn such a make-shift defence, which is in fact but an undisguised *testimonium paupertatis*. Surely the honour of Christianity and the authenticity of its ceremonial—as far as it is not paganized by Romanism—rests on the better grounds and can be maintained against all the claims of Buddhism, without our having to fall back upon the agency of the evil one. But it may not seem under these circumstances quite uncalled for or altogether bootless an undertaking, if we propose to examine on the basis of Chinese Buddhistic records those institutions or ceremonies of modern Buddhism, which are particularly conspicuous by a strong resemblance to analogous rites of the Christian Church and of its Roman Catholic section in particular.

I. BAPTISM.

First among the points of similarity between the ceremonial of Buddhism and Christianity ranks baptism, though it has often been questioned whether Buddhists know or practice any rite corresponding to our Christian baptism. More than a year ago a query on this subject appeared in a scientific paper * published in China, but it has remained un-

* Notes and Queries on China and Japan, Vol. III p. 98.

answered ever since. By enquiries which we instituted at that time among Buddhist priests from different parts of Southern China we found, that they were absolutely ignorant of any Buddhistic rite analogous to baptism, and when we pointed out to them a phrase (灌頂 lit. sprinkling [of some fluid] on the head) which we had repeatedly met with in Chinese Buddhistic books, they appeared puzzled but professed to be unable to explain it. This is probably as it should be; for it would be a pity to rob Chinese Buddhists of their well earned reputation for ignorance and indolence, even in matters of their own religion, a reputation in which they seem to glory. Having however since searched many Chinese Buddhistic works for information on the subject we are in a position now to give our readers a few details concerning the Buddhistic practice of baptism in its relation to the Christian rite of the same name.

As regards the latter it must be allowed, that there is no clear testimony in the Old Testament, the Apocrypha, Josephus or Philo in favour of an ancient origin of the ceremony of baptism, which was no doubt at the time of Christ an established Jewish custom for initiating heathen proselytes. Nor do the genuine Targums or the Mischna say anything on the subject. It is reported indeed that Moses "washed" Aaron and his sons when he set them apart to the office of priests, and there were many Jewish washings and purifications from ceremonial uncleanness of Ante-Christian date, but nothing about admitting proselytes into the community by baptism can be found. Though there are many precedents in the Old Testament of admitting proselytes into the Jewish church, as Rahab, Ruth and others, not one word is said of their being baptized, and among the laws of admission given by Moses (Exod. Ch. 12. v. 48 and 49) this is not mentioned. On the other hand the above mentioned rites of purification by washing, which were no doubt carried to further development by the tide of ritualism known to have set in immediately after the captivity, supply so satisfactory an explanation of the independent development of the Jewish-Christian baptism, that it would be utterly uncalled for to look for an explanation of its origin anywhere beyond the pale of the Old Testament theocracy. Whatever therefore may be the age or origin of baptism among Buddhists, it cannot affect its Christian counterpart, which though not of great age in itself has grown out of a ceremonial of the highest and best attested antiquity.

HONGKONG, Aug. 12th, 1870.

(To be continued.)

RUSSIAN ECCLESIASTICAL MISSION.

BY J. DUDGEON, ESQ. M. D.

The absorbing policy of Russia in Eastern Asia, (on the principle of the stronger and more civilized power overcoming the weaker and semibarbarous,) the desire for extension of her frontiers and commerce, so as to reap advantage from her discovery of the opulence of China and the East, the question of refugees &c., brought her repeatedly into contact and conflict with Chinese arms. Defeat, abandonment of position and advantages, and submission to China's dictation, as to boundaries and trade, were neither of unfrequent occurrence at that time nor permanent as the sequel will show. The restless spirit of conquest and adventure soon broke through all barriers and treaties, and pushed forward, disaster only stimulating to fresh renewals of the struggle. Unsuccessful in their attempt to approach China by the Selinga, they directed their efforts to the Amoor, seeking thereby to gain the oriental seas. After long continued efforts to maintain their foothold at Albarin, the Russian colonists of the Amoor were finally in part driven back to Nortchinsk and part brought captives to Peking. These prisoners of war formed the nucleus of the Greek church in China and were the occasion of its foundation. Although treaties of commerce and amity existed afterwards between the two empires, peace was often disturbed and broken, caused by the continual annoyance of supposed mutual want of faith regarding the delivery of deserters, the extent and manner of conducting the trade and the limit of their jurisdiction. The treaty of 1689, which followed upon the fall of Albarin, settled the frontier question, and that of 1719 the question of commerce, and stipulated for the residence of a Russian Consul at the court of the Son of Heaven, and was the occasion of Russia's reaping much earlier than other European nations, many political ecclesiastical and scientific privileges. The only drawback to this new state of things,—and a very natural one from the Chinese standpoint—was the assertion by China of vassalage on the part of Russia, and so we find that she is reckoned in Chinese works on geography as a tributary state of the Chinese Empire. This empty indignity—the dependence of an outer on the central state—exists only in celestial minds and is trifling, compared with the solid advantages which she has gained by the connexion.

Very scanty information exists in English in regard to Russian intercourse with the Far East. Something on the early history of the colonies of the Amoor and particularly of the seige of Albarin, may be found in German drawn chiefly from Russian sources. Klaproth who understood both Russian and French has done good service in publishing information on Russia in the latter language.

One or two books in German have recently been published and will be noticed in the proper place. Besides the travels of our own

countryman, Bell, who went to Peking in the capacity of Physician to the Embassy of 1719; the translation out of French of Tinkowski's travels of the Russian Mission and Mr. de Lange's Journal, published originally in German, little else is to be found in English. The information of the following paper is drawn almost entirely from Russian sources, for which I am indebted to a few of the enlightened and learned members of the Mission here, who have manifested a praiseworthy desire to communicate all possible information regarding their Mission and its history. There is nothing to be feared from investigation and nothing to be gained by reticence and seclusion.

The archives of the Asiatic department of the Russian Foreign Office, the libraries of the Imperial Scientific Institutions of St. Petersburg and of the Synod of the church, contain valuable manuscripts and works (some of which we are sorry to hear have been lost) relating to the history, institutions, government, religions, medicine, botany, geography, astronomy &c., of China, of the most accurate and extensive character, from the pens of her Savants who have graced the mission here with their brilliant talents and learning, and who were peculiarly well-qualified from their intimate knowledge of the language, intercourse with officials, access to the Boards and protracted stay at Peking, to give us the most authentic information. Very few of their works have ever been published and still fewer, translated. Those published in Russian have been practically hid in a language little studied by the European literati. All this is deeply to be deplored, inasmuch as many investigations, which they successfully wrought out with the results which they obtained must be begun *de novo* by the more Western nations. National vanity or jealousy may have had something to do with the retention so long from the European public of such valuable materials. The translator of Tinkowsky says, regarding information possessed by the Russian Government, "if it has not prevented, it has at least done nothing to promote the publication of it."

How different is the situation of affairs now in China. More Western nations are represented at the Capital or elsewhere in China by virtue of treaties, and any advantage gained or possessed by one nation is the common lot of all by virtue of the favoured nation clause. Sinologues and merchants are busy at work all over China, and a vast store of useful information is being yearly collected and preserved; trade is developing; the country is thrown open to all alike, and its resources are still beyond calculation.

A brief review of the causes which led to the establishment in China of the first and oldest European treaty power with this country and the consequent founding of the Orthodox church in the Celestial Empire, may not be uninteresting at the present time to the readers of the RECORDER and especially after the able and exhaustive papers by Mr. Knowlton on the history of Protestant and Roman Catholic Missions in China. A notice

of the Greek Church seems necessary to complete the picture of the various forms of the Christian religion propagated in China.

In a work at present being published in Russian by Archimandrite Palladius, one of the most erudite of sinologues, there is, I believe, ground for supposing that there were Russians at the court of the Yuen dynasty, (which had its capital at Kambalou, Peking) during the century and a half that the Mongol power dominated over European Russia. We shall soon be in possession of his learned researches and proofs, and in the meantime, we may date the entrance of Russians into China as early as 1567, regarding which there is authentic information. The Czar John the Cruel (der Grausame) sent the Cossack leader Petroff and Yalysheff to explore the countries on the other side of the Baikal. They pushed as far as Peking but failed to obtain an interview of the Emperor Mu-tsung on account of their having brought no presents.

In Murray's China Vol. I p. 358 there is a pretty full account of the visit of Evashko Pettlin in 1619 to China. He reached Peking but was not received for a like reason.

The next notice we find and the first of an embassy properly so called, from Russia to China is in 1658. Chinese books speak of it as having reached Peking in 1656 in the reign of Shun-che, with the view of establishing liberty of commerce. The Emperor ordered them to be received with honour and a house to be prepared for them. The Russian Ambassador Baikoff, who brought presents, was obliged as a preliminary to K'io-t'en (i. e. to make nine prostrations, beating the forehead each time on the ground) or in other words, to recognise his master Alexis Mikailorvitchi as a vassal, and the presents as tribute, which being refused, the embassy returned without accomplishing anything. The K'io-t'en has ever been the great bugbear with foreign nations at the court of Peking. It is an act of vassalage and indicates inferiority and dependence. All who send embassies have been considered by the Chinese as coming to demand favors, implore their aid or protection or to render homage. All Asiatics, we may observe, who recognize the sovereignty of China, are also invested (feng) with their authority from the Chinese Emperor.

In 1658 two embassies were sent to Peking, under Perfilieff and Yarykin. They took along with them goods to the amount of 40,000 rubles. In 1672 some envoys were again sent to the Chinese court, but always unsuccessful because of their unwillingness to make the prescribed prostrations.

In order fully to comprehend the negotiations already referred to and especially those to be mentioned afterwards, it is necessary to particularize the causes which brought them about, and all the more so, as they formed the turning point, as it were, in the relations of the two empires and paved the way for introduction of Russians and the Greek church into China.

Albarin.—The old historical records give a very meagre account of the fort of Albarin.

It is called by the Chinese Yaksa and stands on the left bank of the Amoor, opposite the point where the little river Albaritcha runs into the "river of peace." At this place the Amoor is 1200 feet broad and gets broader as it flows. It is filled with islands. It is the oldest Russian colony and fort in this neighbourhood. It was the site of an old colony of the Tunguses, who called the place after one of their princes, Albara, who lived there and against whom the Russians afterwards fought. Several visits were made to this district in the beginning of the seventeenth century, by Cossacks and fur hunters. On their return they reported the wealth of the country in furs. In 1643 a division of Cossacks succeeded in following the Amoor along its whole course to the sea. After this it was resolved to found a colony and in 1650 the Siberian Cossack leader Khabaroff was sent to carry out this plan. After a difficult march from Irkutsk he reached the upper Amoor and chose Albarin as the place for the new colony on account of its conveniences in regard to water, fuel, wood and pasturage.

In 1651 the little fort was finished, the comrades built themselves huts, and from this as a centre, they went forth in quest of the Sable. The Tunguses, much enraged at the Russian inroads, but unable to withstand the colonists, soon yielded and withdrew before them. Resistance to men armed as they were, was useless. The Russians soon appropriated the surrounding country and went everywhere in search of furs. On account of the paucity of sable around Albarin, they stretched out in all directions and oppressed the poor Tunguses in every way. Thus it continued for years. The Siberian colonists grew worse and worse and plundered the natives, carrying their victorious arms across the Amoor. The Chinese grew furious on hearing of their depredations and outrages, and in 1667 sent an army and summoned the Russians to deliver up the place. Although the colonists were permitted to leave, taking arms and baggage, they notwithstanding allowed themselves to be besieged. The Chinese erected batteries on the island before Albarin and began their attack, but the little fort held out for nearly two years under the greatest difficulties. Hunger at last compelled them to surrender.

The rich furs offered too great a temptation, not to attempt once more a settlement in that region. In 1665 fur hunters consequently settled again in Albarin, but this time more peacefully to the inhabitants of the country. In 1670 Tschirnigowsky followed with a band of Cossacks and repaired the fort. When the news was carried to Siberia, there was a greater emigration than before to this place. Tschirnigowsky avoided all causes of annoyance with the Mantchus, but the latter apprehensive of the thriving of Albarin, and of the presence of too formidable a power there, built several towns on the frontiers and particularly Aigun in the middle of the Amoor, below Albarin.

On the 4th July 1685 another Chinese army appeared before Albarin and took up its form-

er position in the island. The Russian garrison in the fort amounted to 450 men with three cannons and 300 guns, under the brave and experienced Tolburin. The Chinese army which came partly by land and partly by water, consisted of 15,000 men 50 battering guns and 100 field cannon. The Chinese first destroyed the surrounding Russian plantations and then began a siege on the fortress. The attack on the fort took place on the 22nd July and the Chinese were driven back for several days, with great slaughter. The Russians considering that nothing was to be gained by holding out, gave up the siege and retired. It is said they surrendered to the Chinese on the condition that they should have a free departure granted to them to Nertschinsk. To this the Chinese agreed, having enticed 25 Russians by advantageous promises to surrender themselves to them. These with the priest Maxin Leontyoff were conducted to Peking, where Leontyoff founded the first Russian church. This was the first installment of Albarines taken to Peking, and the only time that such a settlement of Albarines in Peking is referred to in Siberian Annals. The rest of the Russians withdrew to Nertschinsk and the Chinese destroyed Albarin.

No sooner had the Chinese withdrawn than Tolburin again entered and on the 7th August began to repair the fort as the approaching winter would prevent the Chinese from returning. The fort was rebuilt and surrounded this time with an earth wall 20 feet high. A German nobleman named Beiton or Beuthen who had been exiled to Siberia, taken in the service of Poland, managed the works of the fortress. Tolburin was leader to the party which amounted to 736 men.

In July 1686 a Chinese army of 8000 men and 40 cannon appeared before Albarin and a fleet sailed down the Sungari to assist by water. The siege lasted until May 1687. The Russians had strengthened themselves from Nertschinsk and so the war raged severely on both sides. The brave Tolburin fell during the siege, having been shot, and his place was filled by Beiton. With the same dexterity he so planned the defence that the Chinese were obliged to look for winter quarters on account of the approaching cold. The spring brought fresh reinforcements and necessities to the Russians from Nertschinsk, and although the war lasted throughout the year, the Chinese did not gain one foot of land. In the winter of 1688 Beiton withdrew from Albarin, after he had held it for two years. It is said that when the Chinese were unable to take the fort, they withdrew from it to a distance of four wersts. Scurvy broke out among the Russians. The Chinese when they heard of it, proffered their physicians. The Russians declined the friendly offer and sent as a present to the Chinese camp, a large cake which weighed 40 lbs. Immediately thereupon the Chinese army withdrew.

On the 27th August 1689 the peace of Nertschinsk took place, by which the Russians were obliged to give up their entire settlements on the Amoor and in Mantchuria, Beiton was

ordered back to Nertschinsk with all his forces and so Albarin was given up. The Chinese thereupon destroyed it. The fort had existed 38 years.

Up to the 18th century, the Chinese dictated the terms of peace to the Russians and the 'Son of Heaven' looked upon the Czar as a vassal. How are things now changed? The descendants of those filibusters rule there at large, and one stroke of the pen of the Russian minister is enough to detach entire provinces from China.

The ruins of the old fortress of Albarin lie on the left bank of the Amoor, opposite the most Northerly end of the Manchurian province Tsi-tsi-har. It was built in the form of a square, and each side was 120 paces. One side faced the steep bank of the Amoor. The Chinese batteries are still to be seen. At the present day there stands a cross at the south corner of the wall of Albarin with the following inscription in Russian upon it.

"The town of Albarin was built in the year 1651 by Khabaroff the conqueror of the Daours and the people of the Amoor. In the year 1665, it was rebuilt by Tschirnigowsky. In the year 1686, under the leader Tolburin, who defended the fort with 450 men 3 cannons and 800 guns, it was given up to the Mantchus, who besieged the city with 50,000 men 100 field pieces and 50 battering cannon.

In the same year 1685 Albarin was again built. From June 1686 to May 1687, Albarin was defended by the brave Tolburin, who during the siege was killed by a cannon ball and then was held by the German Beiton against 8000 Mantchus with 40 cannon. The Russians left Albarin in 1689."

"This Cross is erected to the memory of the brave defenders by D. Romanoff 30th May 1857,"*

In the preface to Lange's Journal it is said that the correspondence between the two courts took place early as 1040. This is evidently a printer's error for 1640, for the 16th century is immediately mentioned below in the same connexion. Vide Bell's Travels Vol. II p. 224.

Albarin is said in the same preface p. 229 and at page 395 to be on the south bank of the Amoor, but this is wrong as we have shown. The treaty of Nertschinsk in 1689 is given correctly, but all the events that led to this treaty, the building of the town—the capture and removal to Peking of the prisoners are here given as subsequent to it. Consequently no reliance can be placed on these dates. By this account Albarin fell as late as 1715.

There is some confusion about the date of the treaty of Nertschinsk. Pauthier in his "Histoire des Relations politiques de la Chine avec les puissances occidentales" 1859, says p. 81 that the treaty of Nertschinsk took place on the 22nd August 1688. The Embassy from Russia for the purpose of making and ratifying this treaty arrived in China in the beginning of 1688, the 27th year of Kang-hi. Its object was the determining with common accord the limits of the two empires. It was

under Golovin (according to Klaproth) the son of the Governor General of Siberia. A commission was appointed of three high officials with a retinue of several mandarins, but as not one of them understood Russian or Latin, the Emperor named two interpreters Antoine Pereira and Jean Gerbillon—two Portuguese missionaries, who had the rank of 3rd button conferred upon them. They started from Peking on the 29th May 1688. Both plenipotentiaries met at Nertschinsk on the 22nd August 1688. The Russians demanded then what they obtained 170 years later at Tientsin—that the Amoor or Sakhalien-oula in its entire length should be the boundary line between the two empires. A treaty of peace was concluded—the first Chinese treaty with a European power, and was signed 8th September 1688, in which the river Kerbetchi (Ouronon in Mantchu) and which flows into the Amoor, should be the boundary line along with the chain of mountains, which extends from the source of the river to the sea Ochotsk. All within these mountains and the Amoor on the North was to be Chinese, and all beyond the mountains, to Russia. This treaty was drawn up in Latin.

The above is the substance of Pauthier's remarks on this treaty. It is not explicit enough. Gerbillon made two journeys, the first from the 30th May 1688 to 7th January 1689; and the second he left Peking on the 18th June 1689. The peace of Nertschinsk (in Chinese Niputsu) took place in the 28th year of the Emperor Kang-hi, September 1689. (Compare Du Halde Tome IV p. 186. German Edition.)

The following is the account of the Chinese Ambassadors who were sent from Peking to the Chinese army which was operating against the Russians. The origin of the war and the complaints of the Chinese are here given.

These (peoples) who live on the boundary of the lands subdued by the Grand prince of Moscow are situated in the provinces of Yaksa (Albarin) and Nipchon (Nertschinsk) which belong to our Lord the Emperor. They have practised there much violence and murder. The matter has been complained of at Moscow but no answer has been received. Our Lord the Emperor sent in 1686 some of his people to the Muscovite officers in order to adjust the differences; but a certain Alexis, Governor of Yaksa, paid no respect but took up arms. This compelled our Lord the Emperor to besiege Yaksa. He was successful in possessing himself of the city. But while our Lord the Emperor believed that the Grand prince of Moscow would not be satisfied with the conduct of his Governor, he commanded that no Muscovite should be killed. Indeed he ordered that those of the garrison who wished to return home should be furnished with all necessities, and those who did not wish to return, should be conveyed to Peking with the promise that they should be treated according to their rank. Alexis was himself plunged into tears by the magnanimity of the Emperor. Vide Du Halde IV p. 147.

PEKING, 28rd June, 1870.

(To be continued.)

* Romanoff was a Russian Tourist who travelled long on the Amoor.

A VOCABULARY OF THE MIAU DIALECTS.

BY REV. J. EDKINS.

(Concluded.)

12. NUMBER, WEIGHTS, TIME.

	1	2	3	4	5	6	7	8	9	10
C.	lan	sung	sa	si	ha	ju	sa	pi	ku	si
						zung		len	len	len
Ano.	wang	sung	sa	si	ngo	jau	chai	pien	ku	ch'ieu
Blue	hai	a	pan	sang	kia	ti	hiung	ya	kien	yikieu
W.	lo	alo	pilo	lobo	pihlo	tsolo	holo	yilo	kalo	kulo
L.	ta	nye	seu	si	ngo	k'io	hi	ho	keu	k'iah
	meu	"	"	"	"	"	"	"	"	"
H.	van	tow	tsu	t'so	pah	tum	to	ho	fan	lapoom
	kū	dō	su	sau	ma	nom	situ	du	feu	pu üt
	c'hit	tau	fu	shao	pa	tum	teu	geu	fai	fu üt
T'.	nau	nie	so	je	wu	ngo	ni	tai	ke	me
	lung	"								
M.	ha	ngeu	pu	pi	pa	cho	chung	yi	kien	ko
Y.	ki	i	kan	si	wu	liang	hwo	ping	kung	shi
Bir.	tie	nie	sung	li	a	k'e lau	ku	sek	keu	c'ha
						nie				

Eleven, C. zeh yin, chieu yi, Blue, ki ka, W. ku yi, L. k'adi meu, H. la pun, wu.

Twelve to eighteen, H. la pun lau, la pun pih, la pu k'o, la pu ch'i, la pu ch'it, la pu tu, la pu tau.

Hundred, C. yi pa, pa liau, Blue, yi pa, L. do hwo, H. lau van, M. a, T'. na ji wu cho.

Thousand, C. zen len, wan liau, Blue, yi t'sien, W. yi t'sai, L. da to, H. longeen, M. a t'sai.

Ten thousand, C. yi wan, liang liau, M. a wan.

Hundred thousand, C. si pelen, c'hiu liang.

One man, C. pu lu wen, wang liau, Blue, de nai, W. yi lun, L. tameu wu cha.

Ten men, C. si po, ch'ieu wen, Blue kieu nai, W. ku lun.

Hundred men, C. pa pu, pe wen, Blue, yi pa nai, W. yi pa lun, L. ti hwo wu cha.

Thousand men, C. t'sien pu, liang wen, Blue, yi t'sien nai, W. yi t'sai lun, L. ta to wu ja.

Ten cash, Blue, teu tau, W. ku lo tsai.

One ounce, C. yi sang, yi ling, Blue, hai liang, W. yi liang, L. dalo.

Ten ounces, C. zeh pi sang.

One pound, C. yi kan, Ch. kin.

Ten pounds, C. gū kan.

One year, C. pi le.

A former year, C. pi tau.

Sixty years, H. tum fo tai.

How old are you? H. meu pu tala hoe pone.

Last year, C. pi 'kwa, Ch. kwo nien.

This year, C. pi ling.

Morning, evening, H. len, ko fan.

Next year, C. pi mu.

1st month, C. le hiang, M. la ha.

2nd month, C. le ini, M. la ngeu.

11th month, C. le yi, M. la tung.

12th month, C. le lo, M. la jeu.

1st day of the month, M. ha mei la.
2nd do. do. M. ngeu mei la.

13. VERBS.

Be alive, C. kian, Blue, hwo, A. po, W. kai, L. so, T'. nan.

Die, C. tai, Blue, tai, A. to, W. to, L. si, S. tai, T'. she hu, Y. t'ai.

Have, C. pan, Blue, mai, A. meng, W. ma, L. heh, P. I. yang, P. P. mi, H. du.

Not to have, C. omi, Blue, tsien hien, A. ma meng, W. tse ma, L. mo P. I. mu yang, P. P. mau mi, H. chanan, S. amai, Bir. mai.

Not to know, M. ha t'ai.

Come, C. ying ma, Blue, lu hien, A. lau, W. ma, S. ma, L. to, M. pa.

Take a wife, Y. shau ling.

Go, C. tau pu yen, Blue, meng hien, A. meng, W. ken chai kwan ma, L. nge teu, M. san.

Marry out a daughter, Y. liau pi.

Walk, C. pia lun, Blue, pe kiai, A. meng ki, W. ma.

Beat a drum, K.L. pa mian, (gong, pa lau.)

Sit, C. lang, M. chung, T'. meng pei.

Have a son, Y. tung tang.

Lie, C. pei lun, M. pu meng.

Sleep, K.L. pai, Y. pei.

Cat, C. keng, Blue, hau.

Knock head in prostration, T'. c'hia ta pei.

Will, willing, Blue, kie hi, A. hau, W. ki ying.

Not willing, W. che ying, Blue, k'i, A. mo hau.

Bury, K.L. nau lai, Y.

Kill, C. kai, M. ta nei.

Bind, C. sa, Blue, k'eh nai, A. k'ai.

Speak, T'. sha li, K.L. u shwa.

Buy, C. pan heu seu, Blue, heh leh keh sien, A. mu lau, W. ke na, L. ve.

Sell, C. o pu ken, Blue, tau mei, A. mu mung, W. ma, L. wu.

Quarrel, K.L. si p'ai.

Throw on the ground, C. wei ku zen nang.

Sacrifice to hills, C. pai su sai meng.

To write, T'. ch'i ch'i ya.

To read, C. du sen, B. de to, W. ning teu, T'. c'hi t'o.

To plough, R. te na, Blue, ana, A. kai lei, W. alai.

To sow, C. sung hau, t'u kwa, Blue, ngo lei, W. nge lung.

To reap, C. ku na, Blue, nai pa.

It is so, yes, H. man, M. ye.

It is not, H. wei, M. fu ye.

Shoot, H. cheu.

To sacrifice, M. cho kwun, K.L. chi kwei.

To see, M. tso meng, K.L. p'au tsai.

Not to see, K.L. keng mi tsai.

Weep, M. nie, T'. t'si.

Laugh, M. k'u, T'. nie.

Walk fast, M. sheu, K.L. piete shang.

Walk slow, M. ta hwei, K.L. piete li.

Ride, M. tsang mei, K.L. tsang mei.

Light a fire, M. pe teu, K.L. ti t'ai, Ch. shau hwo.

To face the fire, M. nu teu, Y. lo tau.

Rob, M. che t'e nei.

Steal, M. ye nei.

Reconcile people, M. kiang tai.

To guard against, M. mu chang.

To neglect, M. chang chang.

14. LOCATIVE PARTICLES,
CARDINAL POINTS.

Middle, C. kiang men, Blue, kia tung, A. chang, W. hwa chang, L. ku ngo.

Before, C. pe li kwan, P. I. kanna, Blue, liang mai, A. ta, W. na to ye, L. si ki.

After, C. leu siang, P. I. kan lang, Blue, ti kai, A. kwang, W. chau lo, L. nu c'hu.

Left, C. veng zen, P. I. kan seh, Blue, pe tsi, A. ju, W. na ke lang, L. fo pe.

Right, C. veng kwa, P. I. kan hwa, Blue, pe tui, W. ke lo, L. sien p'a.

Above, C. heng lei, P. I. kan neng,
Blue, ke wai, A. ka, W. na ke tang,
L. mo ta, M. lieu, K.L. lieu mang.

Below, C. zung lei, P. I. kan tau,
Blue, ke ta, A. ki, W. lang a teu, L.
midi, M. lo, K.L. lo mang.

East, M. keu nung tai.

West, M. keu nung mang.

South, ki chung.

North, ki da.

REMARKS ON THE PRECEDING VOCABULARY.

The affinity of the Miau dialects is shewn by the preceding vocabulary to be chiefly with the eastern Himalaic languages, of which the most prominent representatives are the Siamese and Cochin Chinese.

The post position of the genitive and of the adjective, and the law which places the verb before its object, suggest this consanguinity in a striking manner.

In the dialect of the Chung Miau, Ningpo is *the top of a hill*. If this dialect followed Chinese, Tibetan or Mongol laws of Grammar Po, *mountain*, would stand first. So again po lau, *great mountain*, indicates that the consanguinity is closer between the Miau dialects and the Siamese and Tibetan, than between the Miau dialects and the Chinese and Mongol. If it were otherwise the adjective lau, *great*, would stand before po, *mountain*.

Further, the position of the verb as coming between the actor and the agent indicates that in this respect the cousinship of the Miau is on the side of China, Siam and the Malayan Archipelago. In the language of the Chung Miau the words "to eat rice" are expressed by *keng-hau*, in that of the Blue Miau by *na kiai*. In these dialects hau and na mean rice. The Yau people say tau for *fire* and lo tau for *face the fire*.

Laws of position form sufficiently distinctive marks for any of the eastern Asiatic languages to determine

their family; and the Miau dialects may be therefore regarded as certainly belonging to the eastern Himalaic system.

In addition to this proof many common words may be appealed to. The Li mountaineers in Hainan, visited by Mr. R. Swinhoe, say nam for *water*. This is a Siamese word familiar to us in the name of the river Menam. The Siamese use a set of numerals obviously identical with the Chinese. Among them sung, *two*, corresponds to the Chinese shwang, *a pair*. The numerals of several Miau dialects also contain among them sung for *two*.

The Chung Miau agree with the Siamese in their words for *yellow*, *small*, *eyes*, *ears*, *tongue*, *foot*, *flesh*, *salt* and in most of the numerals.

The vocabulary of the Blue Miau has the words for *stone*, *father*, *head*, *iron*, and *silver* the same nearly as the Siamese.

That of the White Miau has the Siamese words for *head*, *iron* and *silver*.

Judged by the vocabulary the cousinship of the Lo lo is rather with the Birmese than with the Siamese. Thus they agree in the words for *heaven*, *earth*, *river*, *mother*, *foot*, *yellow*, *white*, and the numbers 1, 2, 3, 5, 6, 7, and 9.

The Miau are mentioned in Chinese history for 4000 years. The Lo los came into notice about the third century Anno Domini.

It is the result of Logan's researches that the Cochin Chinese are known to have been on the Sangkoi 2000 years since, that the Lau 600 years ago had their capital at Mogaung in the upper basin of the Irawadi, and that a Shan prince ruled on the Irawadi A. D. 100.

He concludes from these and other data derived from Chinese and various sources that a Shan nation came under Chinese influence B. C. 200 to A. D. 220 when the first Chinese colonies were planted in Yunnan. Then going back, skilled in many arts learned in China, to the upper Irawadi and Assam they have ever since remained there as Shans and Kham-ti. They also occupy the Menam and Mikong

basins. In the East, he adds, they are called Lo lo, Lau, and T'ai. These with the Siamese are regularly descended from the Yunnan tribes.

According to these facts and views (taken from the Journal of the Indian Archipelago) the Lo lo are classed with the Lau and Shans and belong to the eastern Himalaic branch.

The evidence of the vocabularies now published goes to shew that the Lo lo are distinct in China from the other tribes, and I feel little hesitation in placing them among the tribes allied to the Tibetans and Birmese. The expedition against them in the time of the three kingdoms organized by the celebrated Chu-kwo-liang furnishes us with an approximate date for their arrival in China, which may be assigned to the beginning of the Christian era.

On the other hand all the tribes whose race name is Miao or Man are of Siamese consanguinity, and arrived in south China either before or contemporaneously with the earliest Chinese history. The T'u man have become insignificant, and many of the Man tribes have disappeared. This has occurred, if chiefly through Chinese pressure, yet secondarily we may suppose from the greater power possessed at certain periods by the Lo los, just as the Mons of Pegu were overpowered by the Birmans.

In two of the vocabularies some words are marked as having tones. The Chinese compiler assigned to them Ch'ü-sheng or Shang-sheng as it appeared to him proper. This fact perhaps shews that tones belong to the Miao dialects, though we cannot trust the Chinese description of their special character.

As a further corroboration of Birmese consanguinity I may mention that the old title Lo-tien-wang, given to Chu-kwo-liang's general, coincides in the second word with the syllable tien, in the ordinary Chinese name of Birmah, Mien-tien, as before remarked; also that the Birmese writing is used in one of the Ming vocabularies of Miao dialects, the Pa Po.

THE MASSACRE AT TIENTSIN.

BY A. M. P.

The following account of the Tientsin Massacre is compiled entirely from the published letters of Messrs. Lees, Hall and Stanley, English and American Missionaries, at that place, which appeared in the Shanghai and Hongkong papers of July and September, last.

The terrible scenes of this dreadful massacre were ushered in by the sounding of the fire-gongs, at which signal all the fire-guilds rushed to arms, instead of seizing their buckets as ordinarily, and hastened towards the French Consulate where the first attack was made. The French Consul left immediately for the Yamén of Chung How, Governor of the city, to demand protection. Soon after his departure, some, or all of the inmates of the Consulate, including M. Thommasin, Secretary of the French Legation at Peking, and his wife, just arrived from France, were barbarously put to death. The Consul himself, on his way back to the Consulate, in charge of Chung's escort, was met by the excited crowd, and slain in the street.

No sooner had the destruction of the French Consulate and Cathedral been completed, than the mob rushed off to the Hospital and Mission premises, belonging to the French, where ten Sisters of Charity were subjected to the most horrible death, and their buildings burned. At other places, a French merchant and his wife were brutally put to death, and also while fleeing from the city, three Russians, one lady and two gentlemen. Twenty two foreigners in all were thus ruthlessly massacred, some with cruelties too horrible to mention:

Eight Protestant chapels, including the valuable premises of the Am. Board were destroyed, and some of the native converts lost their homes, and all their earthly possessions. From sixty to seventy Catholic converts are reported to have been killed, and many Protestant converts wounded, beaten and imprisoned.

All missionary operations have been brought to a stand-still. The schools are closed—the missionaries have no chapels, nor can they even preach in the street.

The whole surrounding country is in a disorganized state. It is at present out of the power of missionaries to move freely among the people, and unless such action shall now be taken by civilized powers as to make the repetition of such awful deeds impossible, foreign life and property there are altogether unsafe.

Some have endeavored to show that the hostile feeling was, and is, only against Catholics, but evidence to the contrary is much too strong. The Sisters of Charity were more especially referred to, at first, as objects of popular hatred, for the reason that they were said to have kidnapped children, in order to get their eyes, hearts and brains for medicine—but the mandarins and all, save the ignorant and superstitious, were well aware that there was no foundation for such reports. There is proof, in abundance, to show that all foreigners were doomed to a general destruction. After completing the dreadful carnage at the Catholic Hospital, the mob loudly expressed its determination to go down to the Foreign settlement and burn the hongts.

Some have also sought to prove that this mob partook of the nature of a public excitement merely. Evidence, however, is by no means wanting to show that but for official encouragement such a tragedy could not have been enacted.

Proclamations of the most incendiary character were issued by the Prefect and city magistrate before the outbreak—the mob was encouraged, if not directly led, in the attack, at various points, by a military mandarin, named Chên-kwo-jui, and foreign-drilled troops from the Chên-tai Yamên were among the most active in the work of destruction and death. The complicity of the Mandarins may be inferred from the fact that up to a fortnight after the riot not a single arrest had been made.

Proofs are also constantly accumulating to demonstrate that the affair was no sudden outbreak, but deliberately planned.

It was well known for some days previous to the massacre that a plot of some nature was being formed against foreigners.

Several gentlemen were forewarned, and, in one or two cases, expressly informed at what locality the rioters would commence operations, viz., at the French Cathedral and Hospital. A report was current in a district in Shan-tung, at least five day's journey from Tientsin, as early as the 25th of June, that foreigners in Tientsin were to be attacked on the 21st and 24th of the month. Not only was the plot spoken of, but no distinction with reference to the nationality of the intended victims was mentioned.

Regarding, then, this tragic affair, in all its aspects, we are constrained to feel that nationalities and national interests, in regard to its final settlement with the Chinese Government should not be separated.

We cannot thus dissever our interests if we would, for in the minds of the Chinese there is but one feeling toward all foreigners.

Were the French to be driven out or exterminated to-day, the question with the Chinese would most assuredly be, "What nation next?"

It therefore behooves England and America to stand shoulder to shoulder with their bereaved sister nations in securing a full investigation of this matter, impartial justice and the speedy punishment of the guilty.

Thus will they defend the great principles of righteousness and truth which constitute the bulwark of all nations, and which form the only basis of a mutual and lasting peace.

I append the testimony of one of the Christian helpers at Tientsin. This account with a few slight changes has also been published in various papers.

Native Evidence of the Massacre.

The following is a copy of evidence, given to the Rev. C. A. Stanley, by a Chinese convert connected with the American Mission at Tientsin, in regard to the late massacre. He was preacher at the East chapel under care of Mr. S.

Testimony of Yú Chú Li.

Mr. Yú has been a member of my church since August, 1866. I believe him to be a person of honesty and integrity of purpose. Previous to his coming to Tientsin, he had held the office of Chi-hsien, in the city of Han-chên, in Shansi. He is a native of Ho Hsuen Tsz Hsien, in Shansi.

Having made a careful inquiry, he testifies as follows concerning the recent outbreak.

"There has been, during the summer, a large number of deaths at the Jen-tsz-tang (Sisters of Charity's place), which gave rise to rumours that children were being killed for the sake of their eyes and hearts, for medical preparations. About this time, two persons, Chan Swan jr., and Kwo Kwai jr., were executed as kidnapers. They had no connection with the Catholics. Their names,—Swan "to bind," and Kwai "crooked,"—are such as no Chinaman would accept, and throw suspicion on the attempt to connect them with the Jen-tsz-tang. At their execution, the Chifoo expressed himself as not fearing foreigners.

Pleased with this utterance, an official canopy and tablet were sent him by some of the people, inscribed 萬名傘 "The ten thousand names umbrella," and 萬家生佛 "Ten thousand families have produced a Buddha."

About this time a report was circulated by the literati, that the Catholic priests were intending to visit the various schools of Tientsin, and take four boys from each school—the schools were at once dispersed.

Another kidnapper was now taken, named Wu, 19 years of age, who had in charge a man 30 years old. He was not punished, but well fed and cared for; and prevailed on to say that he had lived at the Tien-chu-tang for some weeks, and that one Wang-san gave him medicine which assisted him in kidnapping children.

On the 22nd of the 5th moon (June 20th), the Chefoo, followed by a crowd of people, went to the Tien-chu-tang (Cathedral), to seek Wang-san; there was no such person there. On the following day, the Chefoo, Chi-hsien, and Tautai visited the place, taking Wu to identify Wang-san. As Wu professed to have lived there for some time, the priests desired him to tell what room he occupied; how it was furnished; how it was arranged; where Wang stayed, &c., &c.. all of which he was unable to do. All the Chinese on the premises were then called, and he was told to point out Wang-san, but could not. The officials were then shown over the entire premises, after which they went away.

A large number of people followed them to the place, and a crowd had collected while they were there. They went away without any effort to disperse the crowd.

There was much excitement before the departure of the officers, which increased. Some tried to press into the yards; brickbats were thrown over the wall, and at the windows; one or two people were seized for throwing them, when the entire crowd espoused their cause.

The French Consul now rushed off to Chunghow's Yamen, near by. Officers were sent to try and disperse the people but could do nothing. In charge of an escort, the Consul endeavoured to make his way back to his Consulate, but was killed by the mob, between the Yamen and his house. Can give no particulars of the destruction of Jen-tsz-tang. This is what he himself saw and heard.

Between 10 and 11 A. M., on the day of the massacre, he went over to the West chapel, to see the chapel-keeper, who was sick. He heard the gongs sound about 11 o'clock, and seeing some excitement in the street, started back to his own chapel. The streets were filled with excited people, all going Eastward. Noticed that the firemen, instead of carrying buckets, were armed. As he came opposite the Chên-tai Yamên, he heard the bugle sound inside. The armed crowd understood this as a good omen, and became loud in their threats against foreign-

ers. They were mostly Hun Hsing, or ruffians. He proceeded as best he could to his chapel—found the door locked, and the keeper fled. Sat down with another Christian in a Mohammedan shop, opposite. Presently a man came, saying, "the French Consulate, Cathedral and Jên-tsz-tang are burned, and now the London Mission Chapel at the East gate is being torn down." Slowly started towards the West: saw soldiers from the Chên-tai Yamên, firemen, and neighbors attack the new hospital premises of the London Mission Society, whither the soldiers soon followed. Through the bravery and presence of mind of the native living there, this place was preserved from destruction.

On the 24th of the 5th moon (22nd June), I sent an official communication to the Hsien Yamên, to this effect.

"I was formerly Chih-hsien of Han-chên in Shansi, and am a native of Ho-hsien Tszu-hsien. China and the Foreign powers have a treaty permitting the latter to preach, and us to accept and believe their teachings. Every one knows of the Emperor's permission. I have examined their books, entered their Church, and am now assisting Mr. Stanley (American) in expounding their books. I have lived over a year at Tsang-mên-ko Chapel, where there has been preaching for many years. All the neighbors know we have violated no law. On the 23rd of the 5th moon, soldiers and firemen destroyed our premises, and stole all my things. I don't know what sin I have committed. I do not know whether the Tien-chu-chiao take out the eyes and hearts of children, but we had no connection with them. They are French; while the Yesu-chiao is connected with the English and Americans. We teach the necessity of repentance, good works and a pure heart; heal disease and help the poor. We have no secret way of securing the people. If I have committed any offence then punish me; if not, please send a guard to protect us against plunderers and murderers." (The names of the Christians were attached; Yü retains a copy. The guard was sent.)

On the 26th (June 24th), the Chi-hsien issued a proclamation, saying that the Tien-chu-chiao and Yesu-chiao, were not the same; and that any one injuring members of the latter would be punished.

On the 1st of 6th moon, (June 29th), I received the Chi-hsien's card, inviting me to accompany him on a visit to the Chefoo. He received me respectfully, opening the middle door for me to enter. He asked—"Is your sect and the Tien-chu-chiao the same?" "No, I am connected with the American." "Is Jesus a Western sage?" "The ignorant say so; but He is the Creator of all

things, Ruler of all, and Father of all men." "Do you get more pay as a preacher, than formerly as an official?" "This doctrine exhorts to cast out covetousness—I only get enough to live on." He, the Chefoo, then said. "I hear that I am accused; and it is claimed by some that I incited those who destroyed the chapels. I was unwilling to, and did not receive the umbrella and tablet sent me; the people only are responsible for what has been done. I sent for you because I desired to tell you this."

(Mr. Yü considers that the Chefoo was the prime instigator of the movement, at Tientsin; assisted by the Chi-hsien and several military officers; and that it has been in course of preparation for months.)

Evidence taken July 6th 1870.

ON THE BEST METHOD OF REPRESENTING THE UNASPIRATED MUTES OF THE MANDARIN DIALECT.

BY REV. JOHN GULICK.

Philologists divide all articulate sounds into two classes, surds and sonants.

The following table exhibits this classification. *

Sonant.	e	a	Vowels.
	i	o	
	u		
Surd.	y	r, l	Semi vowels.
	ng	n	
Sonant.	zh	z	Nasals.
	sh	s	
Surd.	j	th (y)	Aspiration.
	ch	th (igh)	
Sonant.	g	d	Sibilants.
	k	t	
Surd.			Spirants.
Sonant.			Mutes.
Surd.			
Palatal.	Lingual.	Labial.	
Series.	Series.	Series.	

In Webster's dictionary we find the following definitions for the words sonant and surd as applied to articulate sounds.

Sonant.—Uttered with intonated or resonant breath, made with sound instead of breath, alone; vocal.

Surd.—Uttered with simple breath; unintonated; aspirate.

With these definitions and the classifications of the table given above to guide us, there can be no doubt in which class we should put the aspirated sounds of the Chinese. They are surds.

But what are the corresponding unaspirated sounds? Are they surds or sonants?

* See Prof. Whitney's "Language and the study of Language," p. 91, where a table differing slightly from this is given.

Though differing somewhat from the sonants g, d, b, dz, and dg, dj, j, in other languages, the following considerations are I think sufficient to lead us to accept them as belonging to this class.

1. The inhabitants of other Asiatic nations, who have had occasion to represent the words of their several languages by Chinese characters, have as a rule used unaspirated characters for the sounds, g, d, b, &c.

The Mohammedans from Arabia and Persia have followed this method, as is seen in the characters they have chosen to represent such names as the following.

Adam, 阿丹.

Abraham, 宜不拉希理.

David, 大烏代.

Arabia, 阿勒必.

The Hindoos have represented the sonant B in the word Buddha by 佛 which according to Mr. Edkins was anciently pronounced *But*.

The Mongols, Manchus and Japanese also constantly select unaspirated characters to represent the sounds g, d, b, and j of their languages.

2. These surrounding Asiatic nations, in writing Chinese words in their own alphabets, have uniformly used g, d, b, &c., to represent the unaspirated sounds.

The Japanese write *Dai Buts* for the sounds of the characters 大佛.

The Mongols, have three classes of mute sounds, one of which corresponds to the Chinese aspirates k', t', p', another to the English surds k, t, p, while the third class is the same as the English g, d, b.

They however use but two series of mute letters, the one representing both sounds of k, l, p, and the other the sounds g, d, b. In transferring Chinese sounds the former are made to stand for the aspirated initials and the latter for the unaspirated; 山東 is spelt by them Shan dung.

The Manchus also use g, d, b, in writing the sounds of Chinese unaspirated characters. The sound of 工 they spell *Gung*; 大 they represent by letters corresponding to our *da*.

3. The Chinese in turning their own words into other languages and in receiving words from other languages, whether European or Asiatic, have always followed the same system, using unaspirated characters to represent the sounds g, d, b, and the reverse.

No Chinese teacher, following his own ear, would ever represent the second syllable of Eden by an aspirated sound. If he used the character 田 it is because that character is in his dialect unaspirated. For a Chinaman to use an aspirated sound to represent our g, d, b, would be as unnatural as for us to use g, d, b,

to represent the aspirates. Such words as Borin, Gobi, Mongol, Hindustan and Java, which have been transferred into Chinese characters by themselves, show that according to Chinese ears the sounds g, d, b, j, must be represented by unaspirated characters.

4. The Russians so far as I know, invariably represent the unaspirated mutes of the Chinese language, by the sonants of their language which are quite as heavy as the sounds of g, d, b, in English.

5. Many European travellers and missionaries, from the days of Marco Polo to the present time, have thought that at least some of the unaspirated sounds could be best represented by sonants. Marco Polo's usual spelling for the word  is Gin.

6. There is reason to think that Sinologues are gradually coming to recognize the claim of the Chinese unaspirated mutes to be classed as sonants.

In Mr. Wade's first series of Chinese lessons, which were prepared in Canton, the Chinese unaspirated mutes are said to be the same as the English k, t, p, but in his last books he describes them as having in many places the sounds of g, d, b. I would hardly wish to make so strong a statement; for from natives of the Northern Provinces, I seldom, if ever, hear sounds which correspond exactly to the sounds represented by these letters in the English language; but at the same time I think the unaspirated sounds are more nearly represented by these letters than by the surds k, t, p, &c. It seems to be admitted by all, that some of the dialects preserve, in the lower series of tones, the sounds g, d, b, &c., as distinct as in English.

But of all the systems, that have been published for transferring the sounds of the Chinese language into English, or for representing the sounds of our language in Chinese characters, no one recognizes that the soft or sonant mutes of our language are as a class represented by the unaspirated mutes of the Chinese language.

It is therefore with special interest that we hear that a syllabary which has been prepared on this principle by Mr. Schereschewsky, is to be published in the appendix of Dr. Williams' Mandarin Dictionary. The syllabary will consist of Chinese characters chosen with reference to their adaptation for use in transferring foreign geographical names. If a similar system had been used in transferring Bible names into Chinese, many which are now entirely disguised might have been well represented.

No scholar could be found better qualified than Mr. Schereschewsky to point out that system for transferring names, which the experience of many other nations in their long continued intercourse with China has shown to be the best.

7. Careful attention to these unaspirated mutes as pronounced by a native will bring to notice the fact that all the breath used in producing them is accompanied with vocal sound; while in speaking English k, t, p, there

is a slight escape of unvoiced breath. It is this unvoiced breath which requires that the latter should be placed among the surds. And on the other hand it would seem that the Chinese mutes, in which vocalization commences with the first escape of breath, should be classed as sonants.

For discriminating fully between the English and Chinese mutes, we need the distinctions which have been preserved in the Sanscrit. In that language we find two forms not only of the surd mutes which may be represented by k, t, p, and k', t', p', but also of the sonant mutes which may be written g, d, b, and g', d', b'. In the Mandarin dialect all the mutes both surds and sonants are pronounced with more breath than in English. The surds become k', t', p', and the sonants g', d', b'. If all the four series of mutes were found in the Mandarin it would be necessary to keep up the use of the inverted comma, but as there are only two series the continual use of this mark is unnecessarily cumbersome. It is sufficient for general purposes, to use k, t, p, for the surds, and g, d, b, for the sonants; carefully remembering that the surds are always strongly aspirated and that the sonants are usually if not always spoken with more breath than in English; the process of simplification is however carried to a perplexing extreme when, as in Morrison's dictionary and on maps, all the mutes of whatever series are reduced to the three letters k, t, p, without even the aid of any mark to distinguish surds from sonants.

In the dialects where the European sonants g, d, b, dx and dj, are constantly found in the lower series of tones, the forms d' g' b' dx' and dj' are needed to distinguish the unaspirated initials of the upper tone series from those of the lower.

For accurate scientific discrimination of these sounds in the different dialects the marks may be used with the greatest advantage but on maps and for general use in transferring Chinese names into English the inverted comma is of but little use. If this system is the best for transferring European words into Chinese, why should it not also be the best for transferring Chinese words into the European languages?

Some of the chief advantages, that will be gained by this method of representing the unaspirated initials, will be,

1st. The better distinguishing of names of places and persons. Within the limits of any three or four provinces there are many instances of two or more places that will have for the foreigner but one name, if the present method of writing unaspirated initials is followed. In a single department of this province are the two cities  and , both of which names are, on our maps, written Ki. On maps professing to give the Peking pronunciation both would be written Chi. Great confusion would be avoided if the name of the first which is unaspirated were spelt Gi or Dji, and if this spelling should lead for-

eigners to pronounce it like *gee* in *geese* or like *Ja* in *Jaku*, it would be a much nearer approach to the Chinese pronunciation, than if they pronounced it in the one case like the English word *key* or in the other like *chee* in *cheese*.

Unless we adopt some effective method of distinguishing between aspirated and unaspirated initials, the confusion and embarrassment will increase as our intercourse with China increases. The Russians, the Mongols and the Manchus avoid confusion by using sonants to represent the unaspirated initials. Is there any other method of distinguishing these sounds from the aspirates that will be so correct and at the same time so easily understood and remembered?

2nd. The Chinese invariably use their unaspirated characters to represent our *g*, *d*, *b*. This method is now adopted by some of our scholars as the best that can be found for transferring these sounds into Chinese.

If then we use the unaspirated characters

干 旦 件 for the first syllables of the names Ganges, Danube, Bangor, while for the first syllables of the names Kansas, Tanjore, and Panama, we use the aspirated characters

看 貪 盼 when we wish to transfer these syllables from Chinese into English will it not be best simply to reverse the process, preserving the distinction between **干 看** by writing one *Gan* and the other *Kan*?

3rd. If we do not follow this method we introduce confusion into the spelling of Mongolian, Manchurian, Korean and Japanese names; for example Gobi will be changed to Kobi by those who follow the Chinese characters, and at the time represent the unaspirated initials by *k*, *t*, *p*, *ch*, *ts*.

Those who are studying Mandarin will find great advantage in representing the unaspirated sounds by *g*', *d*', *b*', the inverted comma being used to remind them that the sounds are somewhat different from the English *g*', *d*', *b*'.

The Manchus in learning Chinese have found the advantage of such a method and invariably follow it in all books where the sound of Chinese characters and words are given in Manchu letters.

This spelling would call the attention of the learner to the fact, that in the Mandarin dialect there are no sounds that correspond exactly either to *g*, *d*, *b*, *ds*, *j*, or to *k*, *t*, *p*, *ts*, *ch*, as spoken in English; and that when the unaspirated word **斤** is pronounced like the English word *chin* the Chinese hearer is at a loss to know whether the unaspirated **斤** or the

aspirated **欽** is meant and will often think that you mean the latter; but that if the first is pronounced like the English *gin* or *jin*, only using more breath in the enunciation of the vowel, the unaspirated Chinese sound will be exactly produced.

CANONIZATION OF A WELL.

During the recent drought in the north of Chihli, the Emperor and the Princes made repeated supplications at the various shrines in and around the Forbidden City, imploring the gods to send the needed rain and avert a repetition of the famine of 1867. The dearth was becoming very serious, for the wheat crop was almost a total failure, and the prices of provision were nearly double those of last winter. Food had been distributed to the destitute at sixteen places in the city for two months, and the increasing number of beggars in the streets indicated the pressure upon the poor.

In his distress, His Majesty sent a special officer to the town of Han-tan in Kwang-ping fu, just on the borders of Honan, to bring from thence an iron plate which was kept in a well outside of the town; this well called **蛟龍井** *Kiao-lung-ting* lay within the precincts of a temple dedicated to *Luang-wang* or the Chinese Neptune. The plate is described as shaped like a gourd, about six Chinese inches long and half an inch thick. It bears the inscription, **甘霖普沛** "May sweet rains be diffused copiously." The officer sent for it, reported his arrival in the Gazette, and carefully placed it in the *Ch'ing-hwang-miao* or Palladium Temple, on the altar of the Dragon King. The common notion among the people is, that this iron plate acts as a key to lock the mouth of the dragon, and in his uneasiness he will hear the prayers for rain in order to have the troublesome bandage removed, thus answering the maledictions of the worshippers, if he will not listen to their intreaties. The worship is all done by officials, no plebeian dares to interfere in this matter, nor even go into the temple at this juncture.

About ten days after it came, copious rain, relieved the anxious rulers of their fears of famine, and the iron plate was sent back to Han-tan to be replaced in the well.

A few days since, the following Decree appeared in the Gazette.

"When the Dragon King of Han-tan was besought in the year 1867 for rain, he answered quickly. We then ordered that the place should be canonized as the Holy Well of the Dragon God 聖井龍神, and its rank entered in the Sacrificial Statutes; we also directed the Governor-general of the province to examine into the condition of the temple over it, and take measures to effect the necessary repairs.

"The drought around the Capital having been again very distressing this year, We sent a special officer to escort the [t'ieh-pai 鐵牌] iron plate to Peking, where it was reverently received and put in the Palladium Temple. Before many days, the sweet showers successively descended, and the fertilizing rains soaked the whole region, thereby repeatedly manifesting spiritual favor and grace. Truly, we deeply feel the greatest reverence and thanks.

"Let another title be conferred on the well, and it be called the Efficacious Answering Holy Well 靈應聖井龍神 of the Dragon God; and let Tseng-kwoh-fan order his subordinates to ascertain whether the temple has been repaired as directed. If not, let the work be hastened to completion, and let the southern office in the Hanlin Academy reverently write a tablet and send it to the Governor-General for him carefully to suspend in the temple, there to serve as a requital for the protecting care of this god. Respect this."

We are not ourselves inclined just now, in the feeling of gratitude to God for the timely rains which He has showered upon this thirsty region, during the last week or two, to make any other remarks upon the preceding act, than to pray that, before His Majesty's reign comes to a close, he may be brought to see the folly of such canonization.

PEKING, 1st July, 1870.

REVIEW OF DR. F. PORTER SMITH'S FIVE ANNUAL REPORTS.*

BY J. A. S.

We are always glad to meet with Dr. Smith's Hospital Reports. He has the knack of rendering these very readable to the Layman, a thing all medical missionaries especially ought to look to. Dry professional reports may be true enough and uncommonly scientific, but for us the general public they are more relishable on the shelves.

We see Dr. Smith exacts a small fee at his hospital door. This is a plan we have heard other medical missionaries contemplate, and seeing the number of trivial cases that come to a foreign hospital we wonder it is not universal, if it were for no other purpose except to spare the medical man's temper at the sight of them. This fellow will come up with wind or gas, as he himself will call it, in this arm or in that leg; that fellow will do the same, and so on, till Job himself might cry out; we have seen ten such cases one after the other advance to the examination seat, and pardon me, if by the time the tenth case arrived, the physician looked vicious from the suspicion of being humbugged; and I thought him within a hair of being right. We believe Dr. Gentle, once of Chinkiang, was the first in China to make patients pay before receiving attendance and medicine. He said he was forced into it, and glad he was afterwards that he was, because it saved him much annoyance, besides helping to support his hospital. We believe in making the son of Han pay—none of your gratis physic, books, or tracts, or anything else if possible for him,—so that he may put more value for his own sake on what he receives.

We should like to hear more fully about that form of diarrhoea and dysentery which "causes entire destruction of the eye in children." About their

* The Five Annual Reports of the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society; under the charge of F. PORTER SMITH, M.B. Lond., M.R.C.S., L.A.C., Associate and Scholar of King's College, London. Gold Medallist of the Apothecaries' Society, London, 1853.
From July 1st 1864 to June 30th 1869.

being no "gratis medical advice in central China we don't know," but this does not hold in the South, for one of the means there to start a young doctor is to open a free dispensary; advice and often medicine are given with a surprising liberality till a reputation is gained, or bad luck ends the affair. Of course as to humane institutions being the peculiarity of Christianity, this is a piece of self conceit which will rub in well with ignorance, but not without, and we are happy Dr. Smith sets this to rights.

Dr. Smith has "no faith in any permanent cure by drugs of the habit of opium smoking," certainly we should think not, though it is not every one who has the doctor's want of faith,—nay not he himself once on a day,—but still opium smoking is the Chinaman's way of getting jolly and drunk, and the cure of it is a case of the soul overcoming the body, the spirit getting the better of the flesh, nothing more or less. If a Chinaman has the will, by exercise of it he will overcome the habit, if not, he won't. The doctor is of opinion that a part of the Chinese hatred to foreigners is the introduction by the latter of opium into China; well, seeing that the Chinaman cultivated opium before Marco Polo, and seeing that to-day he is a large producer of it, the hatred he bears to the foreigners for the cause stated must be very small, or else he is less reasonable than he even seems to be. Amid some sense there is a great deal of twaddle talked about this opium question; besides, now that we have found out what extensive tracts of China are subjected to the cultivation of opium, it is better that a hobby to ride to the death with be not made out of this more.

Consumption, rheumatism, and ague appear to prevail largely at Hankow as in every known place in China, nor are diseases of the eye and skin here a whit behind what they are elsewhere. As to this latter class of diseases, surely there is something besides dirt, something constitutional which renders them the sine qua non of the Flowery land,—might we not add? Of the whole

East. Hankow is evidently not troubled with the calculus of Canton, or the Eliphantiasis Scroti of Foochow, and when we hear of the number of operations performed for the removal of these aberrations of nature in those two cities, Hankow we are of opinion has much to be thankful for.

Dr. Smith looks if we judge correctly on Leprosy as incurable; by combinations of Arsenic and Iodide of Potash with Tonics, leprosy has yielded in several cases in Foochow, where this treatment has been carried out firmly and with perseverance.

[If it be true that Dr. Smith intends returning soon to England, we hope it is meant but for a season; in his absence we shall miss his Report, where there was always something fresh and characteristic to be found. We shall also miss the thought that there is one right, true, willing, and able man in his proper place.]

J. A. S.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.*

BY E. BRETSCHNEIDER, ESQ. M. D.

The object of the following pages is to show in what manner the Chinese treat natural science and especially botany, and what advantage can be drawn by European savants from the study of Chinese botanical works. As the principal works of the Chinese on Natural History have properly a medical bearing, I shall in criticising those works, occasionally make a few remarks also on Chinese therapeutics. Finally, I intend to give some characteristic specimens of Chinese descriptions of plants and add also a few Chinese woodcuts.

The Chinese knowledge of plants is as old as their medicine and agriculture and dates from remote antiquity. In ancient Greece the first botanists were the gatherers of medicinal plants. In the same manner the ancient Chinese got acquainted with plants for the most part in their application to medical purposes. There is a tradition among

* [We commence the publication of this able and learned paper, and expect to devote 4 or 5 pages in every subsequent number until it is finished—which will require some 5 or 6 months. This is rendered desirable by the contemplated departure, from China, of the author in the spring of next year. Ed. Ch. R.]

the Chinese, that the Emperor Shên-nung, who reigned about 2700 B. C., is the Father of Agriculture and Medicine. He sowed first the five kinds of corns (v. i.) and put together the first treatise on medicinal plants in a work known as **神農本草經** *Shên-nung-pên-ts'ao-king*, Classical herbal of Shên-nung (generally quoted by Chinese authors under the name *pên-king*), which became the foundation of all the later works on the same subject. This is a small work of 3 chapters, and enumerates according to the Pên-ts'ao in all, 347 medicines. 239 of them are plants, for the most part wild growing plants, but only very few cultivated ones. It follows from the accounts given by Li-shi-chên of this work (Preface of the Pên-ts'ao-kang-mu), that at first it existed only in verbal tradition. It is not known at what time the Shên-nung-pên-ts'ao was first written down, but there can be no doubt that it is one of the most ancient documents of Chinese materia medica.

Another very ancient work, which gives accounts of plants, known by the Chinese in ancient times, is the **爾雅** *Rh-ya*, a dictionary of terms used in Chinese ancient writings, which according to tradition has been handed down in part from the 12th century B. C. The greater part however is attributed to *Tsu-sia*, a disciple of Confucius. It is divided into 19 sections. The greater half of the work treats of natural objects. There is an enumeration of nearly 300 plants and as many animals of which also drawings are given. The *Rh-ya* is commented by **郭璞** *Ko-po* in the 4th century.

The first purely botanical work appeared in China seems to be the **南方草木狀** *Nan-fang-ts'ao-mu-ch'uang* by **稽含** *Ki-han*, an author of the Tsin dynasty (265-419). It is divided into 4 divisions, herbs, trees, fruits and bamboos, and contains in toto the description of 79 plants of Southern China.

The Chinese works on materia medica and plants from the 6th to the 16th century are very numerous. The epoch of the T'ang (618-907) and the Sung (960-1280) especially was very productive in writers in this department. I cannot here enter into an enumeration of all their works. It would be useless, moreover, as I intend to speak of the well-known treatise on Chinese materia medica **本草綱目** *Pên-ts'ao-hang-mu*, for it is the type of all the Chinese productions of this class. **李時珍** *Li-shi-chên*,

the celebrated author of the *Pên-ts'ao-kang-mu*, a native of **蕪州** *Ki-chou* in Hupeh has made extracts from upwards of 800 preceding authors. After having spent 30 years on the work, Li-shi-chên published it at the close of the 16th century. It can be said, that Li is the first and last critical writer on Chinese natural science and that he has never been rivaled by other authors. As has been already stated above, the greatest part of the work is purely medical, a specification of numerous prescriptions, of the pharmacological effect of the medicines and the complaints for which they are used. This part of the work is, I believe, without interest, not only for our naturalists, but also for medical students. The whole of the Chinese medical science is nonsense; their practice is for the most part not the result of experience. The Chinese have neither studied anatomy and the physiological functions of the human body, nor have they investigated, free from prejudices and superstition, the effect of their medicines. The art of healing in China is nearly in the same state now, as it was 46 centuries ago. The terms used in Chinese medicine to designate the action of medicines are quite as intelligible to the Europeans as to the Chinese physician. I need only cite some phrases, which occur in every Chinese book on medicine:

"All medicines, that are sweet belong to the element earth and effect the stomach; "all medicines, that are bitter belong to the element fire, which enters the heart." etc.

"All medicines, on account of their properties, that are cold, hot, warm, and cool, "belong to the *yang*, or male energy in nature, while their tastes, as sour, bitter, "sweet, acid, and salt, belong to the *yin*, or "female energy."

"The upper and lower, the internal and "the external parts of medicinal plants have "each their correspondent effects on the "human system. The peel or bark has influence over the flesh and skin; the heart "(pith) operates on the viscera etc. The "upper half of the roots of medicinal plants "has the properties of ascending the system, "while the lower half has that of descending."

It may be said, that there is in China no substance, not absolutely poisonous, no matter of what origin, which is not used by the Chinese as medicine. Often the most disgusting things are prescribed by Chinese physicians. A famous medicine is, for instance, the **人中黃** *Jen-chung-huang* (man's middle yellow) prepared from Liq-uorice, which has been placed for some weeks in human excrement. I once saw this

a^bominable medicine prescribed in typhus fever, together with fifteen other drugs.

Luckily for the Chinese people, the native physicians do not like to prescribe efficacious medicaments; their medicines are for the most part indifferent, and the method of preservation in the shops is such an unsuitable one, that many drugs lose their efficacy. In the neighbourhood of Peking, there is to be found an abundance of excellent Peppermint, 薄荷 *Po-hô*, containing much more volatile oil, than our European plants. But the exsiccated plant, obtained from the Chinese druggists differs scarcely from hay. It is likewise difficult to find in the Chinese apothecary-shops Rhubarb of good quality. Although the best Rhubarb in European commerce is that brought from China*, that

* As is known, the best Rhubarb is that called *Moscovite* Rhubarb. In reality it came from China through Russia by way of Kiakhta, since the year 1767. Formerly the Russian government established a commission of experts in Kiakhta in order to examine carefully the drug carried by Chinese merchants. The completely faultless roots only were selected, whilst the inferior pieces were burned. The import of other Rhubarb was prohibited and only the crown Rhubarb was admitted for use in the Russian apothecary-shops. But some years ago the Russian government abolished this commission, and the apothecaries themselves now must look after their supply of Rhubarb. A great part of the Rhubarb used in Europe comes from the Chinese province *Sou-chuan* or from the Himalaya. There are inferior sorts. The plants which furnish the Indian or Himalayan Rhubarb are described by our botanists as *Rheum Emodi* Rh. *Webbianum* etc. But regarding the Chinese Rhubarb and especially the Rhubarb, which is brought to Kiakhta, up to the present time neither the plants, which yield these drugs, have been seen by Europeans, or are their native countries known with certainty. The Kiakhta Rhubarb differs from other sorts in the drug having the form of a horse's hoof. The Chinese merchants, who bring the Rhubarb to Kiakhta, know nothing about the plant; they are acquainted with the roots only. I was informed by a Chinese Mandarin from Kan-su, that this Rhubarb thrives only on certain mountains in Kookonor and Kan-su and that this region is inhabited by wild tribes, completely independent of the Chinese government. They collect and prepare the Rhubarb roots and sell them to the Chinese at a fixed neutral place, whither purchasers and sellers repair armed. At first Rhubarb was brought directly from Kan-su to Kiakhta by Turkistan merchants, who in European writings are erroneously called Bukhars. But in later times, the Chinese of Shan-si, who up to the year 1861 managed also the tea commerce seized this commerce. The Russian name for Rhubarb is *reuen*; the Persians, who obtain their Rhubarb through Bukhara call it in a similar manner, *ritend*. The Chinese name of Rhubarb is 大黃 *Ta-huang* (great yellow). It was known by the Chinese from remote times and is treated of in the herbal of the Emperor Shên-nung under the names *ta-huang* and 黃良 *Huang-liang* (yellow excellent). The Chinese distinguish a great number of kinds of the drug. Lately a collection of the best kinds, according to the Chinese, was made in Peking and sent for examination to St. Petersburg. The result was, that none of these specimens could rival the selected Kiakhta Rhubarb.

used commonly in China is worm-eaten and of little value.

The pharmaceutical part of the *Pên-ts'ao* and the therapeutics of the Chinese can only interest us as a curiosity, as far at least as their medical views permit us to judge of the state of their culture. Our materia medica can learn nothing more from the *Pên-ts'ao*. It is undeniable, that the Chinese possess several very good medicaments, especially stomachics, amara &c., but we possess either the same plants, or others of a similar action. What is profitable among the Chinese medicaments, such as Rhubarb, Camphor, Star Anise, and I may also mention the Tea, we have incorporated many years ago into our pharmacopœas. The celebrated *Ginseng*, *Panax Ginseng*, 人參 *Jen-shên*, of the Chinese, enjoyed in Europe also a great reputation for some time, but it has been long ago rejected as an expensive and needless medicine.

The whole work of *Li-shi-chên* embraces 52 Chapters, and is divided into several sections. In this work, inorganic substances are arranged under the heads water, fire (Chapter 5-6), earth, metals, gems and stone (Chapter 7-11). Plants are comprised in 26 chapters (12-27); Zoology in 14 chapters (39-52).

According to the natural system of *Li-shi-chên* the plants are arranged under five divisions or 部 *pu*. These are still further divided into families or 類 *lei* which comprise the species or 種 *chung*.

I. 草部 *Ts'ao-pu*, HERBS.

1. 山草 *Shan-ts'ao*, hill plants, such as grow wild. *Ginseng*, *Liquorice*, *Polygala*, *Orobanché*, *Salvia*, *Scutellaria*, *Turnefortia*, *Arguzina*, *Platycodon*, *Gentiana*, *Convallaria*, *Uvularia*, *Narcissus* &c.,—78 species.

2. 芳草 *Fang-ts'ao*, fragrant plants. *Levisticum*, *Paconia*, *Mutan*, *P. albiflora*, *Chavica* *Betel*, *Nutmeg*, *Turmeric*, *Amomum*, *Galanga*, *Nardostachys*, *Putchuk* (?), *Jasminum* *Sambac*, *J. officinale*, *Lophanthus*, *Mentha* *piperita*, &c.,—60 species.

3. 限草 *Shi-ts'ao*, marshy plants.—*Chrysanthemum*, *Aster*, different species of *Artemisia*, *Carthamus tinctorius*, *Saffron*, *Boehmeria nivea*, *Xanthium strumarium*, *Arundo phragmites*, *Plantain*, *Ephedra*, *Juncus*, *Althaea*, *Hibiscus* *Abelmoschus*, *Kochia*, *scoparia*, *Dianthus*, *Plantago*, *Silene*, *Polygonum*, different *Indigo*-plants, *Carduus*, *Sedum*, *Siegesbeckia*, *Tribulus terrestris*,

Rehmannia glutinosa, Ophiopogon, Physalis Alkekengi, Inula, Iris, Aretium Lappa, Picris, Verbena, Sida tiliifolia, Gnaphalium, Bidens Cock's comb, Equisetum, Jasminum nudiflorum.—137 species.

4. 毒草 *Tu-ts'ao*, poisonous plants. Rhubarb, Phytolacca, Pardonanthus, Ranunculus, Arum macrourum, Aconitum, Euphorbia, Ricinus, Veratrum, Datura, Balsamine.—54 species.

5. 蔓草 *Man-ts'ao*, scandent plants. Cuscuta, Convolvulus, monthly Rose, Pachyrhizus, Smilax sina, Rubia, Akebia quinata, Thladiantha dubia, Bignonia, Ficus stipulata, Hedera, Quisqualis, Muretia, Cochinchin, Aristolochia Kadsura, Melanthium, Roxburgia, Pharbitis Nil, Lonicera sinensis, Humulus.—113 species.

6. 水草 *Shui-ts'ao*, water plants. Alisma, Acorus, Typha, Lemna, Marsilea Limnanthemum, Laminaria Saccharina, Myriophyllum.—29 species.

7. 石草 *Shi-ts'ao*, plants growing on rocks or in stony places. Dendrobium, Oxalis, Saxifraga, Fern, Sempervivum, Sedum.—27 species.

8. 苔 *Tai* family of mosses. Lichen, Lycoperdon, Lycopodium.—18 species.

9. 雜草 Miscellaneous plants not used in medicine.—162 species.

II. 穀部 *Ku-pu*. GRAINS.

1. 麻麥稻類 *ma-mai-tao-lei*, Hemp, Barley, Wheat, Buckwheat, Sesam, Rice.—9 species.

2. 稷粟類 *tsi-su-lei*. Millet, Sorgho, Maize, Opium Poppy, Coix lacryma.—17 species.

3. 菽豆 *Shu-tou*, leguminous plants. Sojabean, Dolichos, Phaseolus, Vicia Faba, Pisum sativum, Lablab.—13 species.

III. 菜部 *Ts'ai-pu*. KITCHEN HERBS.

1. 葷辛類 *Sün-sin-lei*, pungent plants. Leeks, Garlic, Onion, Mustard, Cabbage, Ginger, Anthemis tintoria, Carror, Radish Persil Star-Anise, Fennel.—38 species.

2. 柔滑類 *Jou-hua-lei*, soft and mucilaginous plants. Spinage, Amaranthus Blitum, Medicago sativa, Purslane, Dandelion, Yamsroot, Sweet Potato, Taro, Liliun tigrinum, Bamboo sprouts, Basella rubra, Lac-tuca, Beet, Chenopodium.—46 species.

3. 蓀菜 *Lo-ts'ai*, vegetables producing fruits on the ground. Brinjal, Lagenaria, Benincasa cerifera, Trichosanthes anguinea, Momordica Charantia, Gourds.—12 species.

4. 水菜 *Shui-ts'ai*, aquatic vegetables. Fuci, Algae &c.—6 species.

5. 芝栢 *Chi-rh*. Mushrooms.—31 species.

IV. 果部 *Kwo-pu*. FRUITS.

1. 五果 *Wu-k'o*, the five fruits, cultivated or garden fruits. Different sort of Plums, Apricot, Peach, Chestnut, Jujube, Shorea robusta.—16 species.

2. 山果 *Shun-kuo*, wild or mountain fruits. Pear, Apple, Quince, Crataegus pinnatifida, Diospyrus Kaki, various kinds Oranges, Lemon, Tampelmoose, Medlar, Myrica sapida, Cherry, Salisburia adiantifolia, Hazelnut, Oaks, Pomegranate, Walnut.—36 species.

3. 夷果 *I-kuo*, foreign fruits.* Nephelium Litchi, N. Longan, Canarium album, C. pimela, Xanthoceras sorbifolia, Hovenia dulcis, Fig, Glyptostrobos heterophyllus, Torreya nucifera, Averrhoa Carambola, various Palms, Phoenix dactylifera, Areca Catchu, Cocconut, Jackfruit.—40 species.

4. 味類 *Wei-lei*, aromatics. Various species of Xanthoxylon, Pepper, Cubeba, Rhus semialata, Thea Chinensis.—17 species.

5. 蓀類 *Lo-lei*, plants producing their fruit on the ground. Melons, Water Melon, Grapes, Sugar cane.—10 species.

6. 水果 *Shui-kuo*, aquatic fruits. Nelumbium speciosum, Euryale ferox, Sagittaria, Trapa bicornis, Scirpus tuberosus.—6 species.

7. Fruits not used in medicine.—Spondias, Cookia punctata.—22 species.

V. 木部 *Mu-pu*. TREES.

1. 香木 *Siang-mu*, odoriferous woods. Thuja, Pine, Cunninghamia, Cassia, Magnolia, Aloexylon, Cloves, Myrrh, Sandalwood, Camphor, Borneo Camphor, Liquidambar, Benjamin, Dragon's blood, Assafoetida, Olibanum, Sticklack.—41 species.

* It is singular, that Li-shi-chên entitles this chapter foreign fruits. Although there some foreign fruits are treated of, as the Date palm, the Jackfruit etc. most of the described fruits, however are, without any doubt, indigenous in China, grow exclusively in China and are not found elsewhere.

2. 喬木 *Kiao-mu*, tall stemmed trees. Varnish tree, Tallow tree, Eroton, *Elaeococca verucosa*, *Sterculia*, *Ailanthus glandulosa*, *Cedrela sinensis*, *Sapindus*, *Pterocarpus flavus*, *Abrus precatorius*, *Melia azedarach*, *Sophora japonica*, *Gleditsia sinensis*, *Diospyrus ebenus*, Rosewood, *Acacia Julibrissin*, *Catalpa*, *Chamacrops Fortunei*, *Tamarix*, *Populus*, *Ulmus*, *Salix*.—60 species.

3. 灌木 *Kuan-mu*, luxuriant growing trees. Mulberry, *Broussonetia papyrifera*, *Gardenia florida*, *Ligustrum*, *Lycium Chinense*, *Chimonanthus fragrans*, *Hibiscus syriacus*, *H. Rosa sinensis*, Cotton, *Bombax*, *Cercis sinensis*, *Camellia*.—53 species.

4. 寓木 *Yü-mu*, parasitic plants. *Pachyma*, *Viscum*.—13 species.

5. 包木 *Pao-mu*, flexible plants. Bamboo-species.—4 species.

6. Miscellaneous species.—27.

The Pên-ts'ao describes in all 1195 plants. Dr. Williams (Middle Kingdom) counts only 1094 plants. But he over-looked the numerous additions, which are not mentioned in the index.

The Pên-ts'ao-kang-mu, being originally a materia medica, the plants described are properly only medicinal plants. But as the Chinese use almost every plant known to them, as medicine, the Pên-ts'ao gives a complete record of the botany of the Chinese.

It is well known by all who have read Chinese books, how indistinctly they are written for the most part, and how confusedly separate and single ideas are thrown together. The Chinese are in complete ignorance of our system of punctuation. Few breaks are to be met with indicating the beginning of a new subject. Very often in a whole chapter, treating of several different things, no break can be found. This does not trouble the Chinese, for they pretend only to understand the single sentences. They are neither struck by an illogical combination of the sentences in their writings nor by contradictions. This reproach, however, falls least heavily upon the Pên-ts'ao, which can be consulted more easily than the other Chinese botanical works.

The Pên-ts'ao in treating of the several kinds of plants, animals, stones &c., follows in every case the same system. All the names of the natural objects described are written in large characters, the names of the authors or books are for the most part in brackets. Each article is divided into paragraphs. The first contains the name and the synonyms of the plant, the second,

釋名, an explanation of the names. The third, 集解, gives the botanical description. These three alone can interest us, for the bulky remainder is consecrated to pharmacological and therapeutical notices.

The Chinese names of plants consist of one character, but very often they are found by 2 or 3 characters. Ten of the Chinese radicals denote plants, and their combinations with other characters form the greatest part of the names of plants, used in Chinese books. These characters are:

艸 *ts'ao* or 艸 Herb. (140).—1423 combinations. The most of them denote names of plants. F. i. 艾 *ai*, *Artemisia*.—茗 *ming*, the book's name of Tea.—茜 *tsien*, *Rubia*.

木 *mu*, Wood (75).—1232 combinations. The names of most trees are to be found under this radical.—柞 *ts'o*, a kind of Oak.—榛 *chên*, Hazelnut.

The radical characters 禾 *hó* Paddy, Corn, (115), 米 *mi*, Rice (119), 麥 *mai*, Wheat (199) and 黍 *shu*, Millet (202) and their combinations form the names of most kinds of corn. F. i. 秝 *sien*, a kind of Rice, 粟 *su*, a kind of Millet, 粦 *mou*, Barley.

The radical 瓜 *kua* (97) and its compositions relates almost exclusively to several kinds of Cucumbers, Melons, Gourds etc., whilst the radical 豆 *tou* (151) is conserved to the leguminous plants and pulse.

The radical 麻 *ma* (202) denotes hemp and other textile plants; the radical 竹 *chu* Bamboo.

After having enumerated the different names of the plant, according to different authors, the Pên-ts'ao gives an etymological explanation of the names. For most part each plant is denoted by a peculiar character. For instance the character for *Diospyrus Kaki* is 柿 *shi*, for *Euryale ferox* 芡 *kien*. The common character for Tea is 茶 *ch'a*. The Jujube (*Zifyphus*) is denoted by the character 棗 *tsao*, which is formed by two characters 束, denoting thorn. It is, as explained in the Pên-ts'ao, on account of the prickled appearance of the tree. The

characters 蘆 *Lu* and 葦 *Wei* denote *Arundo phragmites*. The plants, which enjoy, on account of their utility, a great renown, have even peculiar characters for all parts of the plant. According to the *Rh-ya* (v. s.) the root of the Nenuphar (*Nelumbium Apeciosum*) is called 藕 *Ou*, the leaves and the stalk together 荷 *Hó*, (Pên-ts'ao], the stalk 茄 *Kia*,* the lower part of the stalk, being in the mud 莖 *Mi*, the leaf 葭 *Sia*, the bud of the flower 蓓 *Tan*, the seed with the spungy testa 蓮 *lien*, the white seed without the testa 蒴 *ti*, the cotyledons with the plumule within the seed 薏 *i*. As is known the common name of the Nenuphar is 蓮花 *lien-hua*, and the torus is called 蓮蓬 *lien-p'êng*. The male plant of the hemp *Cannabis sativa*, 麻 *ma* is designated by the character 梟 *si*, whilst the female (seed bearing) plant is 苴 *tsü*.

The characters which express the name often relate to the appearance of the plant, their properties &c., F. i. *Physalis Alkekengi*, the Winter Cherry is 紅姑娘 *Hung-ku-niang*, red girl, on account of the red leafy bladder, which encloses the ripe fruit.—*Celosia cristata*, Cock's comb, bears the same name in Chinese 鷄冠 *Ki-kuan*.—*Arachis hypogaea*, Ground-nut is called 落花生 *Lo-hua-shêng* (the blossoms fall down and grow), as the Greek word *hypogaea* also denotes, the fruits growing seemingly in the ground. After the fall of the flower the fruit curves downwards and the pod ripens in the soil.—The *Chimonanthus fragrans* is called 臘梅 *La-mei* for its blossoms appear in in the 12th month (*la*), the *Jasminum nudiflorum* 迎春花 *Ying-ch'un-hua* (flowers which go to meet the spring,) on account of the early appearance of its blossoms in spring.—*Lilium tigrinum* bears the Chinese name 百合 *Po-hó* (hundred together), owing to the numerous scales, which form the bulb. This bulb is largely used as food in China.

There are in China a great number of cultivated plants, which have been introduced from other countries, especially from In-

dia and Centralasia. Regarding these plants and other foreign plants, the Chinese have often tried to render the foreign name by Chinese sounds, especially the Sanscrit (梵 *tan*) name. F. i. the 娑羅 *So-lo* is the *Shorea robusta*, in Sanscrit *Sal* or *Saul*, a tree native of India. Buddha is said to be dead under a *Sal* tree. For this reason the tree is also called 天師栗 *T'ien-shi-li* (Chestnut of the heavenly praeceptor). Pên-ts'ao XXIX 30. As there are in Peking no *Sal* trees, the Buddhist priests in the temples adore under the name of *So-lo-shu*, a splendid Northern tree, the *Aesculus Chinensis* (*A. turbinata*) which thrives also in Japan.—The Sanscrit name of Sandalwood (*Santalum album*) *dshandana* is rendered in the Pên-ts'ao (XXXIV 35.) by the sounds 旃檀 *Chan-tan*. The common Chinese name is 檀香 *Tan-siang*.—The Jackfruit, *Artocarpus integrifol*, in Sanscrit *paramita* is called 波羅密 *Po-lo-mi* in Chinese.—A Chinese name for Saffron (*Ziaferan* in Persian) is 撒法郎 *Sa-fa-lang** (Pên-tsao XV 42).

On the whole it can be said of the Pên-ts'ao, that the descriptions of plants therein are very unsatisfactory. We find statements of the native country, of the form, the colour of the blossoms, the time of blooming &c. These accounts are insufficient, because the Chinese in describing the parts of plants, have not a botanical terminology, but the blossoms, leaves, fruits &c., are described, in comparing them with the blossoms, leaves and fruits of other plants, which are often unknown to the reader. Besides these mentioned, there are also statements given about the utility of the plants for economical and industrial purposes. The descriptions consist for the most part of successive quotations of authors, whereby the same statements are several times repeated. Finally *Li-shi-chên* gives also his own opinion and generally it is the most reasonable one of all. A great many are accompanied with woodcuts, but these are so rude, that very seldom can any conclusion be drawn from them.

About the close of the Ming appeared another botanical work 羣芳譜 *Kün-fang-pu*, a herbarium in 30 books, compiled by 王象晉 *Wang-siang-ts'in*. A con-

* The same character *K'ie* denotes *Solanum*, Melongena, Brinjal.

* I must here correct my former statement (Notes and Queries IV p. 55.), that *yü kin siang* may be the Saffron.

siderably enlarged edition was published in 1708 with the title 廣羣芳譜 *Kuang-kün-fang-pu* in 100 books. It seems to be copied for the most part from the Pên-ts'ao, but there is also much new information drawn from ancient and more recent authors. The work has no illustrations, but its great superiority lies in the splendid type. The Pên-ts'ao is often inconvenient for reference, the paper and the impression being bad and the misprints numerous.

A review of the cultivated plants is also to be found in the 授時通考 *shou-shi-tung-k'ao*, an excellent work on agriculture, horticulture and the various industrial sciences, issued by order of the Emperor in 1742, in 78 books. The drawings are tolerably good. Our Sinologues have often made translations from this work.

The last treatise on Chinese botany, of any note, issued in 1848 is the 植物名

實圖考 *chi-wu-ming-shi-tu-k'ao* by

吳其濬 *wu-hi-sün*, a native of Honan.

The work was written in Tai-yüan-fu in Shan-si and revised by 陸應穀 *lu-ying-ku*, a native of Yünnan. It contains 60 chapters. The one half of the work consists of a description (for the most part very confused) of the plants now known to the Chinese. The printing is very distinct. The other half includes nearly 1800 carefully executed drawings. Although here also many mistakes occur, this work is incomparably the best pictorial work of the Chinese of this class. The price at Peking is about \$14.

These are about the most remarkable Chinese botanical works, and which render unnecessary, reference to the numerous other works in this department.

(To be continued.)

NOTES, QUERIES AND REPLIES.

FLATTENING THE HEAD.

NOTE 15.—I have often been struck with the flat appearance of the back of the heads of children of the better class here and especially among the Manchus. There is no occipital protuberance whatever. In difficulties between Taipings and Manchus this test has sometimes been the sole one resorted to in distinguishing the latter prior to beheading them. In the 3rd

year of Hien-fung this test was put in force at Tientsin. This effect is the result of the practice of keeping children for the first hundred days on their backs, lying on hard pillows. The development of the muscles of the shoulder from the bow exercise may sometimes help to decide a Manchian.

Now this tying of children's legs and arms and lashing them to boards, or confining them to hard pillows, while the head is in such a plastic condition is surely very *cruel, unnatural and disfiguring* according to our views, and therefore "morally wrong, a sin against God and a sin against man." All this "is inflicted on the child by its mother, in whose heart should dwell the purest, tenderest love."

Could something not be done to stay this cruelty? Can missionaries stand idly by and permit all this—"against our holy religion—a religion of love"? We must see to it or the sin will lie at our door. Although the barriers to the spread of the gospel are innumerable and almost insurmountable in China, although our business is to preach the gospel and know nothing but Christ and Him crucified, still the political and social evils in China are of stupendous magnitude, and we must therefore make war against these sinful, cruel and unnatural customs. Although we should be massacred, we will not allow a single man, woman or child to enter our religion or our schools, who smokes tobacco, drinks samshu, binds the feet and flattens the head! We are true and radical reformers and if ever the gospel is to be planted in China, the standard must be high and there must be no half measures—no question of expediency, no sympathy or connexion with the world. We are a peculiar people and as such let us hold forth and hold fast the word of life.

SMALL FOOT.

WHERE WAS AN-SI 安息.

NOTE 16.—In making this Note and Query, concerning the ancient Kingdom of Ansi, my object is not to contradict, and confute, the opinions of learned sinologues respecting its supposed situation, nor do I wish others to believe, and take for granted all that I shall advance concerning it, but I hope that every one interested in the subject will honestly weigh, and consider, the facts I am about to place before them.

The generally received opinion is, that, in the characters 'Ansi, the Chinese meant the kingdom of Parthia.

The Rev. Samuel Beal, in his admirable work "The travels of Fahhien," speaks of it in a foot note, Introduction page XXII. as follows: "Ansi, according to Remusat, a name for the Parthians probably a corruption of Asvakas, or Assakas."

Riot, and Klapproth, also held Ansi to be Parthia. No one up to the present has, I believe, been bold enough to put the accuracy of this statement to the proof. Ansi, is with 'Tatsin, and 'Tiao-chih, one of the most ancient Foreign Countries with which China held intercourse.

Ma-twan-lin informs us that it had 'Wu-yi-shan-li on its East (a country said by the Historians of the after Han, to be to the S. W. of 'Ki-pin) and Tiao-chih on its West.

It was famous for its horses, and a large bird which by the description given of it must have been the Ostrich.

The country was extensive, and was situated near the waters of the 'Kwei later known as the 'Wu-hu.

The face of the country, the climate, the products, and the manners of the people, were like those of Ki-pin, and Wu-yi-shan-li.

Intercourse with Tatsin was carried on by land, and by water.

The port of embarkation for Tatsin was reached as follows.

Going from the country of Ansi westward for the distance of 3400 li one ar-

rived at the Kingdom of 'Aman. From the Kingdom of Aman going West 3600 li one arrived at the Kingdom of 'Szu-pin. From Szu-pin going Southward a river was crossed, and there directing one's steps to the West one came upon the country of 'Yu-lo. Nine hundred and sixty li distant from this Country, is the extreme Western limit of Ansi. At this place one took ship for Tatsin.

'Tien-chuh (India) is said also to have carried on a trade with Ansi by sea.

The intercourse with China commenced with the Emperor 'Wu-ti (B. C. 140—B. C. 36) sending an embassy to that country.

An embassy was sent to China during the reign of the Emperor 'Chang-li (A. D. 76 to A. D. 89).

Its capital was then called 'Ho-tai.

Another embassy was sent during the time of Wu-ti, of the second Chow Dynasty A. D. 567.

Its Capital was then said to be 'Wei-sow.

In the 5th year of 'Ta-nieh (609) another embassy was sent, which stated that their king held his court to the South of the river 'Nami.

The kingdom of Ansi appears during the commencement of the seventh century to have been split up into two or more states, which bore the names of 'Ou-na-go and 'Mou. These kingdoms Ma-tuan-lin distinctly informs us were situated in the country formerly inhabited by Ansi.

Mou was adjacent to Ou-na-go, and the kingdom of Persia was 4000 li to the Westward of it.

On turning to the description of Persia in the Wen-hien-tung-kao, this same kingdom of Mou is said to be 4000 li on its S. E. It is thus seen that both accounts agree in making the situation of the country anciently known as Ansi to have been situated 4000 li E. or S. E. of Persia.

1 安息 2 大秦 3 條支 4 烏弋 5 山離 6 罽賓 7 烏澹 8 阿蠻 9 斯賓 10 于羅 11 天竺 12 漢武 13 帝 14 章帝 15 和帝 16 順帝 17 那密 18 烏那遏 19 穆

QUERIES.

QUERY. 32.—Can any one throw any light upon the situation of the Port through which An-si held intercourse with Tatsin and Tien-chuh?

Taking into consideration the fact that the kingdom of Parthia flourished from B. C. 256 to A. D. 226, how can the Ansi embassies which came to China in A. D. 567, and A. D. 609, be considered Embassies from Parthia?

The dynasty which succeeded the Parthians was established in Persia A. D. 226 and their embassies to China date back as far as A. D. 518. How can the fact of Ansi as Parthia and Poszu as Persia sending Embassies to China at the same time be explained away?

Is there any reason to doubt the assertion of Ma-twanlin when he informs us that Mou, and Ou-na-go, are identical with the ancient Ansi?

If Ma-twanlin is correct in stating that Mou a country described as being 4000 li to the S. E. of Persia is really a modern Peih Ming for the ancient Ansi, how can Ansi have been Parthia?

I should like to have the view of others to clear up this point.

QUERY. 33.—What are the special reasons for the terms *Celestial Empire*, *Middle Kingdom* and *Flowery Land* being applied to China, and which of the three is the most appropriate?

TERRESTIAL.

CORRESPONDENCE.**FROM OMAHA TO NEW YORK.***Third Letter.*

To the Editor of the Chinese Recorder:—

We had expected to go on at once; but we found that the Missouri River could not be crossed. For two days the greatest storm ever known here had been raging. Buildings had been destroyed, roofs blown off of churches and public halls, telegraph wires prostrated, and an immense amount of damage done. No train would leave the other side of the river the next day—so we concluded to

stop over the Sabbath in Omaha. The remainder of the distance to New York is 1393 miles, and it can be traveled in 2 days and 3 hours—making in all 3,305 miles of railroad travel in 6 days and 10 hours.

The first settlers located in Omaha in 1854. It is now a city of 20,000 inhabitants, and rapidly growing. It has 11 hotels, 6 newspapers, 2 collegiate institutes, 7 private and 6 public schools, and 15 churches. We were here most hospitably entertained by the Hon. G. W. Frost, one of the State Senators, who is “not forgetful to entertain strangers.” How many “angels” he has entertained “unawares” I know not. But in occupying his guest room we were successors to Schuyler Colfax, Bishops Simpson, Ames, and Kingsley, Prof. Agazziz, President Hill of Harvard University, and I know not how many other dignities.

From Omaha, the traveler has the choice of three routes to Chicago—the Northwestern, the Rock Island, and the Burlington and Missouri. I understand that they are about equally good, though the last named is considerably longer than the other two. The ride through Iowa, on the Northwestern, is charming. The route is through a beautiful, well cultivated prairie land. A section along the bank of Cedar River is especially pretty. The crossing of the Mississippi River at Clinton, and that of the Fox River at Geneva, furnish views of beauty that will long linger in memory.

The fare from Hongkong or Shanghai to San Francisco is \$300 *Mexican*—from San Francisco to New York, \$140 currency. A berth in a sleeping car will cost about \$20 additional. Meals and incidentals on the way, about \$20. In all, about \$180 from the Pacific to the Atlantic. It would be well for any one coming from China to bring with him as much gold as he would wish to use in California. Perhaps a sterling bill would be the best form for the remainder of his money.

Tickets can be obtained in China for a through passage to New York or London; but the purchaser must choose his particular route, or have it chosen for him, and cannot change it, if he should wish to

do so after reaching California. One advantage gained by purchasing a through ticket is that 250 pounds of baggage will be allowed each adult passenger. If only a ticket for steamer passage is purchased in China, the traveler, on purchasing his tickets from San Francisco to New York, will find himself limited to 100 pounds of baggage, and will have to pay about 15 cents per pound to Omaha for any excess in weight.

I have endeavored in the above to mention such points as I thought would most interest any of your readers who may be intending to travel this route, confining myself chiefly to the part of the route west of Chicago. I will now make some remarks as to the completion of the trip to New York.

The traveler has the choice of several routes from Chicago to the East.

1. He can go by Michigan Central Railroad through Michigan, then by Great Western Railroad through Canada, crossing the great Suspension Bridge below Niagara Falls, then by New York Central Railroad through Rochester and Syracuse to Albany, then down the Hudson River Railroad to New York, or on through Massachusetts to Boston, if he does not wish to visit New York.

2. He can go by Michigan Southern and Lake shore Railroads through Northern Indiana, and Northern Ohio along the shore of Lake Erie, the northwestern corner of Pennsylvania to Dunkirk, where he can take the New York and Erie Railroad through Southern New York and a part of New Jersey; or he can go on to Buffalo, and go thence by the New York Central and Hudson River Railroads to New York.

3. He can go by the Pittsburg, Fort Wayne and Chicago R. R. to Pittsburg, thence by Pennsylvania Central Railroad over the Alleghany Mountains to Harrisburg, thence by the Allentown route through New Jersey to New York; or if he chooses to go from Harrisburg to Philadelphia, he can do so, and thence by the New Jersey R. R. to New York.

There are other variations that can be made in the route; but the above are the chief routes from Chicago at present. The fare is the same by all these routes.

I came by the Michigan Southern, Lake Shore, New York Central and Hudson River roads. I can say for this route that it is the smoothest and easiest I have ever traveled. The scenery along the line is of a beautiful and charming character; but if the traveler wishes to enjoy grand and outline scenery, the route numbered 3, above, will be the proper one for him to take.

In conclusion, if through tickets are bought, either in China or San Francisco, I would recommend that they be bought *via* Central Pacific, Union Pacific, Chicago and Northwestern (or Chicago, Rock Island and Pacific,) Michigan Southern, Lake Shore, New York Central and Hudson River (or instead of the four last named, Pittsburg, Fort Wayne and Chicago, Pennsylvania Central and Allentown) Roads.

With best wishes for the success of the RECORDER.

Yours truly.

S. L. BALDWIN.

CAMDEN, DELAWARE, June 15th 1870.

DEATH OF THE KING OF CHIANG-MAI.

Bankok, Siam Aug. 6th 1870.

To the Editor of the Chinese Recorder.—

You will see in the Bankok Summary, a notice of the death of the king of Chiang-mai which has been fully confirmed. Hence we have scarcely a doubt that the new king whom we well know will deal kindly with the Missionaries and leave them free to prosecute their missionary work. He was here with the late Laos king at the cremation of his Majesty the late king of Siam in March last, and did not leave until the latter part of May. The Siamese government virtually placed the government of Chiang-mai on his shoulders before he left and gave him a special charge to treat the American Missionaries in accordance with the Treaty. His predecessor on the throne did not give up his hatred of Christianity while here and probably retained it to the last. He sickened while in Bankok and it was thought would die before starting for home. He longed to get back to his palace ere death should take him away; but our Righteous Judge, for wise reasons would not permit him to do so, summoning him into His presence two or three days ere he reached his journey's end. How striking-

ly did the Lord thus answer the thousands of ardent prayers that were offered up for the relief of the Chiang-mai Mission! We have heard nothing from that Mission for about four months—but have lively hope that God is greatly comforting his servants there. We greatly desire soon to hear of a great and glorious work of the Spirit among that people. We are still suffering a great dearth of the Spirit in this city and out-stations among the Siamese and the Chinese. But we are hoping in God that we shall yet praise Him for the display of His power in converting the people to whom we minister. Godliness among our European and American hearers is at a very low ebb. Pray for us. And let all your godly readers do the same.

Yours truly,
D. B. BRADLEY.

MISSIONARY WORK AMONG THE FORMOSAN ABORIGINES.

To the Editor of the Recorder:—

I send you some information about our work on this side of the Channel, and from an occasional remembrance of us, in our insulated position, I have no doubt you will help us to a large place in the prayers of our brethren on the opposite continent, and wherever your publication may be read.

At our three Southern Stations, more immediately under my charge, we have now upwards of a hundred members, whilst there is a residue of enquirers, considerably over half that number waiting regularly on the preached Word. I have called the attention of our members to the self-supporting principle from the outset, and the result is, that, at all these three Stations a monthly opportunity is afforded each member, by the deacon present, to contribute according to his means for the support of ordinances. One Station pays the salary of a helper every month, and the other two, every alternate month, whilst at each place a small reserve fund is kept to meet the wants of the sick, the widow, or the fatherless, within our borders. After candidates are received by baptism into our fellowship, the great advantage of reading and searching the Word of God for themselves is set before them; and on looking over the Communion roll I find there are upwards of forty who can now plod their way through the easier portions of the New Testament, whilst the Majority of these persons a year or two ago,—at the time they entered the church, did not know a single character; and if it were not owing to the accidental circumstance that, about one half of the members live at a considerable distance from our chapels, I would have been able to inform you of a still larger proportion, who would have been able to read for themselves

the precious volume of Inspiration. At the most inland of these three Stations, a few of our members, and at the last place, where a chapel has been opened, the entire population is Pê-po-hoan—simple, kind-hearted and hospitable, unprejudiced to foreign intercourse, tenacious to their family traditions, gentle in their dispositions.—These mountain peasantry exhibit as fine a specimen of rural contentment as is, probably, to be found within the eighteen provinces. It was last November, during an itinerating tour, I first visited these simple mountaineers. They gladly heard the Word of God, and in response to an invitation made them during the day at their homes, they assembled at one of their houses in the evening, and remained long past mid-night, listening with an apparent moral earnestness to the message of Eternal life. A few months after this, they willingly supplied the materials for a chapel, (which is now crowded every Lord's day,) cleansed their houses from idolatry, reared the family altar, whilst numbers of them are now gladly learning the Romanised Colloquial. I had an opportunity of spending a few weeks among them lately and could easily mark the progress that had been made, as I went daily from house to house conversing with them on the subject of salvation.

After carefully comparing notes with Dr. Maxwell as to the testimony of each candidate in a once Crucified but now Exalted Saviour, the conviction that pressed home on both our consciences, was, "Can any man forbid water that these should not be baptised?" Accordingly on the 7th August, 83 men and women were admitted into church fellowships, and as this was the second occasion on which the Sacraments were dispensed at the place, a membership of over 60 constitutes the first fruits unto Christ from amongst this primitive people. There are still several hundreds in a waiting attitude towards the Gospel, eager to hear the good Word of God, and ready to press into his kingdom; but as you are aware, we are as yet a feeble band, and quite incompetent to meet the expanding necessities of the work.

Dr. Maxwell and myself have often indulged the hope in thought and prayer that God would lead the lately united church of America to stretch out its arms towards this island of the sea, and co-operate with us in going up to its conquest, for the glory of our common Lord.

HUGH RITCHIE.

TAKAO, FORMOSA, 14th Sept. 1870.

BIRTHS.

At Canton, 14th August, the wife of the Rev. J. GIBSON of a daughter.

At Foochow, 31st October, the wife of Rev. JNO. E. MAHOOD of a son.

At Foochow, 1st November, the wife of Rev. JUSTUS DOOLITTLE of a son.

DEATH.

At his Station, Longheu, 16th September Rev. L. W. VAHLDIRK of the Berlin Mission, of Typhus fever.

EDITORIAL NOTICES TO CONTRIBUTORS AND SUBSCRIBERS.

—TO OUR CONTRIBUTORS: Should there be a great amount of original matter on hand, we cannot publish long articles, exceeding 4 or 5 pages at the most, in one No. of RECORDER, on RECORDER account. If they exceed that length, they must be divided into one or more parts, unless the Authors accede to the following arrangement: We will print 4 or 5 pages without extra charge and include them in the 28 pages to which the RECORDER is at present limited:—the balance of the article to be published at an expense to the Author at the rate of \$1.25 per page increasing the size of the RECORDER by 2, 4, 6 or 8 more pages according to the length of the article. The article or the part supplied will of course be published, as a whole, according to this plan. Authors on sending manuscripts are expected to state definitely if they wish their article published as a whole on the above terms for the *excess* of 4 or 5 pages provided it exceeds that length. If not, it will be divided into one or more parts according to its length, and appear without expense to the author, in successive numbers. If they are willing to pay at the rate of \$1.25 for the excess of 4 or 5 pages, it will appear in one number, unless the article be very long indeed. This plan is made solely in view of the article becoming a part of the contents of the RECORDER and to accommodate the Contributors to the RECORDER only. The price \$1.25 per page is exceedingly cheap, as it includes setting the type, proof reading, and the paper on which it is printed for the whole edition. The expense of the RECORDER to the Editor is more than two times greater per page than the sum mentioned.

This plan, if generously adopted by some who supply long articles, would obviate any necessity of increasing the regular size of the RECORDER. If the RECORDER is enlarged, the price must be increased; *which would result in diminishing the number of Subscribers.* In other words the labors of the Editor would be increased, but the receipts would be diminished, both of which results must be carefully guarded against.

Extra copies of articles will after having been put up for the RECORDER, continue to be struck off for their authors at the rate of \$5.00 for 50 copies of 12 pages long: if only 6 pages long, for \$2.50, &c. Not less than 50 extra copies should be ordered, and the order should accompany the manuscript. The longer the article over 12 pages, and the greater the number of copies ordered over 50, the less will be the charge in proportion.

Extra copies of the RECORDER containing their articles will be supplied to contributors at the rate of \$1.20 per dozen. But in such cases, the number desired must be indicated when the manuscript is sent, or at the latest before the first form of the number of the

RECORDER in which the article appears has been struck off, so that the desired number can be ordered from the printer.

TO SUBSCRIBES IN HONGKONG AND SHANGHAI: We propose to send their copies for 4th volume, commencing next June, through the established British Post Office, and therefore to charge at the rate of \$2.25 for each subscription. The present system of sending the RECORDER to Agents who distribute them is found to entail at the above ports an amount of care, labor and responsibility too great to be longer expected. It is enough for the agent to receive the names of subscribers, collect and remit subscriptions.

TO ALL OUR SUBSCRIBERS IN CHINA, SIAM AND JAPAN: We have been by several friends of the RECORDER, severely censured for the custom handed down from our predecessor, for requiring at the beginning of a new volume that our agents at the different ports should solicit a renewal of subscriptions. It is, say our Critics, the invariable rule for Editors to continue sending their paper to all their subscribers, until they, (the subscribers,) distinctly notify their wish to discontinue. We have accordingly been persuaded to try for the 4th volume the following course:

The Recorder for 4th vol. commencing next June, will continue to be sent to those subscribers in Siam, Japan and China, (including Hongkong,) who do not previously notify us either through our agents or directly by letter that they wish the Recorder discontinued.

N. B.—Gentlemen in China who now send copies of the RECORDER to parties in England, United States, France, Germany, &c. should inform our Agents *before the commencement of the 4th Volume*, if they wish their subscriptions continued.

New Subscriptions, (which should always commence with the volume,) received any time.

MISSIONARY INTELLIGENCE.

Missionaries Arrived.

AT SHANGHAI.—Oct. 4th 1870, Rev. John Ing and Mrs. Ing, and Rev. Henry H. Hall, for the Methodist Episcopal Mission at Kiu-kiang; Rev. Geo. R. Davis, and Rev. Leander W. Pitcher, for the Methodist Episcopal Mission at Peking.

AT FOOCHEW.—Oct. 14th 1870, Rev. Franklin Ohlinger, and Rev. Nathan J. Plumb, for the Methodist Episcopal Mission at Foochow.

ERRATA.—Page 103 1st col. For "other articles, termed Chih-shih or Luan-chia are provided at the same shop," read, "A Luan-chia and all other articles used on such occasions and at marriages and death, are termed Chih-shih."

THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 3.

FOOCHOW, DECEMBER, 1870.

No. 7.

MR. TURNER'S VIEWS ON "THE MISSIONARY PROBLEM" EXAMINED.

As Mr. Turner's views on "the Missionary Problem." are being brought somewhat more widely before the public by the recent notice of them in "Notes and Queries," it is high time that the statements contained in his pamphlet should be thoroughly examined, to see what ground there is for the charges contained in it. And in order to do this the more conveniently we shall follow the line of argument adopted by him. Mr. T. begins by relating one particular phase of his experience when on his last visit to England. From what he encountered there he has come away with the conviction that "the ministers and people did not want to know the truth about missions." Our belief is that he came away with a thoroughly wrong conviction. And it would be interesting here to know the extent to which his experience extended whilst at home. Was it sufficiently wide to justify the sweeping assertion here made? The congregational body with which Mr. T. is connected numbers over 2,000 churches. Now supposing that he visited, on an average, one church a day throughout the year he was at home, there would still have been such an extent of untrodden ground, that a careful man would have been chary of making such wide statements about the ministers and people of his church as has been done in this case. Mr. T. is acute enough to understand that a man's impressions are not always an accurate test of the actual facts of the case. A variety of causes may come in to operate upon the mind by which the most erroneous impressions are produced. This is specially the case with public speakers. Success shall paint a subject in the most brilliant possible colours—while failure shall drape it in gloom and dreariness. Now there are many missionaries who, though well educated and sensible men, are not endowed with the natural eloquence that wins and captivates the sympathy of an audience. Should such men find that but little enthusiasm was kindled by any of their addresses, they must lay the blame rather upon themselves than the audience. We have seen present at a missionary meeting, where for three quarters of an hour the audience literally dozed under the heavy, soporific doses that were dealt out. For the next half-hour the meeting was held completely spell bound, and every eye was riveted upon the next

speaker, who had the art of touching the sympathies of every one present in his subject. It would have been interesting to have compared the impressions of these two men after they had retired, each to his separate home. The fact is, let a missionary have the necessary speaking faculty, and let his theme be what he choose—let it be failure or success—let him have to speak of years of weary, apparently fruitless labour, or let him have to tell of the sheaves he has gathered in—and he will find that in both alike he has elicited the hearty sympathy of all who have listened to him. The Christian public naturally like to hear of success. The conversion of the heathen is the great object for which they unite to contribute on so mighty a scale, but that they will endure but one phase of the missionary work to be brought before them is by no means the case. Success is expected, not as Mr. T. says, because so many guineas have been given and so many conversions are looked for as the natural result. Such an imputation is a gross libel upon the intelligence and faith of the great mass of the contributors to missions. The majority of those who give their attention to this subject have such an overwhelming faith in the power of Christianity that they confidently believe the gospel has but to be presented to the heathen when it will at once be accepted by them.

The next point that Mr. T. takes up is the question of the measure of success or failure that has thus far attended the efforts of the missionaries in China. And it would seem that the uppermost thought in his mind has been that of failure. It has indeed given a tinge to his discussion of the question, and it is the prevailing idea that one carries away after a perusal of the pamphlet. He indeed allows that, after twenty five years missionary work, nearly six thousand Chinese have been gathered into the church, but he still seems to feel that, considering the men and the materials that have been expended during that time, these but serve to show that, if failure may not be the proper term in reference to them, success at least is not the word that should characterize the results. Now granting that there was nothing else to point to than these six thousand, they would be sufficient, to our mind, to prove that missionary efforts so far have been a signal success. For we must remember the circumstances under which these results have been achieved. The missionary in his presentation of the gospel

labours under one very great disadvantage, viz. that he is a foreigner. Perhaps no other nation under the sun is so thoroughly anti-foreign as the Chinese. The feeling is deeply rooted—it is universal—it has been ingrained into them by centuries of isolation—it breaks out on every possible occasion, and it causes them to look with disdain, or at least with suspicion upon every thing connected with them. Again the Chinese are intensely conservative. Their life to-day hangs suspended as it were, upon the ages that have passed away. The nation's look is turned backward, and who may break, in a moment, the spell that binds three hundred millions with the past? Now the missionary has to work in the face of these difficulties. He comes with doctrines that are in direct antagonism to those held by the nation. He comes to dethrone the ancient sages that have been worshipped as gods for ages. He comes to break in upon habits and customs and superstitions which though rotten at the core are covered with the venerable hoar of antiquity. He is to dissipate many fondly clung to ideas, to work a social revolution in the nation's life, and causing it to cast loose the traditions of the past to start on a new career of progress. Shall these six thousand then be considered few, when we remember the conditions under which they have been gained? In numberless instances their having embraced Christianity has involved them in social difficulties of no light and trivial character. They have had to suffer persecution—in some cases the loss of all their goods. They are looked upon as a second edition of the foreigner, and we may be assured that should circumstances arise by which the foreigners would be compelled to leave this country, but small mercy would be shown to any of them. The Chinese who join the missionaries are aware of this, and yet so many have dared to brave not only these, but also a host of minor evils that in a thousand different ways arise out of their profession of Christianity.

But these six thousand converts by no means represent all that may be counted in the actual gains of missionary work. And in going further in our enquiries we shall certainly not be leaving the region of the known to theorize upon something unknown. The results indeed cannot be mapped out so accurately, but still they do not lie beyond the limits of calculation. Christianity before it can be accepted, or in fact, make any impression must to some extent be understood. Its aims and its teachings must in some measure be appreciated before anything like a consideration of it can be given it. The missionaries in coming to any new region have not only to contend against the above mentioned difficulties, but they have also to encounter a world of misrepresentation. There are no newspapers as at home, that can take up their doctrines, and giving a fair discussion of them let the people know exactly what these foreigners have come to teach. The most outrageous stories, and the most incredible theories are spread from mouth to mouth, and

firmly believed in. The first years therefore have in a great measure been spent in the simple effort to get a hearing, to disabuse the people of widespread ideas, and to let them see that the stories they have looked upon as true are the very opposite of the truth. Shall the years thus spent go for nothing, or not be counted in the actual gain of missions? This process has been an essential preliminary step to the gaining of converts in any considerable numbers.

In any of the stations where large numbers have been received, the result generally has been because the monstrous stories about Christianity, are gradually disappearing before the wider dissemination of the truth. The present number of converts therefore tell of many a year of apparently fruitless toil, they speak of many an hour of weary contending with ill informed adversaries, and they declare that the horrid stories that have been so long in circulation are at least beginning to be modified before the silent spread of the doctrines of the Bible.

Mr. Swanson has very opportunely come in with his two papers on the work done in Amoy during the last ten years. Mr. T. appeals to Amoy in evidence of some of his statements, but Mr. S. most certainly flatly contradicts any idea of failure in the work there. Thirteen hundred converts, with thrice as many adherents, not too the needy persons that have come at the clink of the dollars as Mr. T. insinuates, but who in one year contributed the munificent sum of \$1700, are far from being signs of failure in the work in that place.

But whatever hesitation he may have to apply the term failure to the work actually accomplished, he has none whatever when he speaks of the vast number who have heard the gospel, but who have not as yet believed in it. Here at last he breathes freely, and the dread word that has been hanging on his lips so long can now be uttered, without as he believes any fear of contradiction. If it were not known that the writer of these views was a missionary, his mode of reasoning would *prima facie* suggest the idea that he was practically unacquainted with the actual facts of missionary work. He says millions hear and only thousands believe. Now is not Mr. T. aware that of the thousands that crowd the chapels in any given period of time, the great mass have not the remotest idea of what the foreigner is saying? His words they understand, but the drift of his message enters into the mind of but an exceedingly small minority. Has he not discovered yet among the members, say of his own church, how after years of teaching and training they are able to grasp, but the very simplest elements of the gospel? The thousands who hear the missionaries have, as a rule, but the dimmest possible conception of what they are aiming at. The truths, they are preaching are too big to be grasped except after long and earnest teaching. Now belief requires knowledge, and we cannot pronounce failure where that is

wanting. But granting that every individual who hears the gospel preached understands it at once, it by no means follows that belief would be the result. The Bible nowhere declares that knowledge and belief are necessarily associated the one with the other. Men have moral powers given them, but they have also wills given them, by which they can accept or refuse as they please. A man has the power of rejecting the gospel, though he may have the most intimate acquaintance with it. But would any one therefore say that the gospel plan of salvation is a failure. God for example has made provision for the physical wants of all his creatures. Now supposing a man were to starve himself to death, whilst abundance of food were pressed upon him, should we attribute the man's death to the failure of God's plans, or to his obstinacy in refusing to conform to the arrangements made for his good? On this point Mr. T. has not written fairly. He would give the people at home the idea (by inference of course) that the millions, who have heard the missionaries, understand their message and yet they reject it. Almost ninety nine out of a hundred go away with no better idea than that the preacher's main intention was to impress upon them the propriety of living correct lives—an idea with which they are perfectly familiar long before they ever heard him speak.

Mr. T. next proceeds to propound a panacea for all these supposed failures in the shape of a confession of his faith. He is indeed not quite so full and precise as one would naturally expect, from a man who is voluntarily revealing his religious belief to the world. His ideas of the atonement are provokingly withheld from us. He refers indeed to one theory of the atonement which he says seems unable to hold its ground at home. As there happen to be several theories just now prevalent there, it is impossible to say to which particular one he refers. It is tantalizing to get to the very threshold, and yet not be allowed to have a glimpse within. It is to be hoped that in any further revelation of his spiritual self, he will speak out more definitely on this point. There is one subject however on which he has entered with greater minuteness, and that is what he is pleased to term Calvinistic theology. Now Mr. T.'s early experience of Calvinism must have been a singularly unfortunate one, for he does not yet seem to understand what that term means. It is simply on this supposition that he can be relieved from the charge of disingenuousness in his statement of it. "The Chinese," says our author, "believe that human nature is originally good. Calvinism, as expressed by Whitfield, holds that unregenerate man is half beast half devil. I hold with the Chinese as against Edwards and Whitfield. But whatever be the case with Calvinism, there is no real antagonism between Chinese and Christian doctrines here. The human nature of the Chinese philosophers is *ideal* human nature—i. e. human nature in its original divine intention." Now is there not a slight confusion of thought here, not to say

sophistry? It is implied that the Chinese views of human nature are more scriptural than those of Calvinism. Does Mr. T. really mean to say that Calvinism does not hold, in the strongest possible form, that man in his *ideal*, man as he came fresh from the hands of his Creator was *good*, perfectly good? Does he really wish us to believe that the Chinese of the present day believe simply that human nature in its *ideal* was good, but that as we have it now it is corrupt and depraved? Did Seun-tze, for example declare that man's nature in its *ideal*, or as he saw it, was out of joint? The way in which he refers to the opinions of Mencius shows that he at least did not believe that that philosopher was treating of *ideal* human nature. He says that Mencius says that "the human nature of the men of the present day is good." Whatever may have been the meaning of Confucius and Mencius in regard to the human nature they discussed, there is no doubt but that the present reading of their views, as well as the universal opinion of the learned throughout the Empire is, that man *at his birth*, not in his *ideal*—is good. This doctrine is the root of the power of self rectification which the Confucianists believe every man possesses, and yet it is gravely written and printed that on this subject "there is no real antagonism between Chinese and Christian doctrine." Such statements can do no harm whatever in China, where men can refer to the originals and decide for themselves. In England however the case is very different. There Mr. T.'s readers have to rely simply on his word, and the results are likely to be anything but satisfactory.

As a compensation, however, for any possible defect of theology, our author has a brilliant theory to propound that is to work perfect wonders in the conversion of the Chinese,—and that is what he calls "the historical argument." It is not absolutely new as exhibited by him here, for we have a dim idea that the grand thought had been broached earlier in the pages of the *RECORDER*. It is viewed by him as of vast importance. In fact, it is a kind of Armstrong that is to level all the fortresses that have frowned so long on Christianity. He has not absolute faith in it indeed, for he says, "if you succeed in convincing him here, you may not even then succeed in making him a Christian" but alas for the future of China if it does fail for he adds, "if you fail here, you ought not to make him one." If the matter were not apparently a very serious one with Mr. T. one would be inclined to smile at the exaggerated importance that he attaches to this argument. We should like to see him seated with some old woman—of either sex—prepared to convert her into a Christian by this famous argument. Of course he would proceed to give a full and faithful discussion of it. He would commence by summing up the various arguments to prove that the founder of Christianity is no merely mythical personage.—He would point to the testimony that his followers have left on record of his supernatural powers. He would enter

into minute details of the evidence to be obtained from the times of the first century. He would give learned quotations from heathen contemporary writers. He would show how coins had been discovered, whose inscriptions gave their silent testimony in the same direction; and by the way he would rapidly but faithfully touch on the various theories which depraved men have started in order to upset the general faith in the divine origin of Christianity. It would be but fair to give a brief analysis of M. Renan's theory of Christ and his disciples, simply as a matter of good faith, and that the old lady might have the fullest and amplest materials by which to decide on the merits of the case. Of course she may not ultimately believe, as she may very probably question whether Mr. T. may not have been onesided and partial in his statement of the argument. And yet would not every "advanced thinker" applaud her independence were she really to do so? It is sad to contemplate this result, but at least the one great chance has been given her, and if she reject it the consequences be on her own head. We should like to ask Mr. T. what percentage of the Christians in China, know anything whatever of the historical argument—or moreover care, for knowing it? What proportion of the Christian people in England and America have been converted by its overwhelming logic? He must know that the vast majority of them have but the slightest possible acquaintance with it, and much more is it the case in China, where with the great mass it would be a matter of mere impossibility to get them in any measure to comprehend it. Christianity will still continue to be accepted, even as it has been in the ages that have passed away, on other grounds than those derived from any amount of external evidence. We don't mean to decry the historical argument, or to underrate its importance, as one of the bulwarks of Christianity; what we do hold is that its chief function is not the conversion of souls—that its true domain is in the region of polemics.

As Mr. T. however draws towards the conclusion, his faith in his own argument begins to waver, for we find him further on declaring, "let Christianity be exemplified to the eyes of the Chinese by the nations and the individuals that bear its name . . . if the opium trade were abandoned; if our merchants and other residents in the East were conspicuous, not only for their courage, but for their gentle and meek spirit, their brotherly feeling toward their dependents, their earnest desire to win them to Christ, their evident preference for the treasure in heaven, over any earthly gain: if our soldiers and sailors were remarkable for their freedom from drunkenness and hatred of uncleanness; if these things were, the conversion of China could not be far off." Bravo Mr. T. ! but what in the meantime becomes of the historical argument? It is after all the genuine Christian life, preached and acted, that is to be the great power in overcoming the superstitions of the people, and in leading

them to a reverence for the one true God.

In conclusion, we would remark that Mr. T. shows too strong a tendency for wide and sweeping assertions. For example his statement that he returned to China with the conviction that the ministers and people did not want to hear the truth about missions is far too strong. If he had explained that it was *that fraction* of them that he came in contact with, when he was at home, one might have felt some hesitation in contradicting him. Again he speaks, if not of failure, at least of non-success in the missionary work in China generally—of want of zeal and Christian character in those who have been gained from heathenism. If he had simply detailed his experience of Hongkong, he would have been beyond the reach of criticism. Mr. Swanson's papers show that his reference to Amoy was beside the mark. We suspect that Mr. T. will long have to mourn over failure within his own sphere, so long as he holds the views he does. There is an inseparable connection between sound doctrine and success. He has had no hesitation in publishing largely his views, so that we are not left in doubt as to what he really believes. If in his search after the gospel he has landed himself somewhere in the region of a "squirrels nest" (vide RECORDER Vol. II p. 303) how can he expect that those who are taught by him shall reach any other, but the same locality? We would close with one quotation from his critic in the *Notes and Queries*, which we would urge upon him to ponder well. "But it is so slow, objects the looker on. One feels inclined to retort with St. Paul, 'thou fool.' All good work is slow at first, slow and painful past all belief, almost past all bearing, but the end comes with a rush."

CRITIC.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BRETSCHNEIDER, ESQ. M. D.

(Second Paper.)

I have announced at the outset of this article my intention to treat of the value of Chinese botanical works. Judging from the above remarks some may suppose, that I intend to deny all scientific value to their works. It is true, the Chinese possess very little talent for observation and zeal for truth, the principal conditions for the naturalist. The Chinese style is inaccurate and often ambiguous. In addition to this the Chinese have an inclination to the marvelous and their opinions are often very puerile. None of the Chinese treatises can be compared with the admirable works of the ancient Romans and Greeks, *Plinius*, *Dioscorides* (both in the first century) &c. Nevertheless the Chinese works on natural science are very interesting, not only for sinologues, but also for our European natu-

ralists. One of the most interesting branches of botany, of more interest than systematic botany,* which usually consists only of dry monotonous description of plants, without any account of the relation of the plants to man—is geographical botany, and the history of the cultivated plants. The celebrated botanist Mr. Alph. De Candolle has already, in his remarkable work, *Géographie Botanique*, 1855, expressed his opinion, that the Chinese botanical works could throw light on some dubious questions in this department. He closes his work in the following terms: "L'ancienneté, en Chine et au Japon, de quelquesunes des races de plantes cultivées est curieuse, de même que la séparation du peuple Chinois d'avec les peuples de l'Inde, à une époque reculée, séparation qui se prouve par des cultures différentes et par des noms de plantes usuelles, absolument différents. J'ai senti à plusieurs reprises dans mes recherches combien l'étude des encyclopédies Chinoises et Japonaises pourrait rendre plus de services à l'histoire des espèces cultivées, laquelle à son tour est importante pour l'histoire des nations." Indeed, these works conceal accounts of interest; it is however very difficult "to fish out the pearls from the mud."† The pages of Notes and Queries have been much taken up with interesting discussions on this subject, especially on the introduction of certain cultivated plants into China. The Chinese authors agree in stating, that *Cotton* was introduced about the 9th or 10th century from Central Asia and Cochín China. In the same manner it can be proved from Chinese sources that *Maize* and *Tobacco* are not indigenous in China. Cf. Notes and Queries Vol. II No. 4, 5, Vol. I No. 6.

* I do not wish, however, to be suspected of denying the great importance of systematic botany, the basis of all botanical science. The great confusion, however, which occurs in botanical nomenclature is to be deplored, for some botanists create unnecessarily new genera and species, which in reality do not exist. In this way the scientific synonyms of plants become very numerous and we are often embarrassed as to which name should be quoted. Sometimes it may be more intelligible to quote a popular indigenous name, than a scientific one. It would be very desirable, if the botanists of all nations would adopt the valuable work, just now published, of Bentham and Hooker, *Genera plantarum*, as a botanical code.

† It seems, that the Chinese have a predilection for investigating the origin of natural objects. I need only cite the *格致鏡原* in 100 books, published in 1735. In this work the origin and history of every subject is treated of in a long series of quotations from the native literature, ancient and modern; 18 books are dedicated to the investigation of the origin of the different plants, and represents therefore a kind of Chinese geographical botany. Another work in this department is the *毛詩名物圖說*. It contains an enumeration and description of all plants and animals mentioned in the *Shi-king*,

We can, I believe, assume with certainty, that all plants mentioned in the *Materia Medica* of the Emperor Shên-nung, in the Chinese classics (the *Shu-king*, the *Shi-king*, the *Chou-li*, the *Chun-tsiu* and other works of great antiquity*) and in the *Rh-ya* (v. s.) are indigenous in China and have not been introduced from other countries, for only about 120 B. C. the Chinese became acquainted with the distant countries of Asia, especially Western Asia. India, even then, they knew only by name. Before that time they had intercourse only with their nearest neighbours. It can also be said, that all plants designated in Chinese writings by one peculiar character, are indigenous.

I may be allowed to make here a few remarks on the products of the field and the garden in China and on the antiquity of their cultivation according to Chinese works. Although much has been written in Europe on Chinese agriculture, no details are to be found on the cereals cultivated by the Chinese. The following notes are for the most part taken from the Pên-ts'ao-kang-mu, † which quotes all the ancient works above mentioned.

Ssü-ma-t'sien, the Herodotus of China, in his historical work 史記 Shi-ki, written in the second century B. C., states that the Emperor Shen-nung 2700 B. C. sowed the five kinds of corn (穀五種) ‡ Cf.

- * The 書經 Shu-king, "Book of History" compiled by Confucius (about 500 B. C.), the 詩經 Shi-king, "Book of Odes," a collection of ballads used in ancient time, selected and arranged by Confucius.—The 春秋 Ch'un-t'siu, Spring and Autumn Annals, also written by Confucius.—The 周禮 Chou-li, "Ritual of the Chou dynasty," written about 1100 B. C. All these works have been translated into European languages. The 山海經 Shan-hai-king, "Hill and river classic" has nearly an equal antiquity.

† The abbreviation P in the following denotes the Pên-ts'ao kang-mu, the letters Ch. W. relate to the drawings in the Chi wu ming shi t'u k'ao.

‡ It is known, that at the vernal equinox the ceremony of ploughing the soil and sowing of the 5 kinds of corn are performed by the Emperor assisted by members of the boards. According to the

大清會典 Ta-ts'ing-hui-tien, a description of the Chinese Government (Chap. 250 p. 1.), where this ceremonial is described, the 5 corns sowed are 稻 Tao, (rice) 麥 Mai (wheat) 穀 Ku (Setaria italica) 黍 Shu (Panicum miliaceum) and 菽 Shu (Sofa bean.) The Emperor sows the rice, the three princes and the members of the boards sow the remaining cereals. As I have been informed by the overseer of the Shen-nung-tan or temple of Agriculture in the Southern part of the Capital, where this ceremony is performed every year, the 5 cereals now used for this purpose are rice, wheat, sorgho, Setaria italica, and the Sofa bean.

Shi-ki Chap. I. In later times the Chinese commentators agreed that here the following corns were meant:—

1 黍 *Shu*, 2 稷 *Tsi*, 3 菽 *Shu*, 4 麥 *Mai*, 5 稻 *Tao*. The Chou-li (Ritual of the Chou v. s.) states, Book V p. 5 (see also the French translation of Biot I p. 94), that vegetable and animal food must be combined in the following manner, enumerating 6 kinds of corn. The 稌 *Tu* (the same as 稻 *Tao*), rice suits with beef, the 黍 *Shu* with mutton, the 稷 *Tsi* with pork, the 粱 *Liang* with canine flesh, the 麥 *Mai* with the duck, the 苽 *Ku* with fish.

These cereals mentioned in the most ancient works, are up to this day cultivated in China.

黍 *Shu* (P. XXIII 3, Ch. W. I.) according to Dr. Williams, (Bridgman's Chrestomathy p. 449) this character denotes Sorgho. But at Peking *Panicum miliaceum* is called *Shu* and the description of this plant in the Pên-ts'ao suits more with *Panicum*. When hulled it is a roundish little corn of a pale yellow colour; when boiled it becomes very glutinous. The hulled corn is called 黃米 *Huang-mi*, (yellow corn) at Peking. From the *Huang-mi* the 黃酒 *Huang-tsu*, yellow whisky is distilled.

稷 *Tsi* (P. XXIII 1 Ch. W. I.) The popular name in Peking is 糜子 *Mei-tsu*.

The *Shu* and the *Mei-tsu* are very similar in appearance, the plants as well as the corn. The difference consists in the *Mei-tsu* when boiled giving no gluten. This difference is also stated in the Pên-ts'ao. In addition to this the corn of the *Mei-tsu* is of a dark yellow colour. Prepared by boiling it is largely used as food (飯 *fan*) by the lower class. The *Tsi* or *Mei-tsu* is also a species of *Panicum*, allied to *P. miliaceum*. As I possess no specimens of our European *P. miliaceum* I am not sure whether the *Shu* or the *Tsi* agrees with the European plant. Bunge in his enumeration of Peking plants quotes the *P. miliaceum*.

粱 *Liang* (P. XXIII 7 Ch. W. I.) The popular name of the plant in Peking is 穀子 *Ku-tsu* the hulled corn is called 小米 *Siao-mi* (little corn.) It is of a yellow colour and much smaller than *Shu-*

tsü and *Mei-tsu*. This cereal is the *Seta, ia italica*. In Northern China, where the rice is dear it is largely cultivated and forms the principal food of the lower classes. The Pên-ts'ao explains, that this corn came first from 梁州 *Liang-chou* (an ancient country comprising a part of Shen-si and Ssü-chuan), hence the name. Other authors state, that the name is derived from the character 良 *Liang*, of like sound and meaning excellent. Therefore the Rh-ya writes 稷 *Liang*.

麥 *Mai*. Regarding the *mai* the Pên-ts'ao relates after the ancient dictionary 說文 *Shuo-wên* (published A. D. 100), that this corn is an excellent present, which came from heaven, therefore the character *mai* includes the character 來 *Lai*, (to come.) The *Shuo-wên* states, that there are two kinds of *mai*, the 稜 *Lai* and the 麩 *Mou*, which characters often occur in the Chinese ancient books. The first denotes, as the Chinese authors explain, the 小麥 *Siao-mai*, or *Wheat* (P. XXII 17. Ch. W. I.), the second 大麥 *Ta-mai* or *Barley* (P. XXII 23. Ch. W. I.) Decandolle (l. c. p. 935) is therefore not right in assuming, that barley was not known by the ancient Chinese. The Pên-ts'ao states further, that the Sanscrit name of wheat is 迦師錯 *Kia-shi-tsu*. Wheat and Barley are much cultivated in the neighbourhood of Peking. The common Chinese bread is made from wheaten meal, 白麵 *Pai-mien*.

稻 *Tao* is a general name for rice. The hulled corn is called 米 *Mi*, (P. XXII 29 Ch. W. I.) The Pên-ts'ao distinguishes the 糯 *No* or *glutinous rice*, which when boiled becomes glutinous and the 粳 *King*, (P. XXII 34) which yields no gluten, the 水稻 *Shui-tao* or *water rice*, and the 旱稻 *Han-tao* or *dry rice*, which does not require irrigation. In the neighbourhood of Peking, there is very little rice cultivated (on the banks of the river Hun); most of it comes from the southern provinces. The best rice in Peking is considered the 粳米 *King-mi*. It is very white.

The 白米 *Pai-mi* or common rice is an inferior sort. The glutinous rice* is called 江米 *Hiang-mi* in Peking, as it comes chiefly from Kiang-su.

What cultivated plant is meant by 菰 *Ku* I am not able to state. In the Pên-ts'ao it is called 菰米 *Ku-mi* (XXIII 15) and judging from the description therein it is a kind of corn cultivated in water. The Chi-wu-ming &c. takes no notice of this cereal.

菽 *Shu*. This name occurs in the Shiking and in the Ch'un-tsiu (v. s.) and was related in ancient times probably to the *Soja-bean*† (*Soja Glycine*) hispida. The Kuang-ya (4th century) says that the *Shu* and the 大豆 *Ta-tou* (great bean) are the same. The Pên-ts'ao (XXIV I and 8) states, that there are several kinds of *Ta-tou*, a black, a white and a yellow (so named after the colour of the seeds) and that from these beans 醬 *Tsiang* (*Soja*), 豆腐 *Tou-fu* (Bean-curd) and 豆油 *Tou-yu* (Bean-oil) are made. The drawing for *Ta-tou* in the Ch. W. I. represents the *Soja hispida*‡

All these plants, mentioned, are doubtless indigenous in China and cultivated there from remote times, according to the Chinese authors.

* As Mr. Billoquin, an able Chemist in Peking, communicated kindly to me, the glutinous properties of this kind of rice are owing to the great quantity of Dextrine or Starch gummi contained in it. The common rice contains only 1 per cent Dextrine. (Cf. Payen, Substances alimentaires p. 265.)

† In the work of Loiseleur, "considération sur les végétaux I. p. 29, there is a translation from ancient Chinese works by M. Stan. Julien in which the character *shu* (one of the 5 cereals sowed by Emperor Shên-nung) is translated by "Fève" (*Faba sativa*, common Bean). With reason Decandolle, who refers to this translation (l. c. p. 956) is astonished that the common bean should be a native of China. As I will state below the common bean was introduced into China from Western Asia.

‡ At Peking two kinds of the *Ta-tou* are cultivated the 黄大豆 *Huang-ta-tou* (great yellow bean) and the 黑大豆 *Hei-ta-tou* (black great bean). The name *great bean* refers not to the seeds but to the whole plant, the *Soja* bean being an erect herb 3 to 4 feet high. The *Huang-ta-tou*, called also 毛豆 *Mao-tou* (hairy bean) is the true *Soja bean*, an erect hairy plant with trifoliate leaves, little axillary flowers, pendulous pods and white yellowish seeds of the size of a great pea, but a little oblong. This is the "*Phaseolus japonicus erectus*, siliquis Lupini, fructu lili majoris candido" described in Kaempfer Amoen. exot., the *Dolichos Soja* of Thunberg.

The *Hei-ta-tou*, which resembles much the *Soja bean*, is also covered with red hairs the seeds are of the same size as the *Huang-tou* but black. I think it is a variety of the *Soja bean*. Both the yellow and the black bean are used for the same

The 薏苡 *Yi-yi*, (P. XXIII 17 Ch. W. I.) *Coix Lacryma*, Fobsteas, is also a native of China for it is mentioned in the Shên-nung pen-ts'ao.

There is a plant called 稗 *Pai*, mentioned in Chinese books (P. XXIII 13 Ch. W. I.) and cultivated near Peking. It seems also long ago to have been cultivated, for the character *pai* occurs in the Shuo-wen (v. s.) This is the *Echinochloe Crus galli* of the botanists.

It cannot be decided from the Chinese authors, whether the Guinea corn *Sorghum vulgare*, now so extensively cultivated in Northern China as in Southern Europe, Africa, Western Asia and India, is indigenous to China. It is not mentioned in the Chinese classics.* The most ancient work, quoted by Li-shi-chên about the Sorgho is the 廣雅 *Kuang-ya*, written at the time of the Wei 386-558. The Chinese names for Sorgho are 蜀黍 *Shu-shu* (the first character denotes the province Sa-ch'uan) 蘆粟 *Lu-su* (reed millet) 木稷 *Mu-tsi* (tree millet) (*Kuang-ya*), 高粱 *Kao-liang* (high millet.) The latter is the common name at Peking (P. XXIII 6. Ch. W. I.) In Peking where it grows plentifully it is employed chiefly for feeding horses and for distilling whisky, called 燒酒 *Shao-tsiu*.

Regarding the *Buckwheat* (*Fagopyrum esculentum*) 蕎麥 *K'iao-mai*, (P. XXII 26. Ch. W. I.) which is cultivated in Northern

purpose at Peking for making *Soja*, and Bean-curd. *Bean-curd* is one of the most important articles of food in China. It is prepared by macerating the above mentioned beans in water and milling them together with the water. The liquid pap is filtered. To this fluid is added gypsum in order to coagulate the Casein and also Chloromagnesium. The coagulated Casein or Bean-curd is a jelly-like appearance.

It is known, that Manchuria produces a large quantity of Beans (generally in the Reports on trade called *Pens*) from which by pressure *Bean-oil* or *Pea-oil* is made. Bean-oil is largely used in China for cooking and for lighting lamps. The *Bean-cakes* are exported to Swatow for purposes of manure in the Sugar plantations. New-chuang (in Manchuria) exports chiefly Bean-oil and Bean-cakes. I have not seen the Bean used in New-chuang for this purpose, but from the description of others it must be the *Soja bean*. Mr. Payen (l. c. 341) has examined leguminous fruits from China, which he calls *pois oléagineux de la Chine* and states, that they contain 18 per cent. oil, whilst our common leguminous seeds contain only 2 to 8 per cent. oil.

* Lacharme and Mohl in their translation of the Shi-king 1890 (the only one existing up to the present time) state that the *Kao-liang* or Guinea corn is mentioned in the Shi-king (p. 51, 260, and 93). But in the Chinese text there is only the character *Liang* (v. s.) *Setaria*. The fancy of the translators has added the character *Kao*.

China, it is not certain, whether it is indigenous to China or introduced from Central Asia. The author, who first mentions buckwheat in China wrote during the Sung dynasty 960-1280. *

The character 麻 *Ma*, which now-a-days relates to all kinds of textile plants seems originally to have been used to designate the common *Hemp* (*Cannabis sativa*). As I have stated above, the Rh-ya notes a female *ma*, which furnishes only seeds and a male. This can only denote the *Cannabis sativa*, with the male and female flowers on distinct plants. The *ma* is mentioned in the Shu-king. The Pên-ts'ao calls it 大麻 *Ta-ma* (great Hemp) P. XXII ii. Ch. W. I., and observes that the seeds of the *ma* are innoxious, whilst the leaves are poisonous. This agrees also with the Hemp.

Another textile plant mentioned in the Chou-li (Book XVI. translation of Biot I p. 379) and in the Shên-nung pen ts'uh, is the 葛 *Kô* (P. XVIII 42). It is according to the drawing in the Ch. W. XXII a twining Leguminosa; according to Hoffman and Schultes (Noms ind. d. plantesd. Japon et. d. l. Chine) *Pachyrrhizus Thunbergianus*.

In the same manner as the ancient Chinese enumerate 5 cardinal cereals, they distinguish also 5 garden fruits, 五果 *Wu-kuo*.

These fruits are, according to the Pên-ts'ao: 李 *li*, 杏 *sing*, 桃 *t'ao*, 栗 *li*, 棗 *tsao*, and as the Rh-ya, the Chou-li, Shi-king and other works of great antiquity mention them, there can no be doubt, that they are indigen-

ous. * The Sing, however, is not mentioned in the Chinese classics.

李 *Li* denotes plum. The Chinese have yet another term for plum. This is 梅 *Mei*, also an ancient name, which occurs often in the classics. This character comprises several kinds of edible plums and also very handsome ornamental flowers of the genus *Prunus*, with uneatable fruits. The 榆葉梅 *Yü-ye-mei* (plum with Elm leaves) is the *Prunus trichocarpa*. Its pink flowers appear early in February. Another beautiful ornamental shrub is the 紅梅 *Hung-mei*, also a *Prunus* species with precocious flowers.—But the savoury fruit called 楊梅 *Yang-mei* is furnished by *Myrica sapida*.

杏 *Sing*, as is well known, is the Apricot (*Prunus armeniaca*). This character can not be found as the name of a fruit either in the Shu-king or in the Shi-king, Chou-li &c. But the Shan-hai king states, that at the 靈 hills many Sing trees grow. In addition to this the name of the Apricot is represented by a peculiar character, which may prove, that it is indigenous in China. Our botanists assume, that the native country of the Apricot is the Caucasus and Western Asia.

桃 *T'ao* is the Peach, *Amygdalus persica*. Decandolle (l. c. 889) believes that China is the native country of the Peach. He may be right.

* The Pên-ts'ao mentions also a fruit 巴旦杏

Pa-tan-sing (Pa-tan-Apricot) and gives the following description of it (P. XXIX 10). This tree grows in the Western country of the Mohametans. It resembles the Apricot but the leaves are smaller. The fruit has little flesh, the stone is like that of the plum, the husk is thin, the kernel is of a sweet taste like hazel-nuts. This description suits perfectly with the almond. As is known, the Almond tree grows everywhere in Western Asia. Its Persian name is *badam* and thus sounding nearly a paton, Bunge states (Enum. plant. Chineae borealis) that the Almond tree is cultivated in Peking. I can not confirm this statement. At least I have never seen Almond fruits in China. It is known that the Almond tree (*Amygdalus communis*) as regards its flowers and leaves strongly resembles the Peach tree (*Amygdalus persica*), but the fruits are very different. As far as I know the Almond tree does not occur in China. What the Europeans call Almonds in China are the kernels of the

Apricot 杏仁 *Sing-jen*. Therefore the Chinese compare the Almond tree with the Apricot but not with the Peach. The Pên-ts'ao gives the name 忽鹿麻 *Hu-lu-ma* as a synonym of *Pa-tan-sing*, but at the end of the article *Wu-lou-tsu* (XXXI 21) it is stated, that *Hu-lu-ma* (the name for the dates) is not the same thing as *Pa-tan-sing*. I have adduced these statements, for Mr. Sampson has asserted (Notes and Queries III p. 150) that *Pa-tan* is the scaport *Pattan* in India, and that *Pa-tan-sing* is a Chin. synonym for the Date.

* All the above mentioned cereals are cultivated in the plain of Peking. The Chinese records state, that at the time of the Yüan (Mongol) dynasty 1280-1368, the plain of Peking was hardly cultivated, it being used as pasture for Mongolian horses. Only since the Court of the Ming dynasty 1368-1644 which first resided at Nanking, was transferred to Peking (Emperor Yung lo 1403-1424) several Chinese cereals began to be sowed and at first only the Sorgho (Kao-liang) was cultivated.

It would, I think, not be without interest to give here a comparative list of the prices of the principal corns cultivated at Peking.

King-mi (best sort of rice)		
1 catty (1½ lb English)	560	cash.
Kiang-mi (glutinous rice)	1 catty	460
Wheaten meal	1 catty	860-420
Pai-mi (common rice)	1 catty	280
Huang-mi (glutinous millet)		
1 catty	240	
Mei-tau-mi (Panicum)	1 catty	200
Barley	1 catty	185
Siao-mi (Setaria ital)	1 catty	150
Kao-liang (Sorgho)	1 catty	150
Maize meal	1 catty	140
Buckwheat	1 catty	130

1000 cash = 7 pence = 14½ cents.

栗 *Li* is the chestnut, *Castanea vesca*.

棗 *Tsao*, the Jujube, *Zizyphus vulgaris* seems to be one of the most popular fruit trees of the Chinese. They enumerate a great number of varieties of the Jujube. The largest and best known among the Europeans as Chinese Dates, come from Shan-tung. At Peking there are two varieties of *Zizyphus vulgaris*. *Z. vulgaris* **憂憂棗** *Ka-ha-tsao* is a tree without prickles, and fruits as large as a plum. *Z. vulg. spinosus* is a small shrub, armed with numerous very sharp thorns. It grows everywhere. Bunge in his Enum. plant. Chinae bor. remarks rightly: "frequentissima et molestissima." The tops of the walls, which surround the Board of Punishments and other official buildings are covered with their dry branches. Lindley is wrong in stating (Treasury of Botany p. 220), that *Caragana spinosa* is used for this purpose. The fruit of this variety, known under the Chinese name **酸棗** *Suan-tsao* (sour Jujube) is of the size of a hazel-nut.

The **梨** *Li* or *Pear*, although indigenous, and cultivated in China from remote times is not classed by the Chinese among the garden fruits, but is included in the *wild fruits*. Pears and Apples are generally insipid in China, but there is in Peking a small white Pear, **白梨** *Pai-li*, of excellent savour. It is also distinguished from other pears by its completely round apple-like shape. Large succulent pears come to Peking from Manchuria.

There are in Northern China several kinds of *Apples*, both wild and cultivated. The character **棠** *T'ang* relates generally to the *Crabapple* or sometimes to *Crataegus* and occurs in the Rh-ya. A very renowned kind of the *T'ang* is the **海棠** *Hai-t'ang*. *Pyrus baccifera* or a closely allied species, according to Hoffmann and Schultes, *P. spectabilis*, Ait. It is much cultivated as well on account of its beautiful blossoms as for the small fruits of the size of a hazel-nut, which are made into sweet-meats. The *Pên-ts'ao* (XXX 5) explains the name *Hai-t'ang* (sea apple) by the fact, that this crabapple came first from **新羅** *Sin-lo*, an ancient country in Corea, beyond the gulf of Chilli.*

* I must observe, however, that the name **秋海棠** *Ts'iu-hai-t'ang* (Ts'iu=autumn) is not used in China to designate a crabapple, but is applied to *Begonia discolor*, a much esteemed ornamental flower of Chinese gardens.

Our common garden apple is also cultivated in Northern China. There are several varieties, as **蘋果** *Pin-kuo*, **沙果** *Sha-kuo*. Some kinds are of a large size, but their flavour is far inferior to apples in Europe.

Another fruit ranged by the Chinese among the wild fruits, and with more reason, than the cultivated pear and apple, is the **山楂** *Shan-cha* (P. XXX 12 Ch. W. XXXII). This is the *Crataegus pinnatifida*, Bge., growing abundantly in the hills to the West of Peking, where it attains a height of 20 to 30 feet. This shrub (or tree) is not cultivated, but the red fruit, much larger commonly than the fruit of *Crataegus*, and known by the common name **山里紅** *Shan-li-hung* is collected at the hills. An excellent sweet meat **山楂糕** *Shan-cha-kao* is prepared from it. This fruit it mentioned in the Rh-ya.

The *Oranges*, of which there are a great variety in China, are also comprised by the Chinese authors among the wild fruits. There can be no doubt, that most of them are indigenous in China and cultivated from ancient times. This would be proved by each species or variety bearing not only a different name, but most of them being designated by peculiar characters and mentioned in the *Shu-king*, *Rh-ya* and other ancient works.

橘 *Kü*, is the most common name for oranges. This name occurs in the *Shên-nung-pên-ts'ao* and in the *Shu-king* P XXX. 25 Ch. W. XXXI.

金橘 *Kin-kü*, (gold orange), *Kum-kwat Orange* (Kum-kwat is the Southern pronunciation of Kin-kü) *Citrus Japonica*. The fruit is roundish and of the size of a small plum. Another variety with small oblong fruits, frequently cultivated at Peking, is called **金棗** *Kin-tsao* (golden Jujube), P. XXX 37 Ch. W. XXXI.

橙 *Ch'ên* (P. XXX 34 Ch. W. XXX). *Coolie Orange* (Bridgman's Chrest).

柑 *Kan* (P. XXX 32 Ch. W. XXXI). *Coolie Mandarin Orange*. (Bridgman's Chrest).

柚 *Yu* (P. XXX 35 Ch. W. XXXI), *Shaddock*, *Pumelo*, *Citrus decumana*. The best sorts of the *Pumelo* are brought to the Capital from Amoy. The *Pumelo* is mentioned in the *Shu-king*.

The common *Lemon tree* at Peking is frequently raised in a dwarf form in pots as an ornamental shrub and also on account of the lemons, which it produces and which do not differ from our European lemons. It is called 香桃 *Siang-tao* and may have been introduced. This name is not in Chinese books. The name 檸檬 *Ning-mêng* given to the Lemon in Bridgman's Chrest. p. 443, is also not to be found in Chinese books. Perhaps by those sounds the Hindustan name of the Lemon, being *Nee-moo*, is rendered.

The 香櫞 *Siang-yüan* (P. XXX 36 Ch. W. XXXI.) is an acid Orange of great size cultivated at Peking. The peel is thick and very wrinkled. The Pên-tsao identifies the the *Siang-yüan* with the 佛手柑 *Fo-shou-kan* (Buddha's hand). P. XXX 36 Ch. W. XXXI. But these fruits are very different, as is stated also in the *Kuang-kün-fang-pu* LXV. p. 15 and 19. The *Fo-shou-kan* is the celebrated *Fingered Citron*, *Citrus sarcodactylus*, with its lobes separating into finger-like divisions. This division is not produced artificially. The *Siang-yüan* is first described in the *Nan-fang-t'sao-mu-chuang* (4th century), but the *Fo-shou-kan* is not there mentioned.

(To be continued.)

JOURNEY FROM TIENTSIN TO PEKING.

BY FRAULEIN MARGARETHA WEPPNER.

Translated from the German by
Dr. Dudgeon.

Having arrived at length at the capital of China, from the proud banks of the beautiful Rhine, I look back with amazement at my last journey from Tientsin to Peking, a distance of about 80 English miles. The description of this miserable and toilsome journey, may be a proof to readers in civilised countries, how far behind them in many respects are the Orientals. And although they have begun the construction of a railway in Japan, nevertheless for this commencement of progress, so worthy of imitation, the Japanese are indebted, not to themselves, but to the energy of various Europeans. The commodious steamers also which cross over the

seas, lakes, and rivers of the East are the proud inventions and workmanship of talented Westerners, in one of which—the “*Sin Nanzing*,” I reached Tientsin with the beautiful prospect before me of a land journey of two or three days to Peking, or up the dirty *Pei-ho* to *T'ung-chow*, and then some 12 miles to the capital by land, which takes four or five days. To the disadvantage and pain of my poor body I chose the shortest road and am therefore in a position to understand and sympathize with those who must undergo like experiences. My good friends the Rev. Mr. and Mrs. Hodge, did all to make my journey as pleasant as possible. The Chinese Father B. recommended a Chinaman to me, who spoke tolerable French and who proved to be trustworthy. The cart came to the door and one look at it, proved to me too plainly to what miserable locomotion I had to trust myself. The entire construction resembled a dog-kennel, covered in, above and on the three sides, with cotton cloth, and about four feet long, two broad, and three high, and on the whole clumsily built. My two boxes were fixed at the back of the cart, and the inside was taken up with mattress, pillow and bed coverings. I sought as well as possible to install myself; the opening in front was so small that I was obliged to creep in, and secured a half-lying, half-sitting posture. My friends who had already experienced some of the sweet pleasures of cart travelling, gave me instructions how I could best sit and lie. From all the preparations and admonitions little good was to be expected. The cart had barely started before I began to feel very uncomfortable. My feet when stretched out came frequently into close contact with the mule; on the right shaft sat the Chinaman, already referred to; on the left the carter or coachman, whose broad shoulders nearly covered the small opening of the miserable cart. These two lovely figures formed my principal view, between whom, according as their bodies were swayed to and fro by the rolling wagon,

I gained occasionally a little glimpse of the country. The two Chinamen smelt like Chinaman, a national smell, repugnant to every European, and particularly so to those who have not got accustomed to it. On account of terrible knocks over hard and level roads, having suffered at the same time the most unmerciful pain on both sides of my poor head, I had wrought myself into a hollow, with half the bed, and the whole of the lighter things on the top of me. My head now remained more exempt, but my breathing became more difficult. How often I felt angry that the Chinese had neither railways nor better means of transport. Then there were the dust storms, so plentiful in this region that I was destined to learn what they mean. At 2 o'clock in the afternoon it grew gradually dark, the air was thick with dust which began to blow with the greatest fury. It was utterly impossible to protect one's self against it; the storm was right in our faces, and the sand blew into the cart in such quantities that I dare hardly any longer open my eyes in the niche which I occupied. A veil was of no use, for my face was covered in a few minutes with this troublesome substance so much so that the pain was almost unbearable. The sand knew how to press itself through the closed mouth, and was certainly no enjoyment for the tongue and teeth. The storm raged some hours, and inasmuch as I had to take it in, I had to bear it patiently. Meanwhile I had become unrecognizable—all that could be filled in the cart with sand, was filled—all my five senses were largely oppressed with dust, the sense of touch was of course the strongest, and suffered most, and over and above I had my pockets full.

The storm finally ceased, and I tried to open my eyes, and raise myself out of my pit. A look, at the two Chinese whose clothes, heads, and tails bore all one colour, only gave me an idea of myself, and miserable as I felt, I could not help laughing. The time came for shaking and dusting and the sand amounted to several pounds weight. My whole body had lost its elasticity through the hard and uncomfortable

position; I alighted from the cart therefore in order to recover myself by a short walk; the air was oppressive; the country all around flat and desolate, and hardly a green tree to be seen. The road appeared to have been made by the hand of time and never to have been improved by the skill of man; here deep ruts, there hillocks. The Chinese whom I met looked ugly, odd and gloomy; some were on foot, some on donkeys and others in carts.

What a desolate country! What a disgusting spectacle! And I alone! In vain I wished that I might meet some European, for I was now of course beyond the limits of civilization. How I felt the sense of loneliness! Sadly looking around on all sides I exclaimed, Are these the charms of a celestial Empire? Does this abominable road lead to China's capital? Neither mountain nor valley! No roaring river, nor rippling brook! Everything uniform, everything dry and dusty! My thought wandered back to my home on the Rhine—I heard the snorting-horse on the right and left of the flood—I heard the well-known bells of the steamers arriving from up and down the Rhine—saw active trade on all sides, and joyous men every where! An almost unconquerable longing for my dear, lovely home seized me, and my sad heart began to sing the well known and beautiful lines of the poet:—

“Dort wo der alte Rhein, mit seinem Wellen,
So mancher Burg bemoste, Trümmer grüsst,
Dort wo die blauen Trauben saft'ger schwellen,
Und frischer Most des Winzers Müß versüsst.
Dort mücht ich sein,
Bei dir O Vater Rhein,
Auf deinen Bergen mücht ich sein.”

“Ach! könnt ich dort in leichter gondel schmankeln,
Ach! hört ich dort ein mildes Winzerlied,
Dann würden schönere Bilder mich umgankeln,
Als man sie von der Karre sieht.
Dort mücht ich sein,
Wo deine Welle rauscht,
Wo's Echo unterm fels'n lauscht.”

In this longing, dreaming mood I reached Yangtsun, and my Chinese servant informed me, in broken French, that there was here a good Hotel in which to pass the night. Passing through a bad door-way, we entered a large cattle yard where stood a number of equipages similar to my cart; leading me through mules and past

donkeys, the innkeeper led me to my room, which in regard to arrangements and elegance may be aptly compared to a stable in European Hotels, but in every respect beneath the dignity of a room. The floor was a rough pavement with pretty deep holes here and there:—on an old and rickety table stood an oil lamp emitting a feeble light, and besides this, a high and uncomfortable chair, comprised all the furniture of my room. Sitting with my head leaning on my hand, amused and dumbfounded I looked around. There a black wall was to be seen, and some feet higher than the floor, a raised wall, covered with a straw-mat, was to serve the purpose of a bed. How inviting and comfortable for a tired body! I asked for face-washing-water, which was brought hot and in a wooden tub resembling a cattle trough. The luxury of a towel has not yet been introduced into Chinese Hotels. After a frugal evening meal, which the kindness of my friends in Tientsin had provided for me, I resolved to travel during the night in order to get away from this dirty place. The carter yoked the mules and I crawled into the wagon. The night was beautiful and under the richly star-spangled and moon-lit heaven I enjoyed several hours of sweet rest in the pure fresh air, certainly pleasanter than in the filthy and ill-smelling room of the inn. With the dawn of the morning I felt very much the hardness of my night's position. I descended and took a two hours' walk over a sandy plain, and when the sense of fatigue would have sometimes driven me to re-enter, a look at the wagon was sufficient to cause me to run lightly forward, until the heat of the sun compelled me to retire to my shady abode.

We passed through large and small villages, whose pitiful looking houses were for the most part built of mud, and not unfrequently without windows. In one village with very narrow streets, there was a considerable market. Every thing however appeared in the highest degree unpalatable; the sellers sat half buried in the hot sand, through which horses, mules and donkeys stamped,

and turned up thick clouds of dust, with which everything that was eatable was covered. The Chinese did not seem to be particularly disturbed by it, for they ate their horrid cakes, covered with dust, with the greatest relish.

We stopped at 12 o'clock. I consumed the remainder of my prepared European provisions. After the mules had been fed we drove onwards till 5 o'clock, and as the carter affirmed that the animals were too fatigued to proceed further till the next morning, I was obliged to reconcile myself to being put up once more at an inn. The room was worse than the one I longed to leave so quickly the previous evening. The wall upon which my bed was arranged was old and broken down, and took up the greater part of the room, leaving only a few feet of free space with bad and very dirty bricks. I left the door open to enjoy the fresh air—the prospect in the court, was not very charming,—there a horse, here a mule rolled themselves, and even, a pig came to my room.

I drank tea and ate with it boiled eggs; two of the cleanest things to be had in a Chinese house. My first night upon the so-called *K'ang* passed more quickly than I expected, and by the dawning of the day, we were ready to start on our journey, with the assurance of the carter that we should reach the capital in six or seven hours. I crawled once more into my cage. Some hours afterwards I had my morning promenade over the sandy plain—here, as elsewhere along the whole road, annoyed with beggars, who appeared to be in the most wretched circumstances. The country around though which we passed is inhabited by Mahomedans, who on the whole seem larger and stronger than the other natives. The beggars, like giants, raised themselves out of the sand where they had lodged for the night. A woman with a child at the breast excited my compassion. The mother clothed in rags and as lean almost as a skeleton, which she very much resembled, had her naked breasts quite covered with dust, which the poor child feebly sucked. The little unfortunate being had

scratched his face until it was all over blood. His eyes thickly covered with dust were hardly to be seen. Mother and child were the picture of despair and horror. I gave the poor woman some alms, and with fearfully doleful—and to me incomprehensible—words, she fell back with her baby in the sand.

We approached nearer Peking and already from a distance perceived the most prominent buildings of the capital, once so splendid, now quite in ruins. The stately gate-towers in connexion with the colossal city-wall and the prominent temples in their ancient beauty were very imposing to the eye of a stranger. We reached the first gate; the road grew always worse; the view always more pitiable—dirty streets, miserable half-tumbled down houses, lounging, ragged and dirty men, the half of them carrying about loathsome skin diseases on view—on all sides abomination for the eye, and a pestilential smell for the nose. Alas! Is this the entrance to a capital? Swine ran in all directions through filth and mire. Chinese women, with small feet, with pitch-dirty garments, painted cheeks and flowery head-ornaments rode, like men, on donkeys. At an eating-house in the open air, sat a barber, dressing the black hair of his customers; here they cooked and served; they shaved the pate and plaited the queue, &c., &c. One thing pleased me—the swine were in the right place. Birds of a feather flock together. Like draws to like. Now a little further, and we turned into the second gate. On the right passed a long marriage procession,—Chinese in dirty habiliments carried richly ornamented presents,—beautifully embroidered flags floated in the breeze,—something sounded like music,—the sound shocked the nerves and revolted the ears. All those in the procession gazed at me, for I was a European and a rare spectacle. To my left strutted with long faces a string of camels, some laden with celestials, others with baggage. Camels are certainly ugly animals, especially in summer when they cast their hair. But in the streets of the capital of China, it is pleasant, for the mere sake of change, to

see such monsters. My miserable journey now came to an end. The cart and I also, of course, had yet to experience much hobbling over stones, without seeing anything pleasant, until I at last, reached the residence of Dr. Dudgeon, to whom I had letters of introduction. How friendly was his hand reached out to me—how heartily did he welcome me! What an enjoyment once more to see a European! Mrs. Dudgeon offered me most kindly her hospitality, and during my six week's sojourn with her, did everything to make my stay as pleasant as possible.

In relation to the above description, I may say in conclusion, that a journey from New York to San Francisco, from the Atlantic to the Pacific coast, a distance of 3300 miles, is a picnic merely, compared with the journey of 80 miles from Tientsin to Peking, which certainly is a *journey* in the highest sense of the word. It is to be hoped that the time is not far distant, when such experiences as I have related, will be numbered among the things that were, and when a better, speedier and cheaper mode of conveyance will be adopted. When China makes such a beginning,—takes such a leap forward, who knows where she will stop?

PEKING, 23rd June, 1870.

BUDDHISM VERSUS ROMANISM.

Baptism Continued.

BY REV. E. J. EITEL.

But what do we know of any Buddhist rite which would actually deserve the name baptism? It should be borne in mind that among the ceremonies connected with the initiation of novices and the ordination of priests no form of baptism is practised in China, nor is there in the rich literature dealing with the ceremonial of the Buddhist church any mention of such a custom as having formerly been in vogue anywhere. Therefore where baptism might reasonably be expected to

he referred to, it is not even alluded to, and popularly nothing whatever is known among Buddhist priests and laymen—at least in the South of China—of any rite that might be compared with the baptism of Jews or Christians. And yet frequent allusions occur in Chinese Buddhistic literature to a certain rite, which is remarkably like baptism, the very designations of which (灌頂 lit. sprinkling the head) would be a more correct rendering of the term baptism as the latter is practised in the Christian church—if the original meaning “immersion” is to be excluded,—than the term 洗 (lit. washing) adopted by the translators of the Bible.

It is reported in a Chinese Buddhistic work (see 釋迦如來成道記) that “when the eldest son of a Tchakravartti (universal monarch) was going to succeed to the throne of his father, the latter would take water from the four great oceans and sprinkle it over his son's head (灌其頂) and thus as it were crown him.” This sort of baptism would appear to have been an ancient institution, the prerogative however not of mere royalty, but of one who was destined to be a military conqueror and monarch of a whole universe, a king of kings, a Tchakravartti. When Shākyamuni Buddha was born, his birth was attended by all the miraculous emblems of the office of a Tchakravartti, and it was thereby declared to be his destiny to subjugate the whole world not by the sword indeed but by the gentle power of persuasion. Now he also was baptized in his fathers palace (灌頂在宮.) Thence apparently a custom arose among Buddhists of all countries, to administer the rite of baptism to the most powerful kings, inaugurating them as patrons of the Buddhist church and giving them the secular power over the whole world as a fief (so to say) of the spiritual power, the priesthood. Hiuen-tsang (玄奘) who travelled through Cen-

tral Asia and the whole of India A. D. 629-645 tells us, that Shiladitya (尸羅阿迭多,) who A. D. 600 conquered the Pundjab and the greater part of India, received baptism (灌頂) and thereby the title “灌頂王 lit. the baptized king” (Mūddhāchikta rādja). Julien translates the phrase (灌頂) by “unction royale.” But Hiuen-tsang does not say whether Shiladitya was baptized with water or with oil. In the absence of other evidence therefore we should think it safest to infer from the analogy of the above mentioned cases where water is distinctly stated to have been the element employed, that Shiladitya also was complimented with the title of a Tchakravartti and inaugurated as special protector of the Buddhist church by having that same baptism administered to him, which in ancient times Tchakravarttis used to receive on accession to the throne. No doubt it was the same Tchakravartti-baptism—if we may call it so—which is reported to have been administered to several Chinese emperors. Thus for instance, Amōgha (不空), a Buddhist priest, who arrived in China 733 A. D. was in 746 A. D. called to court “where he erected an altar and administered the rite of baptism to the Emperor (爲帝灌頂).” The latter was Hiuan-tsung of the Tang dynasty. As the Vajra (金剛) is the symbol of irresistible power, this form of baptism is often called 金剛灌頂 the Vajrabaptism, a term frequently occurring in the later productions of the Yōgātchāra school.

So far therefore we see, that this Tchakravartti-baptism though corresponding to our Christian baptism as regards the element employed and the outward form of administration, resembles in its essential purport much more the holy unction administered by prophets of the Old Testament to the chosen kings of Israel or the

unction which the Roman pontiffs used to grant to the Emperors of the Franko-German Empire.

There is however one passage, which attributes to the rite of baptism a different purport. It is said (see 觀楞伽記) that the Bôdhisattva Mahâmâti (大慧 lit. great wisdom) was the first among that large crowd of hearers who gathered round Shâkyamuni when the latter preached on Lanka (Ceylon). Mahâmâti is further said to have attained to this preeminence because "innumerable Buddhas had with their own hands administered to him the rite of baptism (一切諸佛灌其頂)." This passage therefore disconnecting the rite of baptism from the privileges of royalty views it as a ceremony the administration of which produces a superiority of wisdom and intelligence in the recipient, and the benefits of this ordinance increase in proportion to the spiritual standing of him who administers the ceremony and perhaps even to the number of witnesses who lay their hands on the candidate. We may call this the Bôdhisattva-baptism in contradistinction from the Tchakravartti-baptism mentioned above.

We are sorry not to have met, as yet, with other passages alluding to the Bôdhisattva-baptism. Still the passage quoted being perfectly plain and clear should suffice to show, that the ancient form of royal consecration by baptism—limited to secular heroes and to descendants of Tchakravarttis—having once been transferred to the spiritual royalty of Shâkyamuni Buddha was in course of time applied to spiritual heroes generally, to the saints of the Buddhist church.

It would not be a matter of surprise now, if we were to find, that in later centuries this same ordinance was administered to all comers irrespective of their social or ecclesiastical standing, like the infant baptism of the Christian church. But no such development seems to have taken place in conservative China. It is only in Tibet and Mongolia where actually every new

born child is baptized by the Lamas. The form of administering this rite is however exceedingly like the Roman form of baptism: the Lama lights candles on an altar, burns incense, reads his prayers, consecrates the water, dips the child three times under it, pronounces a name and gives his blessing. This identity in the ritual naturally awakens suspicions, though otherwise this Lamaic infant-baptism might be supposed to have independently developed itself out of the Tchakravartti-Bôdhisattva baptism of the ancient Buddhist church. It must be remembered that the form of baptism now used by the Lamas is not in vogue in any of the countries where ancient Buddhism has been preserved in tolerable purity. It is unknown to Southern Buddhism. It is never practised in China. As regards Tibet and Mongolia, Buddhism was introduced there not earlier than the 7th century of our era. Moreover the Buddhism of Tibet and Mongolia is generally characterized by eclecticism.

In the present case the ritual according to which the Lamas now administer infant baptism is altogether an innovation upon the ancient forms of baptism which seem to have been practised by the Buddhist church. We are not however in the position to say how Tibetan and Mongolian priests obtained a ritual which bears such a striking similarity to the ritual of the Roman Catholic church. We cannot help suspecting the Tibetan ritual to be a plagiarism. But how Buddhists of Central Asia got acquainted with the ceremonies of the Roman church we cannot tell. There is too little known about the Nestorians and their doings in Central Asia to attribute this innovation upon the old Buddhist ritual to their influence with any degree of certainty, though surely not without some show of probability.

(To be continued.)

HONGKONG, Aug. 12th, 1870.

ON CHINESE RIDDLES.

BY C. ARENDT, ESQ.

In a late issue of the RECORDER I find a short note on Chinese riddles.

As this is a subject which has occupied my attention a long time I may be allowed to add some remarks on it. However, I will limit myself to-day principally to the article in question, hoping to treat of it at greater length at a subsequent time.

First of all, the first character of the riddle is misprinted; it must be 身 *shên*, instead of 心 *hsin*. Also, I cannot fully approve the translation of "Nemo."* He has overlooked the double meaning of many of the characters in the riddle, which just gives a peculiar interest to these productions of the Chinese mind.

So, *Tuang-fang*, at the end of the first line, means "straight and regular," and then, "rect-angular" (not necessarily, a regular square); *Chien-ying* means "firm and robust" as well as "hard and stiff." And the last line must be translated, "when words are uttered, it will certainly reply," and "when you have anything to say, it will certainly answer (the purpose)," viz: of writing it down.—In all these three instances, the second translation can only be found by him who knows already the solution.—Further, 用物 is not "a thing that is made use of," but "a thing in common use."—The riddle, by-the-by, is from the H'ung-lou-mên, Chapter XXII, fol. 12; and there the solution is also given: 硯台 *Yên-t'ai* i. e. the stone on which the Chinese rub their ink.—

Towards the end of the same chapter of the H'ung-lou-mêng (fol. 13 vers.) a riddle is given *without* the solution, one of the nicest I know. It runs thus:

[* NEMO who has seen this article, says the translation he gave was made by Dr. Morrison. See his Dictionary Part III p. 196. under "Guess." The use of a wrong character *Hsin* for *Shên* as pointed out by Mr. Arendt, is to be regretted. It may perhaps be partly accounted for by the fact, that the characters for *body* and *heart* in the Foochow dialect sound alike. Ed. Ch. B.]

有眼無珠腹內空
荷花出水喜相逢
梧桐葉落分離別
恩愛夫妻不到冬
打一物

"It has eyes, but no eyeballs; its inside is hollow. When the Lotus flower rises above the surface of the water (i. e. in summer), they are delighted to meet; but when the leaves of the Wu-t'ung tree fall to the ground (i. e. towards the end of autumn), they are separated from each other. So the loving and happy couple are not allowed to stay together until winter. *Guess a thing.*"

This riddle being the production of a young girl, Pao-ch'ai, it is remarked by her male relative, Chia-chêng, "that though the thing intimated was nothing extraordinary, still it was a bad omen for such a young maiden to compose words like these" &c.—The reader who is acquainted with the customs of Southern China, may easily solve it.—

I have in my possession two printed collections of Chinese riddles, containing the one 100, and the other 25; many others I have gathered from the mouths of the people. Here is one of these latter ones; in the true Peking colloquial:

出去胖胖大大兒
進來瘦緊扎喇兒
攔得挨牆靠壁兒
眼淚撲撒的

When I go out, I am thick and fat; when I come home, I am *meagre like a skeleton* (*Shou-chin-cha-la'rh* a colloquial expression).

Then I am put in a corner against the wall (lit. towards the wall and leaning on the partition).

And my tears flow freely (*p'ü-sa*, Peking colloquial, to rush down).

I will give the solution in my next article.

TIENTSIN, 31st Aug. 1870.

SOME ACCOUNT OF FESTIVALS IN CANTON.*

BY F. H. EWER, ESQ.

I. 爆竹一聲除舊桃符萬 戶更新.

The old departs, and crackers bid adieu.
The peach leaf charm gives welcome to the new.

Noise seems to be an indispensable accompaniment in the expression of our feelings. The angry wrangling of the village scold, the booming cannon as it lends its terror to the battle field, the merry clanging of the hamlet bells, or the hearty laughter of a jolly soul, seem to be the cannot-be-done-without-noises by which we express our anger, or our joy. And every sojourner in China must be well acquainted with the horrid din of crackers innumerable, by which the Chinese delight to drive away the old year. Seeing the old year out and the new year in, is not confined to western civilisation. In this far east, the completion of the year's circle, is the time of the most important festivals, and crackers and gongs testify loudly to the intensity of joy, and doubtless, to the Chinese mind, the cracker's din is as full and perfect an expression of the feelings, as the clanging uproar of a city's iron tongues. The origin of the use of crackers is said to be as follows: 李旼 lived upon a hill, locality unknown, his neighbour 仲叟冢, because the hill was haunted with a spirit who caused great calamity, used to burn bamboo night and day. This produced a crackling noise which frightened away the spirit, leaving Chang-sou-mung in peace and quiet. And so it became a custom to make and burn crackers; and doubtless with good effects, if we may judge by the zeal

* [We desire to draw the attention of our Correspondents and Agents at each of the Chinese ports to this article. It was suggested by the 4th Query, see June No. and is an attempt to answer that query as far as Canton is concerned. We regret that some Chinese characters occur for which no equivalent in English is given. We tried to have that serious defect corrected, but succeeded only partially.]

In the copy the Chinese characters were improperly arranged. As many are not romanized, there may have been mistakes made in rearranging them.

We respectfully request our Agents at the Ports to prepare an account of the established annual Festivals or Customs at their several Ports or cause such to be prepared for the RECORDER. In such a way we can supply data by which F. C. can satisfy himself how many Festivals and Customs may be considered National in China. We take a deep interest. In the reply to 4th Query, and have no doubt that many of the Readers of the RECORDER do likewise.

Those who write on this subject are desired to give the Chinese characters for the Festivals or Customs they describe, with corresponding English equivalents for them. Editor of CH. REC.]

with which the custom continues to be practiced. One of the signs of the approach of new year is a general cleaning up; shops, houses, boats &c., are literally turned inside out, and a thorough cleaning of the cups and platters takes place; a considerable portion of the moveable part of the city, is carried down to the river's side, or wherever water is to be found, and there undergoes a scrubbing, and water is carried up to cleanse the less portable portion, the dwellings. The old paper decorations are removed and replaced by new ones, and a new picture of the household joss ornaments the family altar. This season is a harvest for the writers, and their advertisements and themselves may be seen at every corner, offering their skill and services, in writing the numerous charms and felicitous sentences which are liberally used to adorn the houses inside and out. Amongst the decorations may be seen the full length portraits of two spirits, affixed to the doors of some houses, sometimes the names of the spirits alone in large characters are used. This represents the peach leaf charm, of which it is said, upon the 度朔 hill, by the east rivers, grew a peach tree which spread its branches over three thousand li: the lower branches towards the east, were called the devil's door, here the ten thousand spirits were ever rushing in and out. Now there were two spirits one named 神荼, the other 鬱壘. These two were rulers of the spirits, and any of their subjects indulged their devilish propensities by troubling mankind, they used to punish them by catching them, and giving them to wild beasts to eat. Emperor 黃 devised a scheme: taking two peach tree planks, he painted on them the portraits of the two ruling spirits, affixed them to his door, and so completely controuled the mischievous propensities of the little devils. At the present day, paper is used instead of the planks, which seem to answer all the purpose, and is besides far cheaper. The new year's feast extends over eight days, named, fowl, dog, pig, sheep, ox, horse, man, and grain, supposed to have been created on the respective days. Food being the last produced, the first comers must have had a hard time of it. But six or seven days only are proclaimed a holiday. The Yams are closed and the officials prohibited from work.

On the first day a walk through the still streets is in striking contrast to the busy life which pervades every corner on other days: every shop is closed with the exception of a few retailers of meat and vegetables, second hand clothes and shoes; and to

outward appearance business is put a stop to, even the tea houses are closed, and comparatively few persons are met on the streets; but as you walk along, you soon find out that in many shops, and respectable ones too, business is still going on behind the closed doors, the clink of the dollar, the rattle of the Siin-p'ün, or the noise of the workman's tool, tells that many a poor slave, either cannot afford to keep, or in the interest of his pocket denies himself the enjoyment of, this once a year holiday. The first day is kept, by the women, and a good many men, as a fast from meat, and they worship the year. The second day commences the heavy work of visiting, and officials of all grades may be seen in their sedans rushing from place to place, and crowds of runners follow with the red visiting card. Pork is eaten to-day and a good deal of samshoo consumed—on the third and remaining days shops begin to open and the poor people gradually resume business—but those who can afford it like to keep the whole holiday, visiting, going out to gardens, and country places. Of course drinking, gambling, and all kinds of revelry are made to occupy the idle hours, but the peaceable disposition of the Chinese is very observable amongst the great crowds which collect at this season. Holidays continue amongst a certain class up to the 15th day, which is called 元宵.

II. 火樹銀花合指元宵燈 火之輝煌

The trees with flashing lamps and silver bloom abound,
And fling the glittering radiance all around.

Emperor 宗睿 of the Tang dynasty on this night made a tree of 20 changs high and hung it about with thousands of lamps.

星橋鐵鎖開謂元夕金 吾之不禁

The king's royal words his gracious will proclaim,
And bid his guards the starry bridge unchain;
The iron locks withdrawn, the eager crowds rush in,
And joyous sounds through sacred precincts ring.

李冰 Governor of the ancient Shuk, builded a bridge and painted on it the constellation of the bear. Here 金吾 of the Han dynasty used to walk accompanied by his guards, but on the nights of the 14th, 15th, 16th, of the month, it was thrown open to the people, who roamed at pleasure enjoying the bright moon light, and the numberless sparkling lamps which illuminated the gardens. At the present day large numbers of lamps are lighted and crowds of people roam through the streets and by the waters side. In the family they

worship, and feast upon small rice dumplings, mixed with sugar, sesamum seeds, walnuts, and other delicacies.

III. From the Tong-chi, reckon 106 days and it brings us to the 清明, set apart for the worship of the tombs. Many people worship in their houses. By far the larger number visit the burial places, taking offerings of food and drink; the whole family goes together and having presented the offerings, and spent some time in prostrations &c., and chatting pleasantly and enjoying the fresh air, feast themselves upon the offered dainties and return home. Families who are unfortunate enough to have their tombs at a distance from home occupy several days, and of course are put to a corresponding increase of expense. The day preceeding this feast is called the 寒食 or cold meat feast. A pretty little story is attached to this day. Duke 文 man was driven out of his kingdom, his attendant 介子推 followed him. The Duke being famished with hunger, 推 cut off the flesh from his arms and thighs and gave to the Duke to eat. The Duke afterwards recovered his kingdom, but though many received rewards and offices, 推 was forgotten. He composed a poem called the dragon and the snake, and retired to the 綿山. The Duke wanted him to return from his retirement, but he would not. The Duke then set fire to the wood surrounding this dwelling, thinking to drive him out. 推 preferred death. He cast his arms around a tree, and so his charred remains were afterwards found. The Duke was very sorry at the loss of so faithful a servant, and enjoined his people not to light fires on one day of year, and so continued the memory of the sad event.

IV. The next feast of importance is the Dragon festival, held on the 7th day of the seventh moon. It generally continues 2 or 3 days, but the 7th is the grand day.

端陽競渡弔屈原之溺水

His patriot soul with scorn rejects the stain,
And sinks a life beneath the eddying wave;
But memory floats above the flood of time,
And struggling boats in vain attempt to save.

The story which relates the origin of this feast is as follows:—屈原 of Chu was a confidential minister of the king. He was traduced to his master and banished to Kongnam (江南). Troubled at his unjust treatment, he cast himself into the Pak-lo, river. The people of Chu mourned the loss

of this upright minister, and when the day of his death come round, prepared boats and went up and down the river, searching for him. It was anciently the custom to fill bamboo reeds with rice, and cast it into the river, as an offering to his spirit. The dragon boat at present used on the Canton river, is about eighty feet long, and five or six feet wide, manned by a hundred or more of men with paddles. They are not troubled with too many clothes, but each wears a red sash. They have a man in the bows with a red flag, and several drums and gongs, the beating of which times the rowers, who with the red flag, move with almost the regularity of clock work. The expenses of the outfit are defrayed by the villages. Sometimes the amusements are enlivened by a naval engagement between the boats of rival villages, when a capsizes is pretty certain, and not unfrequently many lives are lost, and the day's folly ends in mourning. Large quantities of pig and samshoo are made away with, and certainly sorrow for the death of the good minister of Cho forms no part of the present day's programme. When the sports are over, the boat is buried in the mud till the feast again comes round.

V. 七夕牛女渡河家家穿乞巧之針

The night arrives, and starry homes are filled with tales of lover's greetings.—In earthly homes the busy maids, in darkness shrouded, yearn for the broiderer's skill.

The 7th day of the 7th moon is a feast kept by the women and girls. During the Tang dynasty, the women of the palace, on this the seventh of moon, each took nine needles, and tried to thread them in the dark, with colored silk; the successful one would be gifted with skill in needlework. This practice is still continued in families. Connected with this feast is a tale of love "True love never did run smooth." Even love amongst the stars does not run an unimpeded course.

牛女兩宿惟七夕一相逢

The angry Monarch thus, "My grace abused, henceforth throughout the year live separate, only this night to meet is granted you."

To the East of the heavenly river is the 織女 Star, (Lyra,) grandchild of the great rulers. She was so diligent in the performance of her duties, that she had no time to attend to her personal appearance. The emperor taking compassion upon her, suffered her to cross the river and marry the 牛率, a star in Capricornus, who lived on the west side. After marriage she lost all her former diligence, and neglected her household. The emperor angry at this, sent

her back to the east side of the river, and suffered the loving pair to meet only once in the year, on the 7th of the 7th moon.

VI. The 15th day of this 7th moon is a great feast, called the 中元. Multitudes of candles are lighted and stuck in the ground in front of the houses, the spirits being thus invited to attend. Large quantities of paper stuff, the preparation of which has occupied many hundreds of hands for some time past, and which is supposed to represent clothes and money, are burnt; burning being the recognized method of passing material treasures into the possession of immaterial beings. Thus the wants of the spirits are supplied and ancestors are worshiped. The priests also receive large quantities of cash in return for the important services rendered by them on this occasion. Large boats are illuminated with hundreds of lamps and filled with priests and musicians, and poled up and down the river. A good deal of feasting goes on to the satisfaction of the flesh, and the supposed benefit of the spirits of the drowned. This feast lasts several days, but the fifteenth is the most important.

VII. The 15th day of the 8th moon is the 中秋 mid autumn feast. This is familiarly known amongst foreigners as the feast of lanterns. The moon is worshiped on this night and a great deal of visiting and congratulating done. The cake shops are cleared of other stock, and nothing is to be bought in them for many days but the moon cakes. The moon cake—I am afraid I cannot convey an idea in words, of the delicacy of this exquisite morceau. I merely give its composition, and leave the rest to the imagination of the reader. A small pie in shape of a pork pie, with a crust not quite so tough as well tanned leather, filled with lumps of pork fat mixed with sugar, almonds, chopped walnuts, sesamum, and other varieties of seed. Some contain beef, and are otherwise varied, but I will not say any more about them, lest I should tempt a gormandizing spirit in any of my readers. These cakes together with ducks and pumelos, are the *comme il faut* presents of this season. Lanterns are hoisted on house tops and mast-heads and "their sparkling sheen spangles the moon-lit canopy, like glow worms in a flood of silver light."

中秋月朗明皇親遊於月殿

'Mid heaven she rides,
O'er nature throws her silver skirts.
The king walks forth to bathe
His thoughts in moon's soft radiance.
The wizard on him waits.
With deep, deep lore o'erburdened;
He stretches forth his wand; sudden
A fairy scene evolves:
Diana's halls the regal steps invite.

On this night the Emperor 唐明 was walking in the moon light, attended by 羅公遠 a Taoist well skilled in necromancy. The latter threw down a cane he was carrying, and it changed into a bridge leading to the gate of a large city. The emperor asked what place is that? He replied, Sire, it is the palace of the moon.

VIII. The 9th day of the 9th moon is the 重陽. Great crowds of people go out on the hills, fly kites, drink a good deal of samshoo, and altogether make a jolly time of it. It is a frequent practice to send up little lamps on travellers, which burn through the string of the kite, which, thus set free, blows away, carrying off evil influences from the owner of the scape kite.

重九登高效桓景之避災

The seer beholds the darkening fates,
And the cloud of woes that clustering hang
O'er the doomed family.
With boding voice he urges them,
"Would ye escape from the threatening doom,
To the lofty hill top flee."

Wan-king of 次南 was the disciple of 長房, who told him that on the 9th day of the 9th moon, a great calamity would befall his family, and that if he would escape it, he must quickly cause his family to make little bags, and fill them with Chu-u (belli-bore) and bind them on their arms, ascend a high hill, and drink Kuk-fa wine. King did as he was advised. In the evening when he returned home, he found all the cattle, sheep, fowls, and dogs dead. Tong said "they have died in your stead."

IX. The last great feast of the year is the mid winter 冬至 festival, in the 11th moon. It is a moveable feast, and is reckoned by the Imperial Astronomer.

A curious method for determining the advent of the Tung-chi season, is mentioned as having been anciently practised. Thus, "having carefully closed a room to prevent wind from entering from without, then place a table square with the room. Take a six stop flute and having filled it with ashes of the 葭 (a kind of rush) lay it on the table and when the Tung-chi arrives, the ashes will fly about." This practice does not seem to be followed at present.

I cannot learn that there are any particular customs attached to this feast.

There are many other festivals, but these are the principal ones observed in Canton.

CANTON.

NOTES QUERIES AND REPLIES.

KUNG-FU 工夫

NOTE 17.—The Chinese have a mode of treating many diseases by various ways of breathing, while the patients are placed in previously determined positions, which vary according to the nature of the disease.

The treatment is called Kung-fu and was practiced by the followers of Lao-tse who prepared the patients by religious ceremonies for the treatment.

The French Missionaries of Peking have published in their "Memoires Concernant des Chinois, Paris 1779," a chapter on this treatment under the name of "Notice du Cong-fu des Bonzes Tao Se."

Will you kindly furnish answers to the following:

- 1.—Detailed information on the position and breathing movements.
- 2.—Whether the followers of the Bonzes Tao Se still exist and practise this treatment.
- 3.—The titles of Chinese works on this subject. Some works with wood engravings have been published on the subject.
- 4.—Any other information regarding this mode of treatment.

The above is part of a note addressed to me in 1866 from Edinburgh. Before this I was aware of certain practices of the barbers having a similar object in view.

The question was mixed up in my mind at that time with what I have since described as treating by charms by the use of *fus* and the chanting of prayers—totally distinct from Kung-fu or healing by positions, breathing movements, and various gymnastic exercises. A foreign practitioner in China cannot fail to come across very early in his career, indications of such practices. I have shewn that the practice is neither local, new, wonderful nor hereditary, as Dr P. Smith of Hankow supposed when he inserted a query on the subject in the October RECORDER for 1868 (the

month was incorrectly printed—the page was rightly given.) This was excusable in a foreigner, when a distinguished Chinese Edinburg graduate in medicine fell into a similar error when in answer to enquiries about the Kung-fu wrote to a well-known German Physician in London, who has published numerous works on the movement treatment and who has applied to me for information,—stating that it represented certain slips of paper printed with some religious sentences which people eat in the form of ashes!! and enclosing two such slips of paper.

On receipt of the June RECORDER I referred to the Hongkong Notes and Queries, and observed for the first time that Dr Smith refers there laconically to the Kung-fu “as a species of disciplinary calisthenics, practised by Taoist priest.”

I hope in the course of a few months to treat the RECORDER with a few papers illustrative of the Kung-fu, and I hope the above explanation will satisfy any queries on the subject and remove the impression that I have been indebted to some Medical Query or to Notes and Queries for the suggestion which led to those papers.

J. D.

PEKING.

MISSION WORK IN MONGOLIA.

NOTE 18.—As I stated a short time ago, the London Mission has recommenced its Mongolian work, beginning this time from the Chinese side with Peking as a basis. The capital itself is one of the most suitable places for reaching these nomadic tribes in the winter. They come down in thousands to barter, pay tribute, and receive their Imperial allowances and pensions. They are accompanied by their princes and sometimes their wives. The missionary or missionaries (for it is intended to increase the present staff) will therefore work in Peking in the winter and peregrinate on the plateau in summer—a change desirable in every way. The fact that they are arranged in

clans and live under their princes and move about from place to place, may thwart missionary operations to some extent. They are a religious people—wholly given up to Buddhism, called Lamaism in Mongolia, but this may prove better than the cold indifference of the Chinese. Successful Medical work among them here has already prepared the way for a warm reception to the foreigner.

Russia is now doing something and it is pleasant to record the growing liberal missionary spirit of the Orthodox church. Upon several occasions, the Archimandrites have applied to the London Mission for copies of the Mongol and Mantchu Bible. The former is the translation of our missionaries Stallybrass and Sevan, the latter the work of a Russian Student. It is pleasant to see these books being turned to good account by the Russian bishops—an apt illustration of casting one's bread upon the waters. I hope in the second part of my paper on the Russian Ecclesiastical Mission, (this subject was suggested by Dr. Smith's Orientalism of Russia,) to give a complete list of the principal priests that have adorned the mission here with a list of their works, which may convince some that they have not been inefficient workers in this great field during the century and a half that they have been privileged to live here. These papers will not in the least aid in proving that “Russia is the friend, or, rather, of the kindred of China” nor her *allied* character nor “that she has been making a wide house in her natural home,” although, of course many of the tribes of Eastern Siberia, which she now embraces in her all-absorbing policy, are no doubt all more or less descendants of the “Old Tungusic stock.”

Whatever may be said of the London missionaries being obliged to give up their work among the Buriats, the works of J. Stuart Mill I am told have always been on sale in the English bookseller's stores in St. Petersburg.

J. D.

PEKING.

COMMENCEMENT OF PROTESTANT MISSIONS IN CHIHLI PROVINCE.

NOTE 19.—The Protestant missions, in this province were commenced in the following order; that of the American Board by Rev. Henry Blodget, who arrived at Taku August 19th, 1860, and took up his residence in Tientsin November 8th of the same year; that of the English Methodist New Connection, by Rev. John Innocent, who arrived in Tientsin April 4th 1861; that of the London Mission Society by Rev. Joseph Edkins who arrived in Tientsin May 17th 1861; that of the English Church Mission Society by Rev. John S. Burdon, who arrived in Peking May 15th 1862; that of the American Episcopal Church, by Rev. J. Schereschewsky, who arrived in Peking July 20th 1862; that of the American Presbyterian Church by Rev. W. A. P. Martin D. D. who arrived in Peking in July or August 1863; that of the American Board at Kalgan; by Rev. John T. Gulick in 1865, that of the American Episcopal Methodist Church by Rev. L. N. Wheeler, who arrived in Peking March 11th 1869; and that of the Woman's Mission Board by Mrs. Bonney and Miss. Douw, who arrived in Peking April 15th 1869.

GEOGRAPHICAL GLEANINGS.

NOTE 20. The name 休屠 Hiu-ch'u, applied to a marsh in 鎮番縣 Chin-fan-hien, department of 梁州 Liang-chau, (Kansuh), is a trace of the Huns or 匈奴 Huing-nu.

This Hiu-ch'u was a regal title of the Hiung-nu.

烏孫 Wu-sun, a country which compelled the marriage of a daughter of one of the Han emperors to its Hunnish sovereign, included Turfan, portions of Kansuh, and some uncertain district in the west, called 後庭 Hau-ting.

梁州 Liang-chau, having included, in the time of the Great Yü, the whole

of Si-ch'uen province, the latter is sometimes called Liang. Si-ch'uen salt is often called 梁鹽 Liang-yen.

東口 Tung-k'au, is a name of 張家口 Chang-kia-k'au, or the Kalgan Gate, the most easterly in the Great Wall.

牢山 Lau-shan, is a name of a place in the country of the 哀牢夷 Ngai-lau-i, a tribe of the Laos in the south.

阿丹 O-tan, is the name of a country which yields the 羚羊角 Ling-yang-koh, or horn of the Antelope gutturosa. It is also the Mahomedan transliteration of the name of Adam.

F. P. S.

BURYING STRAW EFFIGIES WITH THE DEAD.

NOTE 21.—There is a curious trace of the old practice of burning 芻靈, or straw effigies with the dead, mentioned in the second book of the Li-ki, or "Book of Rites," still met with in this neighbourhood.

At the burial of children a wisp of straw is invariably burnt. In the absence of any better explanation of this of the custom, I am disposed to refer it to the above mentioned observance. It may be worth while to add that the bodies of live-born female children, afterwards deceased, are buried decently. The cases in which persons have seen corpses of children, female and male partly devoured by dogs, and have run away with strong convictions upon the subject of infanticide, are instances of still-born children. These untimely things are simply wrapped up in a mat, and carelessly interred, or thrown into water.

The latter practice is invariably adopted in Hankow, in the cases of dead illegitimate children.

Certain retailers of sweets, who go about the streets at night, and are well known by the sound of their gongs, undertake to make away with these unfortunates for a "consideration."

One of their baskets invariably contains sundry wrappings, placed underneath the

wooden tray of lozenges, for the convenience of such profitable undertakings.

To return to the practice of placing this wisp of straw, called 烟包, *Yen-pau*, upon the graves of children. It is done for three days following the interment, in the cases of children held in much regard. It is done at night, when the child's spirit, supposed to be lonely, is called after, and the wisp is burnt. The practice is called 做伴, *Tsò-pwan*, "to give it a companion." Here is something touching in the rite, although it may be wrong, according to our theological ideas.

F, PORTER SMITH.

HANKOW.

THE ROADS TO THE WESTERN SEA 西海 FROM CHINA: THE NORTHERN ROAD.

NOTE 22.—The Western Sea is the sea most frequently mentioned by ancient Chinese geographers, and it is absolutely requisite for the better understanding of the actual situation of the countries said to have been situated on or near its shores, that we should know what sea the Chinese really meant by the Western sea.

I gave in my paper concerning Tiao-chih a list of the localities usually assigned to it.

I have while studying the subject come across the following in the ¹ She-wei, which I hope may be of service to the cause in hand.

"To reach the Western sea from the city of ² Tun-hwang the present ³ Sha-chow in Kan-shu, there were three roads viz. the Northern, the Central and the Southern Road."

By the Northern Road one reached the Western sea by way of ⁴ Fuh-lin; by the Central road one reached the Western sea by way of ⁵ Persia; and by the Southern road one reached the Western sea by way of ⁶ Northern India.

What countries had to be traversed by the Northern road to reach Fuh-lin?

From Tun-hwang the present Sha-chow in Kan-suh, one wended his way to ⁷ E-wu (the present Hamil, thence past ⁸ Lake Barkoul into the dominion of the ⁹ T'ieh-le Turks, and crossing through their country one came to a

1 見史緯隋書裴矩傳卷一百六十五第三十七頁。
2 敦煌。3 沙州。4 拂菻。5 波斯。
6 北婆羅門。7 伊吾。8 蒲類海。
9 鐵勤部突厥。

river flowing to the Northwards, probably the Oxus or Jihon, which on being crossed one entered the kingdom of Fuh-lin, through which the Western sea was reached.

To shew that the Fuh-lin Si-hai was the same as the Poszu, the Persian and the Polomun Indian Si-hai, Western sea, I beg to submit for discussion the Chinese text.

發自敦煌至於西海凡爲三道各有襟帶, which translated reads as follows:—

"Starting from Tun-hwang to reach the Western sea, there were in all three roads each of which had its limits, and boundaries."

By the term Western sea herein employed, I understand one and the self same sea.

To get this point settled will do much to clear up many geographical difficulties.

For example, Tiao-chih, the key stone of kingdoms, was on the Western sea. This Western sea was not Lake Kokonor, was not Lake Balkiel was not the Caspian sea, and most certainly was not the Mediterranean. It was either the Persian gulph, the Arabian sea, or Indian Ocean.

An agreement among learned men as to which of these seas Tiao-chih was situated on, will be of great service to geography, and history.

Before putting a query concerning the situation of the Fuh-lin Western sea, it will I think not be out of place to first say a word about the T'ieh-le tribe of the Turks, through whose dominions it was requisite to travel before reaching this sea. Klaproth in his "Tableaux historiques de l'Asie" page 127 speaks of them as follows:

"Vers le milieu du VI. siècle, la partie occidentale de la nation des Kao-tchhe avait son campement principal à l'ouest du lac si hai, ou Balk hach, ecle s'appelait Tchhy le, ou Thie-le. Ce nom devint aussi celui de toute la nation. On trouve dans le tableau ethnographique des peuples de l'intérieur de d'Asie à l'article dchhle, la list des toutes les hordes qui composèrent la nation Kao-tchhe, et on y voit que dans le VII. siècle les plus occidentaux atteignirent les frontières de l'empire romain, tandis que ceux qui habitaient le plus à l'orient avoisinaient les rivières qui par leur reunion forment l'amour."

QUERIES.

QUERY 34.—I am of opinion that the western sea reached by this Northern road through Fuh-lin was the Persian gulph. Can my view be supported?

In the Nien-yi-shih-yo-pien I find the following sentence which likewise makes Fuh-lin situated upon the Western sea:—

拂菻即大秦也居西海上

GEO. PHILLIPS.

QUERY. 35.—*The nations or countries Tributary to China:*—Which are they? Some of the Chinese at Foochow include India and Japan among them. Will some one supply a note or article on this subject,—mentioning if there be any such, the nations that were once but are not now tributary? And another note, or article mentioning what articles are expected as tribute from each tributary country and how often?

EDITOR.

QUERY 36.—What mandarins, if any, have been removed from office for hostility to or open rupture with foreigners during the last ten or twenty years? Has their apparent degradation been their promotion elsewhere? This has become so proverbial of late years in the public prints that it would be interesting to have a list of such drawn from the red book.

X. Y. Z.

REPLIES.

Replies to Queries 17 to 20, on page 53.

17.—Paul Siu's name was 徐光啟. His official name was 文定.

18.—He was born in Shanghai city, near the South gate. The house in which he was born is still standing and is occupied by a descendant called 徐文瀛; from whom, through a third party, the writer gets his information.

19.—His father-in-law's surname was 吳.

20. I am informed that he had sons, but no daughter. This may be the case, but the Chinese would esteem Candida less, and forget her sooner, than the Christians did.

徐文瀛 says that his ancestor did not formally embrace Christianity; he merely informed the Emperor of the good doctrines which Ricci taught. When Siu fell sick, Ricci accompanied him to Shanghai, where he died. Ricci continued to reside there, and preach, for some time after,

and his first convert's name was 艾. None of Siu's family were Christians, nor were there any among his descendants for 3 or 4 generations. After his death, the Emperor 崇禎 caused a 祠堂 to be erected to his memory not far from the house where he was born, in which there is the memorial tablet usual in places of the kind, and his descendants go there every year to worship. Outside this building is the following inscription: 明相國徐文定公祠. There is also a 牌坊 erected to him, near the same place.

J. B.

SHANGHAI, 30th August, 1870.

Reply to Query No. 8, on page 53.—In a recent as yet unpublished document of Ts'eng-kuo-fan, relating to the Tientsin Massacre—he says “K'ang-hi was the patron of Christianity.” In the writings of the Jesuits and others, reference is frequently made to the favor with which K'ang-hi viewed the missionaries. They enjoyed many privileges. They were allowed access to the palace and his person—approved as interpreters to Embassies, were employed in various offices of the state and received while living various honours and had others conferred upon them after death. He (K'ang-hi) entered into their disputes about ancestral worship and sought to harmonize the parties by making a compromise. He excused himself often for not joining the Christian religion, by saying, that he worshipped the same God and that a change of religion might disturb the peace of the Empire. On Christmas day 1720 he sent one of his chief eunuchs to the Nan-t'ang with orders that prayers should be offered for him. The pupils who carried on their studies under the Jesuits were obliged by the Emperor to go on Sundays and holidays to the churches. This it is said greatly displeased the Buddhist priests. No other Chinese Emperor has ever shown such consideration for missionaries and foreigners, as to receive them at court—give them places of honour close to the dragon throne and employ them as artisans to teach him and his subjects Western science.

A. B. C.

CORRESPONDENCE.**OUTBREAK AT FATSHAN.**

To the Editor of the Recorder:—

A sudden and violent manifestation of the ill will which many of the Chinese bear towards those who profess the Christian religion has recently occurred at Fatshan.

In that city, for some three years past, the native converts, connected with the London Mission in Hongkong and Canton, have sustained a mission station, and a church of more than fifty members has been gathered. With a perseverance and energy worthy of all praise, the native Christians had succeeded in erecting a large chapel, capable of seating five or six hundred people, and at an expense of nearly \$2,000,—of which not a single dollar had been paid by foreigners. This chapel was opened with appropriate services on the 21st of September. Rev. J. Chalmers conducted these services, and left for Canton at 3 o'clock p. m. without anticipating any disturbance. At 6 o'clock that evening the chapel was attacked, everything movable stolen, the building fired and burned to the ground. Fire engines came and played on the adjoining buildings, allowing nothing but the chapel to burn.

The native Christians, of whom 40 or 50 were in the building at the time, escaped by means of a ladder with no injury beyond some slight bruises. Many of them came to Canton and they are still in much fear.

In answer to the application of the native converts and a representation made by the English missionaries, the English Consul at Canton promptly brought the matter before the Governor General who has promised to have the chapel rebuilt and restitution made for the stolen property.

In this connection I may also mention that a satisfactory settlement has been made in reference to the chapel which was destroyed at Tung Kun in March. Ample restitution has been made for the property destroyed and Mr. and Mrs. Knacken have taken up their re-

sidence there, with a feeling of security, under the protection which has been guaranteed by the Chinese Authorities.

We are fortunate here in that the Governor General is favorably disposed towards foreigners and desirous of putting down disturbances, so that notwithstanding the unsettled state of feeling in the country, we have not up to this time had reason to have any serious apprehensions in regard to our personal safety.

CANTON.

H. V. NOYES.

LETTER FROM HANKOW.

To the Editor of the Chinese Recorder:—

Several changes have occurred in this neighbourhood in a missionary point of view. The Rev. Griffith John and his wife, with their daughter, left Hankow, or rather Wu-chang, soon after the death of their last infant, in June, for some stay in England. The very sad death of one of the most interesting members of that large band of faithful women who have nobly followed their husbands to China, occurred at the Wesleyan Mission in this town in July. This is, we have been given to understand, the first death which has occurred in the Central China District of the English Wesleyan Missionary Society.

The fourth child of the Rev. E. and Mrs. Bryant died after a very painfully protracted illness during this summer. The Rev. F. P. Napier broken down by two separate attacks of dysentery, finds it necessary to return home, at least for the present.

Dr. Shearer has dissolved his connection with the London Missionary Society, and is now living at Kiukiang, partly engaged in private practice, and partly connected with Medical Mission Work. The American Protestant Episcopal Mission has now fairly established itself in the City of Wu-chang. The Reverends S. Hoyt and W. J. Boone of this mission have moved their families into new residences, just built within the city. The new Wesleyan premises, in the principal street of the city of Wu-chang, consisting of a large block of residential buildings, are now finished. A chapel had previously been located on the street, with a small dispensary adjoining.

The London Missionary Society has secured an eligible piece of ground inside the city, in addition to their former property, and it is intended that a new chapel shall be at once commenced on this secured plot.

There are still two Medical Missionaries in Hankow, for we have forgotten to mention the arrival of Dr. E. P. Hurdey, of the English Wesleyan Missionary Society, in May last. He will take the place of Dr. Porter Smith of the same mission, who leaves Hankow in December 1870 we believe.

HANKOW.

FRIENDLY CRITICISM.

To the Editor of the Chinese Recorder:—

Your correspondents "*S.—F.—*" and "*J.—S.—*" are doing the RECORDER a great injury in the eyes of Christians. "*S.—F.—*" especially should consider the RECORDER is a medium for argument, but not for sneers. The remarks of "*J.—S.—*" about the opium "*twaddle*" grieve Christians and gladden the hearts of evil-doers, and passing as they do without a word of disapprobation from you will be regarded as having your imprimatur.*

—Do not think I am needlessly fastidious.—If others do not tell you the same thing, it is not because they do not think it. Already evil has been done and you will soon discover it.

Yours truly,
FRIEND.

Nov. 15th.

BIRTH.

At Peking, November 2nd 1870, the wife of Rev. Mr. WHITING of the Am. Board, of a son.

ERRATA.—Page 142, 2nd col. 7th line, from top, after "of a," insert, "feather flock together." Make "such" in seventh line commence with a capital S.

WILLIAMSON'S JOURNEYS.†

BY THE EDITOR.

Mr. Williamson in his preface remarks that he hopes this book will be looked upon, not as the offspring of any ambition for authorship, but as the result of a sense of duty. He felt it obligatory upon him to leave a permanent record of the observations he

had made in various parts of Northern China and Adjacent countries especially on the North of China. His many friends in China were anxious he should make such a record, and we are sure they will be pleased and instructed by a perusal of these volumes.

An account of Peking from the pen of Rev. J. Edkins, resident at the Chinese Capital is found in the 2nd volume. The Valuable Narrative of Mr. Oxenham, relating to his journey from Shanghai to Hankow is appended. The Letter-press from p. 250 to 341 in 1st vol. is by Rev. Jonathan Lees of Tientsin, describing a journey of great length and importance made in company with the author in 1867 from Peking to Si-man-fu. These all add to the value and interest of the work.

We notice that his Preface bears date June 13th, eight days before the memorable Massacre at Tientsin. In regard to the feelings entertained by people and officials in China towards foreigners he remarks: (preface 7th page.)

"It is true that the Mandarins have been much less civil towards foreigners during the last year; that one premeditated and unprovoked attack near Tientsin resulting in the death of a foreigner" (the brother of the Author) "has been permitted; that two or three serious acts of persecution have been perpetrated; and that alarming rumors, pointing to the expulsion of foreigners from Peking and other places have been spread far and wide; but these things have occurred in consequences of the ultra-liberal policy of our Government, and especially of that outburst of hostile criticism in the spring of 1869 on the part of our officials and leading politicians and writers at home—all of which was duly communicated to the Chinese authorities, leading them to believe either that we were shorn of our strength, or had lost all interest in our countrymen in China."

We think that it would be difficult to show that the leading Western Governments having treaties with China, are not to a great extent responsible for the state of things which made the bloody butchery of the 21st of June possible—in which responsibility we do not exclude those Western Journals and Missionary Societies and public writers of those nations that upheld

[* As has been repeatedly published in this Journal since he took the charge of it, "*The Editor does not hold himself responsible for the sentiments of articles inserted in the Recorder.*" And not holding himself responsible, he decidedly objects to others holding him responsible for the opinions expressed in papers not prepared by himself. Ed. Ch. Rec.]

† JOURNEYS IN NORTH CHINA, MANCHURIA, AND EASTERN MONGOLIA: WITH SOME ACCOUNT OF COREA. By the Rev. Alexander Williamson, B. A., Agent of the National Bible Society of Scotland. With illustrations and two maps. In two volumes p.p. 444-2. London: Smith Elder & Co. 16 Waterloo Place, 1870.

the views of the late Chinese Embassy so called—notwithstanding the remonstrances of Western Officials resident in China, its public journals, and its several scores of Missionaries that almost without exception demurred against those views, as untrue, illusory and mischievous.

Perhaps we cannot point out the character of this work better than by glancing at its contents as indicated by the headings of its 35 chapters, which are as follows:—

Introductory observations bearing on the Present and the Future of China: Barriers in the way of progress in China: Receptivity of the Chinese: The Country and its Government; Civilisation and means of Intercommunication: The Province of Shan-tung: The Province of Chih-li: The Province of Shan-si: Provinces of Shen-si, Kan-su, and Ho-nan: The Terrace Deposit in North China: Journey around the Shan-tung Promontory: From Peking to Chefoo, via Grand Canal, and the country of Confucius and Mencius: Journey through the Provinces of Chih-li, Shan-si, and a Portion of Shen-si and Ho-nan, in 5 chapters: Journey through the Southern and Central Portions of Shan-tung: Inner or Eastern Mongolia: Southern Manchuria: Kirin or Central Manchuria: Mr. Meadows on the History of the Manchus: Journey from Peking through Inner Mongolia viii Gehol, Lama-miau, and Kulgan, in 3 chapters: Journey from Che-foo to Peking via New-chuang: Journeys through Southern and South-Eastern Manchuria: Journey through the North Western Portion of Southern Manchuria, Eastern Mongolia, and Central and Northern Manchuria, in 4 chapters: Journey through Shan-tung and Keang-nan to Nankin and Shanghai: Corea: Peking. Four appendices occupying nearly 50 pages.

Our limited space only permits us to quote the brief visit made by Messrs. Williamson and Lees, to the Nestorian Tablet at Si-nan-fu (1st vol. page 380). Their visit derives special interest from the circumstance that, as far as we are aware, no other Protestants ever saw that Tablet. While describing their visit to a famous museum called "Forest of Tablet," Mr. Lees' says.

"They informed us that the Nestorian Tablet was still extant among the ruins of a temple called Ching-tung outside the West gate. Resolving to revisit this museum next day and purchase a few of their Rub-

blings, we returned to the inn, and then went to try and find the famous Tablet. Gaining the Western suburbs, we came on the ruins of a Buddhist monastery; an old priest said, "This is not your temple, it is *there*," pointing to a field of devastation away to the southeast. Passing through a field of wheat, and leaping over a demolished wall, we entered. Here, to our joy, I found the tablet, recognizing it from the facsimile which I had at home, bought from book-hawkers. There it stood perfect with not a scratch on it, as represented in the annexed plate, in a brick enclosure facing the south, amid heaps of stones, bricks and rubbish on all sides. The preserving care of a wise Providence was the first thought in our minds, for this tablet not only enunciates all the leading doctrines of our holy religion, but is a most important witness in favor of our faith in opposition both to the heathen and the Romanist, as it shows that the Protestant form of Christianity is not of yesterday. We examined it as carefully as our time would permit, for the sun was fast descending, and we were in dread of being shut out of the city. The Syriac on the sides was not seen, but we found Syriac at the foot: very likely that on the sides was now built in. On the left side of the tablet a small portion of the edge of the stone is exposed, bearing an inscription to the effect that in the 9th year of Hien-fung (*viz*, 1859) one thousand and sixty nine years after its erection, a man named Han-tai-wha from Woo-lin, had come to visit it and had found the characters and ornamentation perfect, and that he had rebuilt the brick covering in which it stood. He then exclaims, Alas, that my friend Woo-tze-mi, was not with me, that he might also have seen it. On this account I am very sorry."

"The inscription on the tablet is too long for insertion here. We give the concluding words, which are as follows:—This tablet was erected A. D. 781, in the second year of Kien-chung, the ninth Emperor of the Tang dynasty, on the seventh day of the first moon, Ning-shu, priest, being special law-lord and preacher to those of this illustrious religion throughout the regions of of the east."

"For a full account of it—and a triumphant vindication of its authenticity—the reader may consult Mr. Wylie's most elaborate and scholarly translation and commentary first published in the *North China*

Herald. See also William's *Middle Kingdom* Vol. ii p.p. 291-7."

Three engravings add to the value of the description, called respectively, *The Nestorian Tablet*, *Head of Nestorian Tablet*, and *Facsimile of Rubbing of the Nestorian cross*.

We are sorry we cannot state the price at which those interesting volumes are sold in China. We hope the work will have a large sale in all the ports of China, especially in the Northern portion of the Empire. Every foreign resident in China, and particularly every visitor and traveller in China from abroad should not be without them.

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History, and Relations* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. J. JUSTUS DOOLITTLE, EDITOR.

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FOOCHOW WEATHER TABLE FOR OCTOBER 1870, BY A. W. G. R.

	THERMOMETER.									BAROMETER.		REMARKS.*
	Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.		
			Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.				
1	89.5	75	83.5	79	9	82.5	79	7	30.135	30.085	F. ra. C. p.m. T. and S.	
2	87	73	81	78	5.5	83	76.5	13	195	168	F. ra. C. p.m. C.	
3	83.5	71	78.5	72.5	12	77.5	71.5	12	385	355	F.	
4	82	67.5	76	69.5	12.5	81.5	71	20.5	480	350	F.	
5	84	72	79.5	72.5	14	84	72	24	410	310	F.	
6	78.5	73	76.5	71	11	...	...	...	410	.....	C. and S.	
7	75	69.5	74	70	7.5	73.5	70.5	6	430	360	R.	
8	75	69	73	69.5	9	75	69.5	10.5	405	330	C. and R.	
9	72.5	66	71	67.5	6.5	72	67	9	485	415	C. and R.	
10	76	66.5	72	65.5	12.5	76	68	19.5	485	385	C.	
11	81	67	77	67.5	18.5	80	70	20.5	455	345	C.	
12	80	64.5	72.5	63	19	77	66	23	445	290	F.	
13	78	61	72	62.5	19	74	62	24	480	380	F.	
14	77	59.5	74	63	21.5	72	64	16	515	460	F.	
15	78	62	70	61.5	17	75	63.5	23	560	440	F.	
16	77.5	63	...	...	...	...	...	...	.....	.....	F.	
17	76.5	63	71.5	63	16.5	73	64	20	560	435	F.	
18	76	59	69	63	12	...	...	...	520	.....	F.	
19	73	58.5	68.5	62.5	12	75	62	26	565	430	F.	
20	78	55.5	69.5	61.5	16	77	64	26	635	530	F.	
21	79	62	72	64.5	15.5	77	68	18	605	430	F.	
22	82	62	74	67	18.5	79	70.5	17	535	385	F. p.m. C.	
23	80	65.5	75	67.5	15	77	71.5	10.5	485	400	C.	
24	85.5	68.5	76.5	73	7.5	83	75	16.5	470	335	C. after F.	
25	86.5	68	77	72	9.5	79.5	73.5	12	470	360	F. p.m. C.	
26	83.5	68	79	71	16	82	73	18	475	335	F.	
27	83.5	91.5	78	72	12	83	72	21.5	430	325	C.	
28	85	73	80	72	16.5	...	...	...	410	.....	F. ra. C.	
29	...	...	...	...	...	...	...	...	.....	.....	R.	
30	...	...	...	...	...	...	...	...	.....	.....	R.	
31	...	...	...	...	...	...	...	...	.....	.....	R.	

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit.

THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 3.

FOOCHOW, JANUARY, 1871.

No. 8.

CHINESE MYTHOLOGY.

BY SINENSIS.

No. 1.

1. The only guide which missionaries can follow with safety in forming any opinion as to the objects of worship mentioned in heathen writings, is, the Word of God. We learn from the Scriptures that when Idolatry was introduced into the world, the form under which it appeared was Sabianism, or the worship of the heavenly host, in connection with the veneration of certain beings designated *Baalim* or *Siddim* in the Old Testament and *Daimonia* in the New Testament. The latter term has unfortunately been translated "Devils" in the English New Testament, our translators having evidently held the opinion adopted by the early Christians, and derived from the Jews, that the Pagan world literally worshipped evil spirits; and the reports of missionaries, even at the present day, both from India and other countries, are not free from this mistake. The Demons of the Gentiles, however, are merely deceased ancestors or Hero-gods, the souls of benefactors of their race, worshipped as Demon-gods by their grateful posterity. In the more gross polytheistic system, their images were enshrined in temples; as for instance, the Capitoline Jupiter, denounced by the Stoics; while, in the Material system, the *souls* are worshipped as animating the various portions of the world: so that, in point of fact, the votaries of these two systems, however great their antipathy to each other, worship in reality the same beings. The Stoics, while they denounced the idol in the Capitol, yet worshipped the very same Jupiter as the soul

of the world: and hence these philosophers, like the Chinese Confucianists, vehemently denounced images, merely because of the absurdity of attempting to make an image of a soul.

2. Some of the Christian Fathers, however, rose above the common mistake, that the Gentile world worshipped Devils. Tertullian says that the Demons worshipped by the Gentiles were "the shades of the dead;" Arnobius, that "they venerated dead men as immortal gods;" and Clemens Alexandrinus, that "the more skilful theologists placed in their temples the coffins of the deceased, called their souls Demons, and taught that they ought to be worshipped by men." "When," says Hesiod, the mortal remains of those who flourished during the golden age were hidden beneath the earth, their souls became beneficent Demons; still hovering over the world which they had once inhabited, and still watching as guardians over the affairs of men. These, clothed in thin air, and rapidly flitting through every region of the earth, possess the royal privilege of conferring wealth, and of protecting the administration of justice." According to this passage then, the Demon-gods worshipped by the Heathen were formed of air (氣); were all originally men who were deified after death; were worshipped in order to obtain wealth &c., and flourished during the golden age. St. Paul assures us that the Heathen "know not God;" that they originally "changed the truth of God into a lie, and worshipped and served the creature, more than (or, *rather than*) the Creator;" and that, "the things which the Gentiles sacrifice, they sacrifice to *Demons and not to God.*" The Apostle

makes no exception here whatever in favour of any one heathen nation throughout the world, or of one god above another in any Pagan system; so that, to look for any being amongst the gods of any Gentile nation, higher than a Demon-god, or a deified man, that is to say, a man arrayed in the attributes of Jehovah, is virtually to deny the inspiration of the Apostle's statement, and to engage in a search which is hopeless and vain, and which can only result in seriously affecting the purity of the Christianity presented to the heathen.

8. In order to the clear understanding of the subject, I shall lay before my readers a sketch of the one universal system of Mythology, held by the heathen in every quarter of the globe, which is stated at large and illustrated in Faber's *Origin of Pagan Idolatry*; a most important and valuable work, which ought to be in the hands of every Missionary. Our first enquiry must be, *who* are those Demon-gods, worshipped by the whole Pagan world without exception? According to heathen Mythology, there were *two* golden ages, the first coinciding with the period immediately succeeding the Creation, and the second, with that immediately succeeding the Deluge. Hence, as the Demon-gods were those mortals who lived in the golden age, and as there was a golden age both after the Creation and after the Deluge, it follows that these Demon-gods were the members of the family of Adam in the one instance, and of the family of Noah in the other. Various other persons who were eminent characters, and who lived after each golden age were frequently added to these by the Pagan world, but the members of the two primeval families are nevertheless the original prototypes of the Demon-gods. Thus the heads of the Sethite generations from Adam to Noah, perhaps also those of the Cainite generations, were remembered with a certain degree of reverence; thus likewise after the Deluge, some of the younger patriarchs, particularly those of the line of Ham, were adored as Demons, and even usurped (as it were) the titles and

honours of their diluvian fathers; yet, if we examine the legendary histories of the chief deities worshipped by the Gentiles, we shall almost invariably find them replete with allusions to the Creation and Paradise on the one hand, and to the Deluge and the Ark on the other.

4. The Pagans were well aware that the first world sprang from a watery Chaos, that it was destroyed by a Deluge, and that a second world sprang forth from its ruins. From this simple truth of a *single* destruction and renovation of the world, they deduced by specious analogical reasoning, a *series* of similar destructions and renovations, both *prospectively*, and *retrospectively*. Hence arose the theory of the eternity of Matter, and the old Pagan law, that "*ex nihilo nihil fit*." So ancient are these speculations, that Moses was inspired to write his history of the Creation and the Deluge, directly to oppose them; for, from Genesis we learn that Matter is *not* eternal, but was *created out of nothing* by the word of God; and also, that there was no world before that which preceded the Deluge; God forming the previously created Matter into that identical world which was inhabited by Adam and his posterity.

5. But, not only did the Gentiles adopt the theory of a succession of worlds, but being aware of certain remarkable coincidences between the Antediluvian and Postdiluvian worlds, they adopted the absurd notion of an endless succession of *similar* worlds, in which the very same beings appear and disappear in the everlasting revolutions of Heaven and Earth. The Antediluvian world commenced from a single pair, who were placed in a garden on the Mountain of Paradise, from which lofty region as from a centre, the earth was peopled. Adam and Eve, although they may have had other children, were however chiefly memorable as being the parents of a triad of sons, espoused to a triad of daughters. Adam himself was a husbandman; and was the universal Sovereign of the earth, which was peopled by his descendants. He was also the first Sacrificer, and he dwelt fearless

and secure in the midst of the brute creation. After the fall, wickedness gradually increased, until at last God destroyed that world by a Deluge. The postdiluvian world resembled the old world, with more or less exactness, in all these particulars. This world also commenced with a single pair, whose offspring were a triad of sons espoused to a triad of daughters-in-law. It also, as from a centre, was repeopled from the lofty region of Paradise; for, Mount Ararat where the Ark rested, coincides geographically with the Mount of Paradise (*see Fab. B. ii. ch. 1. and Well's Geography*), so that mankind *twice* derived their origin from the same Mount, and Noah appeared after the Deluge, in the very same lofty region which Adam had previously inhabited in his state of innocence and happiness. Noah was, like Adam, a husbandman by occupation; he was the first Sacrificer after the Deluge, on the same mountain; and he was the great universal father and Sovereign of the second race of mankind, as Adam was of the first. He dwelt secure in the midst of the brute creation with which he was shut up in the Ark; and his piety produced, however imperfectly, a second golden age resembling the paradisaical state, and which was a state of innocence compared with the wickedness of that generation which preceded the Deluge. This analogy formed the ground of the theory of an endless succession of precisely similar worlds. Each mundane system was thought to present an exact resemblance to its predecessor, in which the same persons everlastingly reappeared in new bodies, the *same* parts were enacted by them afresh, and the same deeds whether good or bad were repeated. The appointed revolution of Heaven and Earth being completed, and depravity having reached its climax, the world is again destroyed by a Deluge and returns to its original Chaos; the Demon-gods, men, and all things, being involved in one common destruction, leaving only the *chief* of these gods shut up in the silence and solitude of Chaos. But, Matter being eternal, it is form alone

which perishes; and, a new world soon springs forth from the Chaotic Deluge, a new Great Father appears, a new triad of Demon-gods is generated from his substance, and the eternal revolutions of Heaven and Earth again roll forward.

6. The doctrine of the Metempsychosis necessarily followed from this theory. Each person was believed to have existed in a prior world; and each person, after his death, was expected, when the appointed term of ages had elapsed, to reappear in a new theatre of action. Adam and Noah, in accordance with these speculations, were each esteemed the Great universal Father and Sovereign of gods and men, the latter being esteemed a *reappearance* of the former, and the divine souls which once animated the family of Adam, were supposed to be again incarnate in the members of the family of Noah. The Great Father therefore has a *mixed character*, his history referring him partly to the age of Adam, and partly to that of Noah; but, in the person of the Demon-gods, Noah predominates above Adam, and the Noetic triad above the Adamic, because the remembrance of the Deluge was much more deeply impressed upon the minds of the Gentiles, than that of the Creation.

7. The doctrine of the Metempsychosis was soon carried to such an extent, that whenever any eminent Sage or Sovereign arose in the early ages, he was looked upon as either an incarnation of the Great Father, or of a person of the sacred triad, although the period in which he flourished, was not the commencement of a new world. Hence arose the Oriental doctrine of Avatars, or various successive incarnations of the same Demon-god.

8. Another coincidence necessary to complete the theory of a succession of precisely similar worlds, is as follows: At the creation the Earth was the Great universal Mother, from whose fruitful womb, men, and beasts, and the vegetable creation &c., were produced; and at the Deluge, when the waters subsided, the Ark rested on Mount Ararat—the Paradisaical Mount—and from its womb, as it were, men,

and beasts, and the seeds of the vegetable creation &c. were born. Hence the Gentiles made the Ark the Great Mother of the postdiluvian world, as the Earth was of the antediluvian world; and since each world was considered to be perfectly similar to the preceding one; and Adam, the first Great Father, was supposed to have reappeared in Noah the second Great Father; the Ark was therefore, in a similar manner, in some sort identified with the Earth. Hence the Ark and the Earth were alike esteemed the Great Mother who gave birth to gods, men, and all things.

9. The symbols used to represent the Great Mother were the Lotos, the Egg or Ovum Mundi, the Cow, the Mare, &c., &c., and these symbols represented both the Earth and the Ark. In consequence also of the intercommunion of titles as well as of symbols, what ought properly to be predicated of the Earth, is also predicated of the Ark; and conversely, what ought properly to be predicated of the Ark, is also predicated of the Earth.

10. As the Earth and the Ark were each regarded as the Great Mother, and as Adam and Noah were each regarded as the Great universal Father, they were placed in the relationship of husband and wife to each other. But Noah was born out of the womb of the Ark, as Adam was born from the womb of the Earth, and hence the Great Father and Mother were considered in the light of a Mother and her Son. But, although Noah was born from the Ark, he nevertheless existed before it, and even produced it; he also existed before the renovated world, and was allegorically its parent, and hence the two were regarded as Father and Daughter. The two were, moreover, the first of all creatures, and were produced from Chaos, and hence they were, lastly, regarded as Brother and Sister. This nuptial relationship of the Great Father and Mother, gave rise to various pagan fables of incestuous unions, and to the contradictory genealogies of the Demon-gods; for, in consequence of this theory, the Great Father is said to have sometimes es-

poused his own Mother, and sometimes his own sister, and sometimes his daughter.

11. Noah is also sometimes divided into *two* persons an older and a younger god (e.g. Cronus and Jupiter), being viewed as father and son; yet, the two are in reality but *one* deity. When the Great Mother is said to produce a son, that son was naturally deemed the offspring of her consort the Great Father, although he was in reality the very same person viewed under a different aspect. Besides, Noah, in an eminent degree, sustained a double character. As the mystic *parent* of the Ark, and as an inhabitant of a former world, he wore the resemblance of a venerable old man; as the *child* of the Ark, and as the first inhabitant of a new world, he seemed as one restored to a state of youthful vigour.

12. The Great Father and Mother were considered to be the two principles of fecundity, whether animal or vegetable; and their union was sometimes considered to be of so intimate a nature, that it was inseparable. They thus formed one great Hermaphroditic deity, who was at once the Great Father and Mother of all things; e.g. the Hermaphroditic Jupiter, or *Cælus* and *Terra* regarded as one being. As the deities of generation they were thought to preside over the opening of the womb; and since the rudiments of the new world were all born from the door of the Ark when it was first opened on the summit of Ararat, the same divinities who were the reputed principles of fecundity, were ever venerated as the gods of the door or the gods of opening.

13. But, the Gentiles were aware that neither the Earth nor the Ark produced their mystic offspring, animal and vegetable, in consequence of any *real* marriage with Adam or Noah; on the contrary, they each brought forth the Great Father himself, and the whole race of metaphorical children without any co-operation of a husband Demon-god. Hence the Great Mother is frequently represented by a virgin who gives birth miraculously to the

Great Father; and, as the Ark, she is constantly connected with the dove and the Rainbow. The idea of the virginity of the Great Mother gave rise to heathen nunneries, in which a breach of the vows of chastity was visited with the most horrible punishment.

14. The entrance of Noah into the Ark, corresponded with the entrance of Adam into the Earth. But, the entrance of Adam into the Earth was his burial; hence the entrance into the Ark was also deemed a burial, or an enclosure within a coffin, or a descent into the gloomy region of Hades, and the person who thus entered was considered as one that died, or was plunged in a deep deathlike sleep. Adam however, the first Great Father, was thought to have reappeared in the person of Noah, the second Great Father; hence the egress of Noah from the Ark was esteemed a revival, or a resurrection, or a return from the infernal regions. On the other hand the enclosure of Noah within the Ark, was said to be his enclosure within the womb of the Great Mother, and consequently his exit to be a birth from that womb; hence the burial of Adam was considered only in the light of a temporary return to the womb of his primeval parent, from which in due time he was destined to be born again at the commencement of another world. This being the case, the interior of the Earth and the interior of the Ark were, by a mystic intercommunion of terms, indifferently called the womb of the Great Mother, and the infernal regions; and the same god who had floated in an Ark upon the sea, who had experienced a wonderful second birth, who had been lost and found again, who had died and revived, was constantly either esteemed an infernal deity or was said to have descended into Hades, or was reputed the president of obsequies, and the sovereign lord of departed spirits.

15. All the gods ultimately melt into the Great Father, and all the goddesses into the Great Mother, and the Great Mother into the one Hermaphroditic deity.

THE FOURTH COMMANDMENT, ITS AUTHORITY AND EXTENT.*

BY REV. L. B. PEET.

In the discussion of this subject, the Plenary Inspiration of the Scriptures, and the Divinity of Christ, are assumed, as propositions already proved. As to his human nature, Christ was born and educated a Jew. He came to his own people and to his own world, and fulfilled all that had been predicted of him in previous ages. He did not come to abolish, or to alter any of the laws, or instructions, which had been previously given to his people and to the world. But having accomplished his mission on earth he ascended on high, and there with the Father, commissioned the Holy Ghost their Co-equal, to inaugurate such changes in the moral government of men, as might be for their highest good, and for the glory of the Triune God.

Now as to the authority and extent of the Fourth Commandment what can we learn from him respecting it?

In Luke's Gospel 6: 5, we read; "and he said unto them, that the Son of man is Lord also of the Sabbath." By Son of man here Christ undoubtedly refers to himself. It will also be admitted that the Sabbath, of which he here speaks, refers to the Fourth Command of the Decalogue, and that this command occupied then the same relative position in the Ten Commandments, that it does at the present time. "Kurios," here translated Lord, means also master, or owner, Christ thus recognizes the Sabbath, as an institution of his own appointment.

Now when did that appointment take place? In Gen. 2: 2, 3, we read; "and on the Seventh day God (the Logos) ended his work which he

[* This is the title of an Essay Read at the Meeting of the Foochow Missionary Conference, held July 26th 1870. As published in the *Recorder* the Essay is abridged about one third from the original manuscript. The following is an Extract from the Minutes of the Conference: "Mr. Peet shewed that the Sabbath existed before the promulgation of the law at Sinai upon the authority of a Divine Command given in Eden; that it was intended not for the Jews only, but also for the world at large; and that the duty of Christians is not affected by the change which has since been made in the day of the week on which it is observed. He then referred with severe criticism to the opinions of many who say that the Jew only is bound to obey the written law, and showed that such a theory was productive of much harm. The various opinions lately set forth on the subject in China were also commented upon, and it was urged that a faithful observance of the Sabbath should be required of the Chinese Christians inasmuch as this manifests a greater reverence and love for God than the most strict observance of all the other commandments put together. Those who have been taught to regard the subject as one of indifference to be decided by every man's own conscience have invariably erelong entirely disregarded it, and sunk into a state little different from that of the heathen around them.

A vote of thanks was given to Mr. Peet for his interesting paper. After that the subject was freely discussed by all present,—all, however, agreeing with the views which had been expressed in the Essay." Ed. Ch. Rec.]

had made, and blessed the Seventh day and sanctified it, because that in it, he had rested from all his work, which God created and made." Some more than two thousand years subsequent to this period this "Seventh day" received a new name. Thus in Ex. 16: 26. Moses says, "the Seventh day, which is the Sabbath." Subsequently, in giving the Law on mount Sinai, God introduces the 4th commandment by saying, "Remember the Sabbath day to keep it holy." This form of expression clearly refers to the Sabbath as an institution which had already been inaugurated, and with the claims of which, the people were already acquainted.

Thus we are plainly taught that the Sabbath is of Divine Authority. It was instituted in Eden, promulgated at Sinai, and its authorship claimed by Christ himself.

The next point to be treated is its extent. Was the Sabbath instituted for the Jews only? or for the race?

We think an affirmative answer to the latter query, is the right one.

1. The testimony of scripture is decidedly in favor of it. In Mark 2: 27, Christ tells us, "the Sabbath was made for man and not man for the Sabbath." The word man is here used generically. It includes the race. Hence the 4th Commandment of the Decalogue, is of universal obligation, and its claims and benefits extend alike to all men of whatever age or nation. Christ explained its spiritual nature as including works of necessity and mercy, by referring to what David did on the Sabbath and by his own example in healing the sick on that day. But no where do we find the least intimation that either he or any of his Apostles diminished ought from the authority of any of the commands of the Decalogue. And when the Apostles in their writings speak of the law they uniformly refer to the law of the Ten commandments, which law, Paul says, is holy, and the commandment holy and just and good." This he said not to Jews only, but to Gentiles as well, for he is here addressing the Romans. The same is true of the other Apostles. They speak of the moral law as something abiding and distinct from the laws and ceremonies of Moses which are done away in Christ.

The Apostles were the instruments whom God employed to abolish the Jewish ceremonial, and to introduce the more simple forms of Christian worship. But what of the 4th commandment? Was that to be done away? Not at all. It was to be observed on the First day of the week instead of the Seventh. It was to be called the Lord's day, and was to become the Christian Sabbath. Did this change in the day effect any change in the validity of the institution itself? We think not. At the present time therefore we find that a certain day of the week is recognized by the Christian world, and has been for many ages, as a day of rest and of worship. It is known by various names, such as the Sabbath, the First day of the week, the Lord's

day, Sunday, &c. and in Chinese, "worship day," all pointing to one and the same day, viz., the day following the six successive days of labor or the seventh day. Now if any man faithfully observes this day as appointed of God for rest and worship, does he not meet all of the requisitions of the 4th commandment as fully as Moses did who first published it, though it be not precisely the same unbroken seventh portion of time in regular succession from the creation of the world?

Christ and his Apostles in changing the Sabbath from the Seventh, to the first day of the week, violated no command of the Decalogue, nor did they infringe upon the rights of any, either of God or man, while at the same time they gave their testimony to the unpealed laws of this Decalogue, and consequently to the continued existence and authority of the Sabbath institution. Christ as Lord of the Sabbath had a perfect right to change the day, or its name, or both, as he chose. This he did mainly through the example and teachings of his Apostles, who were under the guidance of the Holy Spirit, and thus it was sanctioned by Divine Authority, that the First day of the week, instead of the Seventh, should be the Christian Sabbath.

2. We reject the theory, that the Sabbath was instituted for the Jews only, on the ground of the many wrong conclusions to which it leads.

A late writer on this subject says "that the Sabbath Law, (referring to the 4th commandment), was given to Jews only." Again he says, "But as to the Sabbath Law if enacted for the world why does it not say so?" So we might ask respecting each one of the commands of the Decalogue, if enacted for the world why does it not say so? But it does not say so. Therefore they are binding upon none, save only upon the Jews to whom they were first given. So the above writer himself thinks. He says, "Not a law in that Decalogue is binding upon any but a Jew, simply because it is there. All its moral laws," he says, "were binding before; and they are binding now on myriads who know nothing of that Decalogue's existence." What he understands by "a moral precept," he says, "is a law written on the fleshly tablets of the heart." Which we suppose must mean natural consciousness of what is right and what is wrong. Hence the written law of God, written with his own hand, is binding upon none but Jews only to whom it was addressed, except so far as it may coincide with what any one may conceive to have been written on the fleshly tablet of his heart! How are we to convict the heathen of the sin of idolatry? To warn them against murder? Uncleanliness? Theft? Falsehood? Covetousness? And the like? Not by appealing to God's written law, but to the law written on the fleshly tablets of their hearts! What a wonderful discovery of the 19th century! Paul must have been both beside himself, and have forgotten himself too, when he talked about the "law

being our school master to bring us to Christ!" Why did he not inform us what that law was, that he was talking about? That it was not the written law of God, but the law written on the fleshly tablets of men's hearts!" What a pity that he should have made such a mistake! What multitudes of ministers and Christians of every age and nation have been misled by his neglecting to define what is "moral" and what is "positive" when speaking of the law! A new era has indeed risen upon us!

3. We believe the opposite theory to the above is the true one, because it leads to correct conclusions and to a correct interpretation of the word of God.

According to this theory man owes certain duties to God and to his fellowmen, growing out of his relations to both which can never be dispensed with, without disobedience to the authority of the former, and at the same time infringing upon the rights of the latter. All of these duties both to God and to men are briefly comprehended in the requisitions of the Decalogue. Hence this Decalogue belongs no more to the Jew than to the gentile. No more, nor no less to one age or nations than to another. It is the great Charter and Bill of Rights, which God has given to the race. So long as we believe God to be what he is represented to be in his word and man to be what he is there declared to be, the relations existing between the two absolutely necessitates just such a constitution as is contained in the Decalogue. Diminish aught from the first four commandments of this Decalogue and you must inevitably detract from the authority of God. Diminish aught from the last six and you must as inevitably detract from the rights of man. In this as well as in all of the other works of God there is a perfect correlation between God and man, between the Creator and his creature.

Foochow.

(To be Concluded.)

CONNECTION OF CHINESE AND HEBREW.

BY REV. J. EDKINS.

The remarkable antiquity of the Old Testament renders it of the highest philological value. The age of Moses B. C. 1530 to 1450 synchronizes with the reigns of Chinese emperors who belonged to the Shang dynasty. His writings are the oldest known Hebrew literature, but the documents he used in compiling Genesis were probably more ancient than his own time and may be approximately referred to

the period of Abraham or nearly B. C. 1900. Part of the Chinese Book of History seems to be equally old. Ancient Chinese arts and institutions indicate a migration from the west that probably took place early in the third millennium before Christ and previous to confusion of tongues at Babel. The older a language, the more important is it as a source of information on the primitive language of mankind. The ancient Hebrew and the ancient Chinese were probably dialects of a still more venerable mother speech which was truly antediluvian and began with Adam.

Is it possible to obtain safe results in comparing these two languages? Have they common elements which belonged to the speech of primeval men? To how great an extent do we find their vocabularies identical? How far does their syntax differ? How many centuries probably intervened between the time of the separation of these ancient modes of speech from each other and the Mosaic age?

These and other cognate questions demand an answer. The attempt will now be made to give some specimens of the mode in which it may ultimately be given.

Chinese words consist of a monosyllable containing a vowel and one or two consonants. Hebrew words consist of one or two vowels and one, two, or three consonants forming one or two syllables.

There appears to have been an addition of letters to the Hebrew, by which the original monosyllable has become dissyllabic. If we can find out the laws by which the monosyllabic roots were lengthened and otherwise modified, we shall be in a position to reduce the Hebrew words as they occur in a dictionary to a form convenient for comparison with Chinese. Among these laws are:—

1. The initial sibilant often found preceding two radical consonants may be confidently set aside as a Semitic prefix.
2. The medial consonant if it be Resh or Lamed may be suspected as

not a genuine radical letter. It may have been inserted as R in the German "sprach," when compared with the English "speech."

3. The third consonant is very frequently a mere repetition of the second.

4. Sibilant radical letters are often the modern representatives of D and T. Thus *Sham there* was more anciently *Tam* as in Chaldee.

5. In the same way Resh and Lamed often stand for an older D.

6. The etymological value of Vav is W, and of Ayin G. Of F the value is P. Of He and Heth it is K.

7. The Chinese final NG frequently corresponds to the Hebrew and Indo-European final M.

8. Almost any letter may be added to a monosyllabic root to form a third radical. E g, the root of *Gadol great* is GAD.

Some examples of the first of these laws will now be given.

1. *Tsa dik just* is lengthened from *Dik*, which appears in the Greek *dikaios*, the Latin *rectus*, the English *right*, the Chinese 直 *Chi*, which is, in the old pronunciation, *Dik*.

2. *Selag*, (Ayin) English *rock*.

3. *Safad, beat the breast*, English *beat*, Chinese, 伐 *fa* for *BAT*, Hebrew *Shebet rod*.

4. *Isahhak, laugh*, Latin *cachinnor*.

5. *Tsamath, was silent*, *mutus*, Chinese *MEK*.

6. *Tsafahh, was wide*, 博 *Pok wide*.

7. *Sabag, was satisfied*, 飽 *pau* or *Pok*.

8. *Sagab, was high*, from the root *gab high*.

9. *Safak, struck*, *Sifik struck a covenant*, *baculus a staff*, Chinese *Pak strike*.

10. *Saraf, seraph, serpent*. The S is preserved in *serpo*, and the Sanscrit *sarpa*, but it is wanting in *repto to creep*, which retains the pure root. Compare also *reptile* and the Greek *herpein to creep*.

11. *Shabag, he swore*, probably the same with *Bok to bind*, 縛 *Bok, bind*.

12. *Shabath, rested, ended*, Latin, *finis*, Chinese 罷 *pa*, *Bat*, Hebrew *batal, cease*.

13. *Shahhat, slaughtered*, Chinese 割 *ko*, *KAT to cut*, Latin *caedo kill*, English *kill*.

14. *Shahhath destroy*, the same with the preceding.

15. *Shahliar, was black*, Chinese 黑 *he*, *HEK*, Mongol *hara*, Sanscrit *Kala, black*.

16. *Shakab, he lay down*, Latin *cubo*, *cnbuit*, Greek, *kupto, bend*, Mongol *hebdehu to lie down*.

17. *Shalahh he sent*, Latin *lego, legatus*, Mongol, *yelegehu send*. Probably connected with the Chinese 差 *C'hai*, *T'AK send* and the Greek *stellō*. Both T and L often come from an older D.

18. *Shamat, he sent, he struck, he threw*, Latin *mitto*, English *smite, meet*, German *schmeissen to strike and to throw*.

19. *Shafat he judged*, in the substantive, *Shofetim*, gives its name to the book of Judges, and occurs in the title of the rulers of Carthage who in Roman history are called *Suffetes*. This word is essentially the same as *Badal, he, divided*. The *judge* is the *divider*. In Chinese 別, *BIT, divide*, is from the same root, as also, a little modified, 分 *PUN* and 判 *P'AN*, both meaning to *divide* and 半 *pan half*. In the sense of "judging" the aspirated form is preferred. In Latin we find *pars, partior, findo* &c.

These examples are sufficient to show that there was a very ancient time when Hebrew words now consisting of three consonantal radicals, the first being a sibilant, Zayin, Tsadi, Samech or Shin, were without this prefix. In comparing such words with corresponding Chinese terms, we must first remove the sibilant. The same must be done with all words which in Sanscrit and in European languages are by having a sibilant initial, disguised in the same manner. The Hebrew *Marah was bitter* is the same with "amarus," "amer," and "smart." Our "speak"

is the old fashioned Chinese word 白 *bak to speak*. As the Indo-European languages all have this peculiarity in common with the Semitic languages, it must have been developed before their separation, and it may be regarded as one of the philological facts of the third millenium before the Christian era. The prefix of a sibilant is entirely foreign to all Chinese and Turanian languages. The Basque in the south of France, the Finnish in Scandinavia, and the Tartar languages are all without it.

The Semitic nations placed a vowel after the sibilant initial. The Celts, Teutons, Greeks, Latins and Hindoos usually prefixed it without a vowel. Thus in our word "straight" where S is prefixed, R inserted and T added at the end, no vowel intervenes between the prefix S and the first radical letter T. The proper name, Sadok, occurring in Arabian and Hebrew biography, and meaning "the righteous one," is an example of the Semitic habit of inserting a vowel between the prefix and the root.

I limit myself at present to the illustration of the first of the preceding eight laws.

PEKING, October, 1870.

CHINESE CANNIBALISM.

BY L. N. W.

An article on this subject, in a late number of the *North China Herald*, refers to the well-known fact that the Chinese attribute virtues to nostrums derived from the human body; and also states that "it is not an uncommon thing, in a warfare which excited the passions of both sides, to find soldiers tearing the bodies of the slain to pieces, and devouring their hearts." Leaving aside the abstract question as to how far removed the Chinese are from the "era of cannibalism," it may be confidently asserted as to them, that the battle-field, the execution ground, and the

scenes of mob violence, too often bear witness to fiendish cruelty and thirst for human blood scarcely surpassed by the original New Zealanders or the most slaughter-loving tribes of Africa.

There are numerous authentic instances of cannibalism in China. A Manchu, belonging to the White Banner, with his wife, has just been condemned to death by the proper official in Peking, for murdering the aged mother of one of the parties. She accidentally occasioned the death of a little grand-child consigned to her care; whereupon the incensed parents took her life, and followed the act by ripping open the body of their victim, and tearing out and devouring the heart. It is even reported that the flesh was boiled and sold to poor people as food! During the famine which prevailed in North China a few years ago, human flesh was known to have been exposed for sale in the public market of an interior town west of the capital; and there is reason to believe that anthropophagous practices were not unfrequent.

In the third and fourth years of *Tung Chih*, a large body of long haired rebels from Hu-pei entered the south-eastern part of Shan-hai province, everywhere plundering the people and devastating the country. Thousands of the helpless villagers and peasantry perished at the hands of the invaders, who not only remorselessly robbed and murdered men, women, and children, but frequently feasted upon their ghastly remains. It was no uncommon thing to tear strips of flesh from the bodies of the slain and roast them in burning embers or hot ashes; while with equal facility skulls were converted into bowls and cups, the skin manufactured into serviceable shoes, and the tendons made into ropes or thongs for tying horses, &c. The rebels were dispersed with great slaughter by an army under Viceroy Tsuo-tsung-tang and the Manchu General Tuo-lung-a.

PEKING, August 23rd, 1870.

TSAOU-NGO (曹娥廟) TEMPLE.

Some time ago as I was making a trip into the country I stopped on Saturday to spend the Lord's Day at Tsaou-ngo; a village in which we have a preaching station and some few Christians. During the afternoon the assistant proposed to go and visit the village temple, which temple is quite large, and has a history that is not altogether void of interest. It appears that in the reign of the Emperor (Shun-ti) 順帝 of the Han (漢廟) dynasty (about A. D. 140) there lived at the place a man named Tsaou who had an only daughter, noted for her filial affection and obedience. When she was only eight years of age her mother had an attack of threatening sickness; the child went to a neighboring temple, and before the chief divinity of the place cut a lump of flesh from her thigh, and having properly prepared the flesh thus cut away, she gave it to her mother who instantly recovered. About six years after performing this act of filial piety, her father, who was a religious devotee, was on his way one day to attend a procession held in honor of a neighboring god, and was rowing his boat against the tide, when the waves becoming too powerful for him his boat was swamped and he himself was drowned. The daughter when she heard of the calamity repaired to the river, and for seventeen days poured out her tears and cries, without ceasing: she then took a gourd and having uttered a prayer, or recited a charm, cast the gourd into the stream. The gourd floated for a while on the surface when it suddenly sunk. This being the sign she had asked in order to discover the place of her father's corpse, she immediately plunged into the river in the place where the gourd sunk, and after three days the corpses arose to the surface, that of the daughter clasping in its stiffened arms that of the father. A tablet was very soon erected to her memory by the district Magistrate of Shau-hing (紹興) and after five years the tablet was suc-

ceeded by the temple. The matter however was not permitted to rest there; for in the reign of the Emperor Hwuy-tsung (徽宗), about A. D. 1100, she was by imperial decree admitted among the gods and goddesses of China: and in the reign of the Emperor Li-tsung (理宗) about A. D. 1230, her father and mother were admitted into the same divinely honored throng.

We have heard of the canonization of Western saints being wisely deferred till their history, if they ever had any, had become forgotten; when the fact being declared by the proper authority the devout worshipers had no other means of deciding whether they invoked the name of, and prayed to be made like to, a saint or the contrary. We see thus that the Western canonization and Eastern apotheosis are not altogether different in this respect. If we mistake not it has been discovered and settled only in our days that a very highly favored woman who acted quite an important part in the world about nineteen centuries ago was born immaculate! And while we are writing these lines we learn that an old man on the banks of the Tiber has been declared infallible, which declaration having a retrospect influence brings also into the number of 'infallibles,' some not only of the weakest and most worthless, but some of the most outrageously bad men who have ever disgraced humanity!

The reason for the apotheosis of our Chinese heroine is however entirely satisfactory. In the reign of the Emperor Hwuy-tsung some men coming from Corea to pay tribute to his Majesty the Emperor; when the tribute bearers came to the river, on whose bank the temple is erected, there was a great storm, so that they were unable to cross; the young woman's fame had fortunately by that time become very widely celebrated, and the messengers in distress called upon the name of the departed worthy: and though when alive and well she was unable to save her father from a watery grave, now that she had been dead about a thousand

years she had power to still the waves so that the offering was borne across in safety and delivered to the properly constituted officers of his Majesty. This coming to the Emperor's ears he issued the decree that she be admitted among the gods as above stated.

The walls and pillars of the temple are thickly studded with verses and sayings in her praise, not very different in idea from the words which Lemuel uses in praise of his heroine "Many daughters have done virtuously, but thou excellest them all." One of them is

女中堯舜 which might be rendered "An Edward VI or a George Washington among women." The foregoing facts and dates are taken from the **曹江孝女朝志** *Tsaou keang heaou neu meou che*, a work of two volumes compiled in the reign of the Emperor Kang-hi.

Leaving the mythological and fabulous portions of the story to be estimated at their true value, the fact still remains that the temple stands there now as it has stood for centuries proclaiming the beauty and the reward of filial piety.

The author of one of the many books on China says, when speaking of his visit to one of the cities of the Empire, "In viewing this city I felt most forcibly the deficiency of interest in every thing relating to China from the whole being unconnected with classical or chivalrous recollections." We are disposed to question the justice of such a remark. A traveller unacquainted with the history of Greece might pass over the field of Marathon, or through the straits of Thermopylæ, without having his patriotism in the least increased, as one, unacquainted with, or uninterested in the history of Britain, might pass over, or near to, the field of Waterloo an entire stranger to the sensations of him who on the spot said,

"Stop! For thy tread is on an Empire's dust,
An earthquake's spoil is sepulchred below."

But such men would sadly miscall Europe if they should go away and say that it was "all unconnected with classical or chivalrous recollections." Within less than a day's journey, even

without the aid of steam or of wheeled carriages, of the temple noticed above, might be visited what is said to be the tomb of the Emperor Yü: a name sufficiently prominent in the Chinese classics: or we might visit the graves of the two loyal scholars Tang and Lin who under cover of the night bore away and concealed the corpses of the Sung monarchs and thus prevented their desecration by the Mongols, for which loyal chivalrous action they are by imperial edict venerated and worshiped till the present day: or we might visit the Si-hu in whose vicinity is laid the story of the white snake, and on one of whose islands dwelt the 'bachelor or sage' who in the study of literature, and in enlarging his knowledge of, and acquaintance with birds and trees, found in his own opinion more than a recompense for the want of wife and children: these and other incidents render the place as justly celebrated in Chinese story, as Loch Lomond or any lake or dell immortalized by Sir Walter Scott, is in the literature of North Britain.

HANCHOW.

THE TIENTSIN MASSACRE.

BY REV. C. A. STANLEY,
of the American Board Mission.

"What it is necessary for us to study above all things is, in my opinion *the beginning*."* The importance of this principle can hardly be overestimated, if one would get a correct and proper understanding of any fact or event. Failing to apprehend and appreciate the origin of events, ignoring or disregarding "the beginning," it is in vain that one attempts to comprehend that which succeeds. The sequence of incidents must be traced, and the connection understood before one can discourse of the event itself in an intelligent and intelligible manner.

Because the incidents that have transpired within the last few months and years, bearing upon the Tientsin Massacre, and the important and palpable facts immediately connected with it have been ignored, overlooked or imperfectly appreciated, therefore the failure to arrive at an adequate conception of the event itself, or of the crisis which this event indicates as already upon us.

* D' Aubigné in *Introduc.* to Vol. III of *History of the Ref.* in the *Times of Calvin*.

It is the opinion of the writer, that a careful study of all former mobs, riots and attempts at the destruction of foreigners in China, would not fail to throw light upon the late tragedy at Tientsin. As the means for such an investigation are not at hand, only events of a later date will be noticed. But in these more recent "beginnings" there is abundant evidence indicating that the events of the 21st of June, were but the legitimate fruits of an earlier sowing.

For present purposes, it will not be necessary to go back further than the end of the year 1867. It was then that the Burlingame mission began its career—a mission from which some hoped for so much good; concerning which most persons entertained serious doubts; while a few denounced it from the first as being fraught with no good, either to China itself, or to foreign residents in China—as in no way likely to advance civilization, science or religion. With that mission as such, we have nothing to do at present. Let us notice, however, some of the events which followed its departure.

Before the winter (of 1867 and 1868) had passed and navigation had again opened in the north, a marked change was noticeable in the conduct and bearing of the people towards foreigners. This was observed alike in Tientsin and Peking—among the official class as well as among the common people. Ere long a similar state of things was observed at other places in China. So haughty, and in some cases insulting, was the bearing of Chinese officials, that it was matter of frequent remark. It soon became evident to the majority of observers, that the Chinese Government had no idea of entering the family of nations in any such manner as some of its friends and advisers had proposed. It was with purposes and ideas of a different kind and wholly its own, that it took such a step.

The progress of this Embassy; how the people of the United States were deceived and went into ecstasies over the "oldest nation in the world sending a son of the youngest nation" to represent it, and ask for it a reception and a welcome into the fraternity of nations—how a supplementary treaty was made which reiterated some provisions of former treaties, but contained nothing new—how China was said to be *calling* for the introduction of western science, civilization and religion—all this, and much more is fully known.

The reception which this mission met with in America, only increased the arrogant assumptions, and multiplied the insults offered to foreigners, and their representatives. The mask was in a measure thrown off, both by the Chinese Government, and by its representatives abroad. Those who were closely watching the development of circumstances, already saw the cloud arising. The Embassy proceeded to Europe. 'The court of St. James will not be duped,' it was said; but even astute Englishmen were 'as badly "taken in"

as their cousins—equally willing to be humbugged. Other successes soon followed, each of which added its weight to the turning scale in China.

Following speedily on these successes—fit preludes of the terrible scenes which they introduced—came the outburst of the long pent up and smouldering troubles in Formosa—in April 1868.*

Shortly after this manifestation of anti-foreign feeling, difficulty arose at other places, especially in Sz-chuen in connection with the Catholics. Then comes the outbreak at Yang-chow, † August 22nd—a most cowardly affair, and if not originated by the authorities, at least winked at by them—and the guilty parties persistently shielded from justice.

Other, and less flagrant acts of perfidy followed these—as at Swatow and Foochow—until they culminated in the atrocities perpetrated at Tientsin.

It is worthy of note that in every one of these cases, local officials were deeply implicated, if indeed they were not directly connected with them. And while condemning the temporizing and dangerous policy of the foreign powers especially England and the United States—in connection with these events, let us not forget the measures adopted by some of their representatives at the ports—measures which, in the circumstances, can hardly fail of meeting with general approval.

After the unjust "snub" given to these men by the British Foreign Office, and the recall of J. Ross Browne, by the United States—and as showing the true spirit of the Chinese as encouraged to manifest itself by the action of Foreign Governments,—it is well to recall the gross insults to which Sir R. Alcock was subjected on the occasion of his visit to the viceroy at Nankin near the close of 1869. It certainly furnishes matter for contemplation to those who are interested in the true advancement of China, in connection with such an event as has since occurred at Tientsin.

The part which Tsêng-kwo-fan—then Governor General of the Two-kiang—played in the settlement of the Yang-chow affair, is fresh in the minds of all. It will also be remembered that almost immediately after the Yang-chow business was settled, Tsêng was transferred to the Governor Generalship of the Metropolitan province, Chihli.

No sooner was his approach announced than we heard rumors of the intended destruction or expulsion of foreigners. Every month or two these were revived. Connected with them were various stories of the wicked deeds done by the "barbarians," and the calamities which had befallen the Chinese since the advent of foreigners. The effect of all this was

* Chinese Recorder, August 1868 p. 65, Shanghai papers April and May, 1868.

† Chinese Recorder, September 1868, p. 88, also p. 69 "Hankow" Intelligence, also Chinese Recorder August 1869 p. 69.

to inflame the minds of the people—the ignorant believed what was told them; and the feeling that something was to be done to rid the country of its pest, became so strong, that many would have nothing to do with foreigners for fear of compromising themselves with their officials. Even in Tientsin, where foreigners had for so many years engaged in business and missionary operations, so great was this fear, that it was with much difficulty that buildings could be rented in new localities. So numerous and definite were the rumors floating about the country, that except in places where the missionary was well known, it was almost impossible to rent premises in the interior for missionary purposes. Where success attended the efforts made, and premises were rented in due form, mandarin interference compelled their relinquishment and the return of the rent already paid. In one instance* where such was the case, it was even said by the local officer, that previous to renting premises—the right of which according to treaty, he acknowledged—we should make our desire known to the authorities, so that they might assist in securing proper and suitable accommodations. This pretended requirement emanated from Tseng-kwo-fan, and the object of it was to secure a knowledge of our intentions beforehand, so as to prevent the rental,—prevention being less troublesome than ejection.

In August 1869, another event occurred which has tended not a little to strengthen the feeling against foreigners, viz. the murder of Mr. Williamson of the London Mission Society.† The perpetrators of this deed have never been sought out and punished, and as a result, the Chinese long ago came to the conclusion that foreign life is not valued as highly as they had supposed, and they very naturally reasoned, 'if one, why not more?'

There were, even then, those who were doing all in their power to create and intensify in others the hatred to us which existed in their own hearts—and not without success.

It was generally believed at the time that this event had no political significance, but later developments seem to point to a different conclusion. Be this as it may, it had its bearing—and an important one too—in dissipating the feeling among the Chinese that foreign life was sacred and would be avenged. Had the instigators and perpetrators of this deed been punished—had the home Government, through its Representative been faithful to its sacred trust of protecting its citizens, and required the Chinese Government to have done its duty in this case,—it is matter of serious doubt whether history would have had to record the bloody deeds and sufferings of last June.

The knowledge of these events as they occurred being circulated throughout the country, unsettled and excited the minds of an ever suspicious people.

As long ago as early in the summer of 1869, the common report among the people—and believed by them—was that Tseng-kwo-fan was making preparations for the expulsion of foreigners from China;—his removal from Nankin to this province was considered from the first to be connected with such a plan. Thus one thing after another has increased, deepened and extended the anti-foreign feeling, till through the direct efforts of the Tientsin Prefect and City Magistrate, and a Brigadier named Chên-ta-swai (or Chên-kwo-rui),—recently from Nankin, where he had laid the train for a similar catastrophe,—it culminated in the Tientsin Massacre.

While there had been one succession of rumors for the last two years, indicating an increasingly unsatisfactory state of feeling on the part of the Chinese, the immediate beginning of these later troubles may be placed at about the end of May last, when a number of interments were made by the Sisters of Mercy east of the river. Rumors at once revived concerning the destruction of children for the purpose of obtaining their eyes and hearts for use in medical preparations. Excitement became intense; the place of interment was visited by hundreds daily. Many of the bodies were exhumed, but according to reliable testimony, nothing but bones and a little hair was found. It was said however, that among the remains were corpses with the eyes and hearts taken out, which being believed by the ignorant and credulous, the excitement spread, and the fear increased.

The kidnapping stories followed almost immediately, and kidnapping was charged upon the representatives of the Romish church. About this time two persons accused of abducting children were seized, and without the show of a trial, or the least evidence of their guilt, they were executed by the Prefect. It should be borne in mind that this officer had been here but a short time—that he was appointed by Tseng-kwo-fan; and soon after his arrival, he took occasion to make his anti-foreign feeling known, and gave utterance to the sentiment that he had no fear of foreigners. In assuming the power of life and death, which alone belonged to Chung-how, he relied for support on Tseng-kwo-fan, as being under his orders and not under Chung's.

As a mark of appreciation, the anti-foreign party here presented him with "the umbrella of ten thousand names" (萬名傘), and a complimentary tablet inscribed, "The Living Buddha of Ten thousand families" (萬家生佛).

Proclamations issued by the Prefect and City Magistrate had the effect greatly to increase the excitement and strengthen the conviction that the Sisters of Mercy were guilty of the foul deeds charged on them. That of the Prefect spoke of the kidnappers as "commissioned by other parties to kidnap

* Chinese Recorder, May, 1870, p. 328.

† Chinese Recorder, October 1869, p. 148.

in all directions," and the charge was at once made and believed that the "other parties" meant Catholics.

Some rumors had come to our knowledge before, but the first open demonstrations of a threatening kind were observed on Sabbath the 5th of June by one of the mission ladies. As was her frequent custom, she went to the city accompanied only by some of her school girls to attend the chapel services, and to instruct the women. As soon as they entered the city, a crowd began to collect about them—which had never occurred before—and talk about kidnapping and taking out the eyes and hearts of children. After the services at the chapel were over, they were followed to the house of one of the converts, by the crowd with the most insulting language and actions. Here the court-yard was soon filled, and finding nothing could be done, the girls were left, and the lady returned to the chapel in company with one of the teachers who came for her and nobly stood by her during this time, and instructed the chapel keeper to go quietly and bring the girls home while she took a chair. It is her firm conviction that had she closed the door, the crowd would have pulled the house down. Presence of mind in facing them, kept them at bay; and nothing was done which they could not see.

From this time to the day of the Massacre, the rumors increased in virulence. But it was not till about the 15th or 16th of June that any hint of a fixed plan to attack foreigners was heard of by us. Friendly Chinese spoke of such rumors, but did not themselves believe an attack would be made. Some servants however in foreign employ, while continuing in their place and work, removed their bedding &c., a week or more before the occurrence, gave the reasons for so doing and told when the attack would take place.

One of the persons seized as a kidnapper about the 8th of June, was a lad of 19 years, who was said to have confessed that he was an agent of the Romanists. His admissions, secured partly through fear and partly through sheer stupidity, seemed to fix more blame on the Catholics. Accordingly the Cathedral and Jên-tsz-t'ang (Hospital of the Sisters) were visited by some of the leading Chinese Officials only a few days before the massacre.

It was previous to these visits that the rumor of an intended attack on foreign residents reached us. And here it might be mentioned that this rumor was in circulation in Shan-tsing, at a distance of 150 and 200 miles from here as early as the 14th of June, in this form; the 21st for the attack at the city, and the 24th for that at the settlement; no distinction of nationalities being mentioned. This shows the existence of a premeditated and widely circulated plot.

On the morning of the massacre,—Tuesday 21st June—the Cathedral was visited twice by the native authorities. Large crowds followed them, but not the least effort was made by the officers to disperse the people, or to

remove the suspicions concerning the Romanists. It was but a short time after the second visit that the attack was commenced.

A few of the preceding events are important. For days little groups of men belonging to the fire companies and "roughs" had been observed here and there in earnest conversation—the rumors increased, violent demonstrations and abusive language became more frequent, and the excitement intensified; yet not even friendly natives thought of such an issue, although the day fixed upon was freely spoken of. On Sabbath the 19th of June, one of the missionaries accompanied by his wife and a friend, in passing one of these groups collected on the steps of a temple, heard most abusive language—brickbats were also taken up threateningly, though none were thrown.

Application was made to the authorities on several occasions—the last on Tuesday morning, by both the English and French Consuls,—for proclamations to quell the excitement, but no notice was taken of them—they were not answered.

After the departure of the authorities from the Cathedral, the crowd increased rapidly. The attack commenced on the French Consulate at about 12 to 1 o'clock (mid-day). The signal was the sounding of the fire gongs. The Consul, M. Fontanier, in official dress, went at once to Chung-how's Yamèn about $\frac{1}{2}$ of a mile distant. The other inmates of the Consulate were murdered before he left the Yamèn. He was killed on his way back, only a short distance from the Yamèn, stripped of his clothing and thrown into the canal. It was about this time that Chên-ta-swai arrived on the west side of the canal at the head of some soldiers. To check the accumulation of the crowd, Chung-how had ordered the bridge of boats opened. Chên ordered them closed, and encouraged his men and the crowd to fire the buildings which had already been rifled. Their work at the Consulate and Cathedral accomplished, the crowd then rushed for the compound belonging to the Sisters of Charity about one mile distant. Here the most revolting deeds of cruelty and shame were perpetrated. Ten Sisters were most barbarously killed, their bodies hacked to pieces and thrown into the flames. Their premises were utterly despoiled and burnt. Eight Protestant chapels suffered a similar fate. The houses of many of the converts, both Protestant and Catholic, were looted and pulled down. Some of the Protestant converts were robbed, beaten and prisoned—one died of his wounds. A large number of the native Catholics were murdered; others even subjected, by the officials to inhuman tortures after the affair was over in order to extort confessions that the Sisters were guilty of the enormities with which they were charged.

In addition to the murders at the Consulate, Cathedral and Jên-tsz-t'ang, a French merchant and his wife residing more than a mile away were killed—also three Russians, who hearing the disturbance, were fleeing from the

city. The Protestant chapels were searched for the missionaries with the avowed purpose of killing them. In one instance the chapel keeper was severely beaten because he could not produce the foreigner.

The evidence which has been collected establishes beyond a doubt, several points of importance.

I. Official complicity. This is established by the following facts.

1. The previously known anti-foreign feeling of the Prefect, an appointer of Tseng-kwo-fan was well known.

2. The character of the proclamations issued by both the Prefect and City Magistrate had the direct effect to increase excitement and prepare the way for such an event.

3. No effort was made by any of the officials, including Chung-how, to quell the excitement, though repeatedly asked to do so.

4. Soldiers from the Chên-tai's Yamèn were among the most active throughout in the work of destruction. They were led, and the people encouraged by Chên-ta-swai, who ranks as a Brigadier. It is noticeable that one of the missionaries returning from a tour in the S. W. heard of this Chên all along his route of travel down the canal, for nearly 200 miles, as having come to Tientsin to assist in the expulsion of foreigners. (Chên is a protégé of Tseng-kwo-fan.)

5. Catholic converts were tortured in order to get certain confessions from them.

6. The fire companies and volunteer forces—each of which companies has a literary graduate, whose name is enrolled in the Yamèn, as its chief—were actively engaged in the riot. These men would scarcely venture to take part in any movement which had not official sanction.

7. The presentation to the Prefect of a complimentary umbrella and tablet—which were accepted.

8. Fans were made, representing the burning of the Consulate and Cathedral and the murder of some foreigners, with officials standing by and approving the deed. On the first issues, the names of Chung-how and other officials appeared, as indicating their presence on the occasion.

9. The effort to create the feeling that the recent executions were made in order to "appease (foreign) wrath," instead of in the interests of justice. Also the fact that 500 Taels have been given to the family of each of the persons executed.

10. The three most deeply criminated officials have been persistently shielded from their deserved punishment.

II. The outbreak was not a sudden ebullition of popular feeling, but was deliberately planned.

1. The time of the attack was indicated several days previous.

2. The rumor of such an intention and place was current a week previous, in places 150 and 200 miles distant.

3. The plan was so far perfected that at the sound of the ordinary fire signal, the fire brigades seized their arms, *which were in readiness*, instead of their buckets, and from all quarters rushed to the French Consulate.

4. The soldiers equally well understood the signal, and joined in the attack. A bugle was sounded in the Brigadier's Yamèn almost simultaneously with the striking of the alarm gongs.

5. Several foreigners were expressly warned beforehand—even the form which the riot was to assume was stated, in one or two cases.

III. It has been thought by some that the popular fury was only directed against one nationality, and that in so far as others suffered, it was simply by the violence of the torrent bursting all bounds. Since the failure of the original plan, indeed, the Mandarins have done all in their power to create the impression that it was only a demonstration against the Catholics—and against the French as being the supporters of that faith.

Although we are well aware that in many parts of the country grave and serious charges are made against the Romanists, from which the existence of a bitter feeling—more intense perhaps, as some believe, against the French as their defenders, than against other nationalities—may be inferred, yet we think facts abundantly show that the riot at Tientsin was not directed against them alone, but was a deliberate attempt at the destruction of all foreigners.

1. Two separate days were spoken of for the attack in the city and at the settlement; and the rumors circulating throughout the country have never made any distinction in nationalities.

2. Eight Protestant chapels, well known to be connected with the English and Americans, were indiscriminately destroyed.

3. At some of the chapels, search was made for the missionaries, and the determination to kill them, if found, openly avowed.

4. Three Russians, though pleading their different nationality, were brutally cut down in the streets, amid repeated cries that all foreigners were doomed to the same fate.

5. Protestant as well as Catholic converts suffered greatly. The plea that they were known not to be Catholic served only to elicit the reply, 'we make no difference.' Their houses were pulled down—they were robbed, beaten, wounded, imprisoned.

6. Both before and after the Massacre, all foreigners were alike denounced. Frequent threats were made for a long time of completing the work of destruction.

The victims of the Massacre were—M. H. Fontanier, French Consul.

M. Simon, Consular Secretary.

M. Thomasin, Secretary of Fr. Legation, en route to Peking, and Madame Thomasin.

M. de Chalmaison—French merchant, and Madame de Chalmaison.

Father Cheviur.

Ten Soeurs de Charité, of whom 2 were Belgian, 2 Italian, 1 English, and 5 French.

Mr. and Mrs. Protopopoff, and Mr. Basoff, Russians.

The recent action of the Chinese Government, purporting to be a settlement of the matter deserves a passing notice. Near the beginning of Oct. an Imperial Edict stated that the Prefect and City Magistrate were to be banished to the district of the Amoor; a score of others were to be banished for ten years, and fifteen persons were to be executed. Of the banishments we have heard nothing since. The executions took place on the morning of the 18th Oct. The family of each of the men executed received 500 Taels of silver. In addition to the above, Chung-how gave an extra 100 Taels to each family, when passing through here recently en route to Paris.

The executions are referred to as a necessity in order to satisfy the vengeful wrath of foreigners. The men were dressed in silk, and superior coffins were prepared for them. Their heads were not exposed on the city wall as is customary in such cases. Aside from the fact that the circumstances attending the execution were such as to create and intensify a hatred of foreigners, and place upon the heads of the victims the martyr-patriot's crown, instead of covering their names with shame and disgrace, their death signifies nothing as a satisfaction for the atrocities of the 21st of June last, so long as the guiltiest of the ruffians are permitted to escape, and the instigators and abettors of the deed, who occupy high positions, are shielded from the demands of justice. Their "execution" can hardly be viewed as other than cold blooded murder. And it becomes a serious question, 'who is the cause of such an unholy deed.'

TIEN-TSIN, November 1870.

NOTES OF A BIBLE TOUR IN SOUTH EASTERN SHAN-SI.

BY J. DUDGON, ESQ. M.D.

Mr. Wellman, one of Mr. Wylie's colporteurs in connexion with the British and Foreign Bible Society returned lately from Shansi after an absence of eight months. He started from Peking September 10th 1869 and returned 6th May 1870. He was accompanied by two converts, one in the capacity of teacher and the other as assistant; the former a Pekinese, the latter a native of Shansi. During his journey he sold 900 Old Testaments; 548 New Testaments and 3,058 parts of Scripture. He realized from these sales 106,881 small cash, equal to about \$106.

Yü-hsien 縣孟 is a city 90 li N. W. of P'ing-ting-chow 平定州 with a popula-

tion estimated at about 120,000 souls; 25 per cent of the population are said to smoke the wan-show-kaou 萬壽膏, opium, so called by the last Emperor, Hien-fung, who smoked it for paralysis of his legs. One mow of ordinary land produces about 5 Tls. The same quantity of land under opium cultivation yields over 7 Tls. The poppy is grown close to the river and roads, in order to have facilities for irrigation. Poppy cultivation was prohibited by Imperial Edict at the beginning of last year and in consequence much of last year's growth was rooted up by the officials.

The more common course pursued, however, was to wink at this Edict, allow the cultivators to grow the poppy, and then at the flowering, the officials pounced down upon their victims, threatened them with severe punishment and were only appeased by a handsome squeeze of about one half the value of the opium.

Twenty li E. of this at Ching-cheng-ch'en 清城鎮, good anthracite coal is found. The iron ore is found in large lumps at 100 feet deep. At Paou-shan 寶山 a few li East of the town there are also coal mines. The coals sell at 4 cents per picul. At Kh'oo-ts'un 庫村 20 li S. E. there is another coal mine. At Fang-shan 方山

35 li S. E. of Yü-hsien, iron is found, but it is not permitted to be wrought on account of some fir trees at the top of the hill. Ten per cent of land here was formerly under poppy cultivation, but being now prohibited, the opium consumed is bought elsewhere. It now comes chiefly from Shen-si and Kansuh; and sells at the rate of 4 mace 1 tael. The first opium, the people say came from Canton, then afterwards they were supplied from Shen-si, Shan-tung, and Ho-nan; and now this is itself a model opium province with the greatest consumption, and probably also the greatest production. Here also the poppy was torn up by the roots after the Imperial Edict was issued. The duty is three times the amount levied on any other article. The people of the district are reported as rough and insolent. The police had to be sought to conduct the party to the inn. The city is well-situated and the wall is built of brick. There is a stream, usually dry however, which runs in a valley to the west.

P'ing-ting-chow 平定州 is a city 270 li S. E. of T'ai-yuen-foo 太原府 the provincial capital, and 870 li from Peking. Opium smokers are estimated at 40 per cent. There are foundries with six furnaces at

Lin-li-ts'un **林里村** 30 li N. W. chiefly employed in casting kitchen utensils. Coal is found twenty feet under the surface. Coal and iron are also found at Yang-ts'un and San-chiaou-ts'un **三郊村** in great abundance. Mr. W. met an opium smoker here, who knew of Christianity. He brought a gospel and when told to read it and obey its precepts, replied he could not but obey the precepts, for Jesus was the son of God. At So-hwang-ch'en **鎖簧鎮** a place 15 li E. wrought iron is made. Coal abounds along the whole of this route to the next city. The deepest coal pits were found to be 260 feet which discharged 3000 catties daily. At the village of Teen-pu-ts'ui **店**

卜嘴 a man purchased a gospel—he had seen the western sacred books and liked them very much.

T'sai-ling **蔡嶺** lies 45 li from Laou-p'ing **樂平鄉**. On the south of the Ling or pass, there are a few furnaces. The produce of the mines amounts daily from 6 to 8 hundred catties of iron ore. The mines are about 60 feet deep.

After smelting, it costs 1½ candareens per catty. 35,000 catties, in iron bars are exported to Hwai-lu-hsien **獲鹿縣** in Chih-li, **直隸** two days from the confines of the provinces and the entrance of the mountains. They smelt three times.

At Liau-chow **遼州** one of the under officials invited Mr. W. to the Yamun. He seemed to know something of Christianity. The Chinese revered Confucius, he said, but not his teacher, which he thought a great mistake. The mandarin of the garrison possessed a foreign school atlas, which he had received from one of the missionaries at Shanghai. He desired Mr. W. to explain it to him, after which he bought a whole Bible.

Lu-ch'eng **潞城縣**. Persimmons grow here extensively; which when dried are used there, as here also, for cough and asthma, and as an expectorant. There are said to be 100 Roman Catholic families.

Hoo-hwang-hsien **壺關縣**. The upper story of the gate of this city is in ruins. A copy of the New Testament was sold here to the military mandarin. There are two large ponds at two angles of the city for collecting rain water from which the people draw their supplies; one bucket costs one

cash, which is charged for clearing and repairing these ponds. Close to these ponds there is a temple to the Lung-wang—the Dragon Prince, he who is always implored in seasons of drought. The people possess also wells. The country is hilly. Carts are here in use; in other places the hilly nature of the country necessitates mules.

Lu-ngan-fu **潞安府 (長治縣)** contains about 9000 families, of whom 400 are Mohammedans and sixty are Roman Catholic. This place is celebrated as the capital of Yao-wang. The streets are broader than even those of Peking.

Yin-ch'eng-ch'en **蔭城鎮** lies 60 li to the south of the last mentioned place. It is a great mart for iron of all kinds. Coal and iron stretch here for a length of 4 li and at a depth of 100 feet. The opium smokers are said to be 40 per cent. The population embraces 1000 families.

Si-ho-ch'en **西火鎮** was formerly very rich and the people traded to the other provinces; but after the accession of Hien-fung on account of the troubled state of the country, they pulled down their houses and sold them to gain a livelihood. The present town is half in ruins and the people have almost wholly given themselves up to the opium pipe. They are forbidden on account of their poverty to cultivate the "Western dirt." For 20 li all round the country abounds in iron and coal.

Several mines of coal and iron are found on the way to Ling-ch'uen-hsien **陵川縣**. This place has about 2000 families: the half of them are confirmed opium smokers. Coal costs here 10 catties, 1 cash, and iron 10 cash, 1 catty. Silk is produced to the extent of 10,000 catties annually. One catty costs from 1 to 2 taels 3 mace. It is found only in the S. W. and the mulberry trees begin 10 li from the above city and stretch 50 li towards the border of Feng-t'ai-hsien. Hemp is grown 20 li from the city and costs 140 cash a catty. The tribute of the district amounts to 20 catties per season, to the Emperor; opium is forbidden; the silk is very fine; the worm is small. The officer of the garrison was a Mohammedan.

Feng-t'ai-hsien **鳳臺縣**, Tsch-chow-foo, **澤州府**. The party was here requested to appear at the Ya-mun, **恭將衙門**, to render an account of themselves, as they were supposed to belong to the old rebels. Some received books, others did not; some kept the books and failed to send

the money. The military 參將 officer enquired whence they came and by what pass they had entered Shansi. He requested them not to force the people to buy their books, but to allow them of their own accord to ask for them; in which case he promised protection. At the Chefu's 知府衙門 Yamun, the official after taking a Bible returned it. One of the under-officials named Lu, went to visit them at the inn. Mr. W. was supposed to be a Cantonese, and was therefore strongly urged to depart. He asked, if that was the sort of treatment accorded to foreigners under Government protection? The official asked what religion was it most necessary to promulgate? Was it not Confucianism? The native catechist replied "That the religion of Confucius," (here the bystanders interrupting him laughed heartily as if even this Christian was obliged to acknowledge the superiority of the great sage,) "was not to be compared to the Christian religion." When they heard this, they immediately departed greatly displeased. On the following day 3rd December, the military 外委 officer of the 8 passes came to examine this native who in the midst of the discussion had given them to understand that he himself had been a small military officer. The meeting ended quite friendly, the officer showing the seals of his office. This officer had been at the battle of the Pa-li-ch'iaou 八里橋 (near Tung-chow) 通州. He carried back a faithful account and the authorities were satisfied. His object really was to find out whether Mr. W. was a foreigner or not. His knowledge of the language led the officials to imagine that he was a southern Chinaman and his presence there would bode no good to the province. On the day following this, he had a visit from the literary superintendent of the district, who said that he had seen a New Testament at his native place. He asked several questions, upon which Mr. W. remarked, "You are always afraid of foreigners. Do you suppose they wish to take the government out of your hands? We have no such intention." Upon this the literary remarked "that this depended not upon our pleasure but upon the will of Heaven."

He met a young literary man, an opium smoker, 60 li E. of this *hsien* city. He had lately been baptized into the Roman Catholic faith and had been promised a situation at Lung-an-fu 潞安府.

There is a building or cathedral there called Shêng-urh-kung-hwei 聖兒公會.

At this baptism he had been immersed. Both sexes are admitted to the church in this manner. In his village there were he said 150 Roman Catholic families. He was somewhat disgusted at not having received a post and was on this account rather indifferent to the religion. He said he had seen Pa-hsia-li (Sir Harry Parkes) at Pa-li-ch'iaou 八里橋.

There are 20,000 families in Ts'eh-chou-fu (fung-t'ai-shien) 澤州府 (鳳臺縣) it produces an excellent hard coal called Hsiang-mei 香煤, because it is free from bad vapours; 200 catties cost 100 cash. Iron ore is found here on and under the surface; 3 cash per catty; when smelted it costs 30 cash a catty. The city lies in a valley with mountains close all round. It has no cart roads; mules do all the transport. There are said to be 9,000 Roman Catholics, and a few Mohammedans from Honan, tanners by trade. The opium smokers are calculated at 60 per cent. To the East of this iron and fine silk are produced. The worms here also are very small.

Yang-ch'eng-hsien 陽城縣 is in the same department as the above. Running from W. to E. for 60 li, the roads were covered with mulberry trees, and natives said, wherever there were these trees there were silkworms. Ten li W. of this at a village called Pei-kow-ts'un 北口村 are 3 furnaces for smelting iron. This *hsien* city has 10,000 families, 60 per cent of them are opium smokers, and 10 per cent of the land was under cultivation, but forbidden since the Edict in the 7th year of Tung-chi (16th February 1869). Silkworms, coal and iron are found there. The iron sells at 25 cash per catty, coal 50 cash per picul. In the S. E. suburbs are 7 Mahommedan families, tanners from Honan. They met here a Roman Catholic, a small trader, who induced a friend to buy a New Testament. The city lies at the foot of a hill, along the side of the stream. The language here resembles southern mandarin. It is a famous place for Buddhist nuns; who shave their heads and wear two tails. There are 10 nunneries in the district and in each there are from 3 to 7 nuns. It is said that the Cloisters originated in the poverty of the people, and in their inability to bring up their daughters. The city has 3 gates, W. E. and S. Here they sold a large type New Testament to a respectable man, who understood something of Christianity. He requested Mr. W. to call upon him. The officer in charge of the *hsien* garrison got a New Testament and on show-

ing it to the Che-hsien, the latter took and kept it; and afterwards he took another for himself, but did not pay for it.

I-ch'eng-kwan 翼城關 has 20 families of Mahommedans. Yuen-kh'ü-hsien 垣曲縣 contains about 4,000 families. Each family is said to produce 10 to 100 catties of silk annually. It costs 2,000 cash a catty. Coal is got from a place 18 li from the city and sold by *measure* 45 cash per tow. The opium smokers are here 40 per cent and 30 per cent of the land is under foreign "dirt" cultivation. There are 2 Mussulman families, also tanners from Honan.

(To be continued.)

HANDBOOK FOR THE STUDENT OF CHINESE BUDDHISM.

By REV. E. J. EITEL OF THE LONDON MISSION SOCIETY, 1870.

By REV. JOSEPH EDKINS, PEKING.

The Student of Buddhism obtains in this work an important help to his studies. The author has devoted great attention to this subject, and has in addition to his own investigations, here placed within reach of his readers, many contributions from the immense learning in this department of Julien, Burnouf and Kœppen.

Buddhism is not so powerful in China as to cause alarm to the Christian missionary in view of the coming struggle which he anticipates. But the history of its introduction and the nature and extent of the influence it has produced on the Chinese mind and literature, are extremely interesting subjects. The Hindoo missionaries tried hard to bring the Chinese to accept the mythology and religious doctrines of their country at the time when it was Buddhist. Their translations abound in Sanscrit words which it was hoped the Chinese would learn, but this they failed to do. Names of things as well as names of persons, words expressive of doctrines, abstract names, classes of mythological beings, adjectives, arithmetical and astronomical expressions, and many long compound terms are imported in full into the Chinese text. To explain them glossaries were prepared. But they

expected more zeal and perseverance in their Chinese neophytes than they have shown, and the consequence is that the glossaries are not looked at, and the Sanscrit names are passed over by the reader of the Chinese texts as an abracadabra which he is glad to miss.

Buddha's heart is for example, spoken of as 門耨多羅三藐三菩提, pronounced in the era of the Hindoo translations, A-no-ta-la Sam-mo Sam-bodhi. An is the negative. Uttara is superior. Sam means "perfect," "good," "same". Sam yak is given in the Sanscrit dictionary *all, wholly, fitly. Bodhi is intelligence, the intellect, the holy fig-tree, knowledge of God, and as an adjective, wise. Etymologically it is that which distinguishes, that is, the intellect, and hence that which is distinguished, doctrine, the object of the highest study. From this has come the title Buddha the "perceiver," "the sage."*

Whoever will study Buddhism must know what these and other such words mean, and Mr. Eitel's object has been to provide a hand book in which a mass of information has been collected adapted to aid the inquirer. In this instance he must look under the words anuttara and bodhi. If he is reading a Chinese Buddhist production he must first consult the Chinese index at the end of the volume. This mode of using the "Sanskrit Chinese Dictionary" is a little cumbersome, but perhaps it is preferable to the perpetuation in a work of this kind of the mandarin pronunciation as given in Morrison, Wade and other authors. Sanscrit books having been translated fourteen centuries ago the powers of the Chinese characters which represented Hindoo words have changed in the meantime. As Mr. Eitel justly remarks, "to the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanscrit or Pali forms themselves."

The difficulty might be met if we had a dictionary of Chinese words with the ancient and modern pronunciations arranged in succession as in Kang-hi, but in a more complete form than in that work. For example if in Morrison's Syllabic dictionary under the syllable Fuh, between

the character 佛 and the meanings were inserted "old sound BUT, Amoy PUT, Nanking FUB, Peking Fo," every one would thus be in a position to know what the old sounds of the characters are. It would then be feasible to compile a Chinese-Sanscrit instead of a Sanscrit-Chinese dictionary.

But as the student of Chinese must also learn to consult works arranged according to the radicals, like Kanghi itself, Mr. Eitel's arrangement of the dictionary forms no bar to its usefulness.

Among the longer and more valuable articles in this work are those on Kwan-yin or Avalokiteshwara, and Buddha or Shakyamuni, Samadhi, Sanskrita, Naga, Mandjushiri Amitabha, Dhyana, Nagardjuna, Naraka, Triratna, Nirvana, Trikaya. The spelling here given is a little different from that of our author who somewhat oddly, has followed French Orthography in writing the Sanscrit sounds CH, SH and J.

The best key to the understanding of Buddhism is to be found in the study of the life of its founder. In Shakyamuni himself humanity is first seen, then divinity. A young prince, handsome, strong, heroic, surrounded by pleasures, and tempted by the most brilliant worldly prospects, is deeply affected by observing the miseries of human life. He becomes a changed man, forsakes his father's palace for a hermit's cell, practices and then teaches a rigid asceticism and dies at eighty after a long career occupied partly with the instruction of a numerous band of disciples and partly with extatic contemplation. He is deified at the moment of death, that is, his disciples elevate him to the summit of humanity, honour him as the best of teachers and announce that he is for ever rescued from the revolutions of life and death. He has entered the Nirvana, and when his body has been burnt, the Sharira, the small reddish residuum, is honoured as a sacred relic possessing marvellous powers, and over it a pagoda must be erected.

Such a phenomenon, a great and disinterested mind, founding the monastic institute, and teaching multitudes of both sexes and every caste the escape from sorrow to the eternal rest of the Nirvana,

was sufficient in the condition of Hindoo society as it was two centuries before the expedition of Alexander, to account for the early history of Buddhism.

In his account of Kwan-yin (Avalokiteshwara) our author has gone too far when he supposes there was a Chinese divinity of this name before the introduction of the Mahayana into China. Nothing is easier than to attach to the imaginary former lives of the great Bodhisattwas any incidents of old biography in any age or country of a marvellous kind and adapted to be, in the Buddhist sense, edifying. Such incidents were ascribed by the Chinese Buddhists to the presence of Kwan-yin, nearly as in Mr. Disraeli's Lothair the opportune arrival of a Roman shopkeeper's wife who shows a benevolent interest in the welfare of that hero, is believed by the pope and his cardinal to be an appearance of the Virgin Mary. Hence the author of that Romance, sarcastically describes Lothair as being for a time in the opinion of every one in Rome, high and low, "the most favoured man in this century;" yet the net failed to entrap him through his want of faith.

Kwan-yin looks on (Kwan) the region (Shi) of sufferers whose voices (yin) of many tones, all acknowledging misery and asking salvation, touch the heart of the pitiful Bodhi Sattwa. She looks with a thousand eyes that she may see them all and stretches out a thousand arms that she may save them all.

Kumaradjiva himself adopted the name Kwan-shi-yin. The translators of the Tang period two centuries later brought to view the true etymology as given by our author, but they did not succeed in changing the course of the legend or the name of the divinity. Kumaradjiva preferred the more popular and edifying designation. The two meanings Kwan-shi-tsai and Kwan-shi-yin doubtless existed together in Kumaradjiva's country Cashmere, just as afterwards in China. The Mahayana doctrine had prevailed there already for nearly two hundred years from the time of Nagarjuna given in the Hand book A. D. 194.

The remarkable extension of the Mahayana literature (Hwa-yen-king, Fa-hwa-king, &c.,) in Cashmere, Cashgar, Balkh,

and what is now Cabool, aided by the conversion to Buddhism of the Indian Getes, the Yue-ti of Chinese history, renders the dialects there spoken early in the Christian era important for the determination of the language employed by the first Hindoo missionaries in China.

Our author says the Pali was first used and afterwards the Sanscrit. It would be more correct to say that the Magadha dialect was first used, then the dialect of Northern India such as was spoken in Cashmere, and afterwards the Sanscrit. In the Han dynasty under Ming-ti, Kashipmadanga who came from Magadha, the modern Behar, used the dialect of that country which differed from the Pali among other things in retaining from Sanscrit the letter SH.* If Kashipmadanga, the most ancient of the translators, had chosen Chinese words whose initial was S to write the Sanscrit Shramana and Kashiapa, it might be said that he used the † Pali. In the Sutra of the 42 sections he used 沙門, and thus originated the name Shaman, to be used ever after as the designation of the members of the Buddhist community in China. For Kashiapa he wrote 迦葉 KA-SHIAP.

The second era of translators A. D. 400 was that of Kumaradjiva of Cashmere. There can be no doubt that he made use of SH and S as separate letters for he never confounds them in his choice of Chinese characters. The Chinese words already introduced by his predecessors he did not alter, and in introducing new terms required in the translation of the Mahayana literature, the 大乘 Ta-sheng or *greater development*, he uses SH for SH and usually B for V. Thus the city Shravasti was in Pali Savatthi and in Chinese 舍婆提 SHA-BA-TI. Probably Kumaradjiva himself speaking in the Cashmere dialect of Sanscrit called it Shabati.

Two centuries later the fashion of close adherence to Sanscrit came into use under the leadership of Hiuen-tsang. For example instead of 比丘 Bi Ku which

is like the Pali Bhik-khu (probably also found in the Magadha language) 苾芻 Bir-c'hu was written evidently with the intention of restoring the Sanscrit SH. Our author gives a different reason.

The great value of such a guide as this Handbook in the study of Chinese Buddhism will be understood by the student when he finds that almost all the important words in doctrine and biography are here traced to their Sanscrit originals and explained with the aid of recent European criticism. Thus Ho-shang the most popular term for priest is Upadhyaya the president of an assembly or 僧 SANG-HA. The "three precious ones" are Buddha, the personal teacher, Dharma, the law or body of doctrine, Sang-ha, the priesthood. The term 三昧 SAM-MI is explained as the Samadhi of the original Sanscrit. "Samadhi signifies the highest pitch of abstract extatic meditation, a state of absolute indifference to all influences from within or without, a state of torpor of both the material and spiritual forces of vitality, a sort of terrestrial Nirvana consistently culminating in total destruction of life. He consumed his body by the fire of Samadhi (agni Samadhi) is a common phrase."

The expression 到彼岸 *arrival at that shore* is explained as the Chinese equivalent of Paramita embracing the six means of passing to the Nirvana. These are 1. charity or giving, Dāna, 2. morality Shila, good conduct, 3. patience, Kshanti, 4. energy, Virya, 5. contemplation, Dhyana, 6. wisdom, Pradjna.

In the account of Nirvana Mr. Eitel touches on a subject of great interest, namely the expectation of immortality asserting itself in Buddhism in spite of the overwhelming influence of a metaphysical system adverse alike to the belief in God and to that in immortality. Shakyamuni said in his last moments "the spiritual body is immortal." But he said just before, "all you Bikshus, do not be sad. If I lived in the world for a *Kalpa*, on arriving at the time I must still be annihilated. Not to leave you when the hour has arrived is impossible. In gaining benefit one's self others are benefited. The sys-

* See Burnouf and Lassen's *Essai sur le Pali*.

† The Pali forms are Samana, Kāśapa.

tem of doctrine is already perfect. Should I live longer it would be of no benefit to you. All that were to be saved, whether in the paradises of the Devas, or in the world of mankind have already been saved. As to those who have not been saved, the causes which will ultimately lead to their salvation have already been put in operation. From this time forward, I exhort you my disciples, to expand, explain, and propagate my doctrine and thus" (here follows our author's quotation) "the spiritual body (Fa-shen) of Ju-lai will be constantly present, and will not be annihilated at all."

Much cannot be built on this passage from the "Sutra of the dying instructions of Buddha," but Mr. Eitel is quite right in arguing the continued existence of the Buddhas from their occasional reappearance after death for the salvation of living beings, and also from the dogma of the *western paradise*.

Why in his article on Dhyana the author has omitted any reference to the 禪門 Ch'an men does not appear. He has however given an account of the 28 patriarchs the last of whom, Bodhidharma, introduced into China the Buddhist sect called the Ch'an men which has played in some respects the same part in China that the Jainas did in India. It has almost supplanted the original Buddhism and has always made much of the esoteric deposit of doctrine and its transmission along with the robe and rice bowl from patriarch to patriarch. The meaning of the names however differs. Jaina means *the conqueror*, while Dhyana the Indian prototype of 禪, DAN, signifies *meditation*.

In the notice of the Nagas, there are some interesting references to Serpent worship, that very wide spread and ancient superstition, which seems to have originated in the first ages and to have spread from the Babylonian region to the most widely separated countries. The stones of Avebury in Wiltshire not far from Stonehenge retain the serpentine shape in which the Druids arranged them. The Hebrew nahash, Gaelic narar, and English snake, are word-forms which preserve the old idea, and the account of the temptation

in Genesis furnishes us with a probable origin for the traditions of serpent worship among various nations.

In Eastern Asia the Nagas were looked on as well disposed. Hence the Burmese confound them with the Devans, while the Chinese regard them as good and powerful and call them Lung, the Greek dragon, and the German Schlange.

On the six paths of transmigration the reader will find information under the heads, Gâti, Pretas, Asuras, Amogha, &c.

But it is time to stop. Buddhism is a subject which easily ramifies into so many directions, that it is best to close these remarks here for fear of their being extended too far for the reader's patience.

PEKING, Nov. 1870.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BEETSCHNEIDER, ESQ., M. D.

(Continued.)

Among the trees, fruits and herbs, which are enumerated in the Rh-ya and the classics and which therefore must be indigenous in China, I would yet mention the following:

槐 Huai, *Sophora japonica* (P. XXXV^a 31 Ch. W. XXXIII).—楝 Lien, Pride of India, *Melia Azedarach* (P. XXXV^a 28 Ch. W. XXXIII).—梧桐 Wu-tung, or 櫟 Ch'en, *Sterculia platanifolia* (P. XXXV^a 25 Ch. W. XXXV).—桑 Sang, Mulberry-tree (P. XXXVI, Ch. W. XXXIII). The wild Mulberry-tree is called 桑 Yen in the Shu-king (Tribute of Yü).—楮 Nie Nie, or 楮 Fêng, *Liquidambar formosana* (P. XXXIV. 43 Ch. W. XXXV).—漆 Tsi, the Varnish tree (P. XXXV^a 17 Ch. W. XXXIII) is mentioned in the materia medica of Emperor Shên-nung and in the Shu-king (Tribute of Yü). Dr. S. W. Williams states in his Chinese Commercial Guide, "The varnish used in making lackered ware is the resinous sap of one or more species of *Sumach* (*Rhus* or *Vernix vernica*) and the *Augia Sinensis* Lour., which grow best in Kiang-si, Che-kiang, Ssu-chuan. The natives however call only one sort *Tsi-shu* or varnish tree." Lindley (Treasury of Bot-

any p. 1210) states that *Calophyllum Augia* yields the Chinese Varnish. The representation of the Tsi-shu in the Ch. W. seems to relate to a Sumach.

The characters 栲 *Chu* and 栲 *Kao* (cf. Rh-ya and Shi-king) denotes the *Ailanthus glandulosa*, the Vernis du Japon of the French. The commentator of the Rh-ya ranges this tree among the varnish trees, as do the French. It grows very easily and rapidly and can be found everywhere in Peking; it thrives even between the bricks of the Peking walls.—A much celebrated tree of the Chinese is the 椿 *Ch'un*, *Cedrela sinensis*. The Pên-ts'ao states, that this is the same tree, mentioned in the Shu-king (Tribute of Yü) under the character 杣 *Ch'un* as being used for bows. The *Cedrela sinensis* grows also at Peking. The fragrant leaf-buds in spring are used by the Chinese for food. Now-a-days the Chinese apply the character *Ch'un* to both, the *Ailanthus* and the *Cedrela*, and distinguish the first as 臭椿 *Ch'ou-Ch'un* (stinking *Ch'un*), on account of the disagreeable odour of the flowers,—the *Cedrela* as 香椿 *Siang-ch'un*, (fragrant *Ch'un*). The large pinnate leaves of both trees are very like in appearance, but the botanist distinguishes them easily, by *Ailanthus* having two little glands near the basis of the leaflets. Good drawings of these trees can be found in the Ch. W. XXXV. See also P. XXXV^a 12.

I have already stated above, that the *Nenuphar* is mentioned in the Rh-ya. It is therefore indigenous in China as well as two other water-plants the *Trapa natans* and *Euryale ferox*. *Trapa natans* Caltrop bears the Chinese names 菱 *Ki* and 菱角 *Lang-küe*, (P. XXXIII 26 Ch. W. XXXII). *Euryale ferox* is called 芡 *Kien* or 鷄頭 *Ki-tou* (fowl's head) (P. XXXIII 27 Ch. W. XXXII). Mention is made of both in the Chou-li V. 35, Biot's translation I p. 108.

The character 芋 *Yü* denoting *Taro*, *Arum esculentum* (*Colocasia antiquorum*?) does not occur in the ancient classics, but the dictionary Shuo-wen (100 A. D.) describes this plant P. XXXII 31 Ch. W. IV.)

The Yams Ignome of the French *Dioscorea*, of which several species are cultivated in China (*D. Batatas*, *D. alata*, *D. sativa*), is called 薯蕷 *Shu-yü* or 山藥 *Shan-yao* in Chinese books (P. XXVII 33 Ch. W. III). The latter name is in use at Peking. *Dioscorea* is indigenous in China, for it is mentioned in the most ancient works, the

materia medica of Emperor Shên-nung and the Shan-hai-king. Decandolle assumes (l. c. 819) that the Indian Archipelago is the native country of the cultivated species of *Dioscorea*.

Decandolle conjectures also, (l. c. p. 821) that *Batatas edulis*, the Sweet Potato may be of American origin. But this plant was described in Chinese books a long time before the discovery of America in the Nan-fang-ts'ao-mu-ch'uang (3rd or 4th century). The Chinese authors state that the 甘藷 *Kan-chu* (the first character denotes sweet) is an important cultivated plant, the roots of which supply the place of corn in Southern China. The root is said to be of a reddish colour and as large as a goose egg. The flowers resemble the 旋花 *Süan-hua* (a species of *Convolvulus* according to the drawing in the Ch. W. XXII). This suits perfectly with the Sweet Potato as also with the fine drawing of the Sweet Potato in the Ch. W. VI. The Pên-ts'ao describes this plant XXVII 36. At Peking it is known as 白薯 *Pai-shu*, (white Potato). The character *Shu* seems to be applied to plants with tuberous edible roots.

Phytolacca decandra, the Virginian Poke, and *Phytolacca octandra* are assumed by the botanists as being of American origin (Decandolle l. c. 736). In Europe these plants appeared only 200 years ago. But *Phytolacca* is mentioned in the materia medica of Emperor Shên-nung under the name 商陸 *Shang-lu* and must therefore be indigenous in China. There can be no doubt, that *Shang-lu* is *Phytolacca*. See the good drawing in the Ch. W. XXIV. The description of *Shang-lu* in the P. XVII^a 8 (poisonous plants) suits well with *Phytolacca*. I am not able to state, whether *Phytolacca decandra* or *octandra* be meant. Both are cultivated at Peking (Cf. Bunge, enumer. plant Chin. bor.) The Chinese use the thick fleshy root as medicine, as do also the aborigines in America.

The favoured garden flower 菊 *Kü*, *Chrysanthemum Chinense* was also known by the Chinese from remote times. See the Rh-ya and the materia medica of Shên-nung.

As regards the *Tea* (*Thea sinensis*, or *Camellia Thea*) the most renowned among Chinese cultivated plants and now well known by most peoples of the globe, there is no evidence to show, that the tea-shrub is other than indigenous to China. Lindley (Treasury of Botany) states however, that the only country, in which it has been found in a wild state, is Upper Assam, and adds, that a Japanese tradition, which ascribes its

introduction into China to an Indian Buddhist priest, who visited that country in the 16th century, favours the supposition of its Indian origin. But this statement is not correct. It may be right as Dr. Williams states (Middle Kingdom II p. 127) that the general introduction of tea cultivation, does not date prior to the 8th or 9th century, but I must observe, that the Tea-shrub is mentioned in the ancient dictionary *Rh-ya* under the names 欖 *Kia* and 苦茶 *K'u-tu* (*K'u*=bitter) and a commentator of this work, who wrote in the 4th century A. D. explains, that this is a little tree, which resembles the 梔子 *Chi-tsu* (*Gardenia* species, the leaves of which resemble, indeed, the tea leaves). It grows in winter; (the leaves do not fall off). From the leaves can be made by boiling a hot beverage. Now (at the time of the commentator) the earliest gathering is called 茶 *Tu*, the latest 茗 *Ming*.

Another name for the plant is 荈 *Chuan*. In the province of Szechuan the people call the plant 苦茶 *K'u-tu*—The Japanese tradition to which Mr. Lindley refers, can be found in Kaempfer's Japan. The Japanese legend says, that about A. D. 519, a Buddhist priest came to China, and in order to dedicate his soul entirely to God, he made a vow to pass the day and night in an uninterrupted and unbroken meditation. After many years of this continual watching he was at length so tired, that he fell asleep. On awaking the following morning he was so sorry, he had broken his vow, that he cut off both his eyelids and threw them on the ground. Returning to this place on the following day he observed, that each eyelid had become a shrub. This was the Tea-shrub, unknown until that time.—The Chinese seem not to know this legend. I am astonished, that the great botanist has based such a scientific view on this fable, and I would remark, that the Pên-ts'ao states expressly, that in China wild-growing tea can be found. The character 茶 *Ch'a*, now used to designate the tea-shrub, arose probably out of the ancient character 茶 *Tu*.

I would speak finally of a tree, the fruit of which for a long time has been known in Europe as *Chinese Star-anise*. The native country of the *Illicium anisatum*, which yields the Star-anise, has been the subject of many discussions by savants. Some tens of years ago Mr. de Vriese, a Dutch savant, asserted, that the native country of the Star-anise was not China, as usually supposed, but Japan.

(*Tijdschrift voor Natuurlijke Geschiedenis en Physiologie* 1834. Over de Ster-Anijs.) He was, however, refuted by M. Siebold, (*Erwiderungen, über den Ursprung des Sternanises*, 1837) who proved that the Japanese plant, *Illicium religiosum* does not yield the Star-anise of commerce, and that the latter, much used in Japanese medicine, was introduced into Japan from China or other countries. M. Hoffmann at last seeks to prove (*Angaben aus Chines und Japan, Naturgesch von dem Illicium religiosum* 1837) that the Star-anise is also not a native of China. He quotes the Pên-ts'ao and asserts, that there it is expressly stated, that the Star-anise is not indigenous to China, but is brought by foreign vessels. But the quotation of M. Hoffmann is wrong, for the Pên-ts'ao states on the contrary, that the Star-anise grows in the Southern provinces of China.

Under the name of 藜香 *Huai-siang* or 茴香 *Hui-siang* (*siang*=fragrant) the Pên-ts'ao describes at first (XXVI 62) a fragrant plant with leaves like hairs, little yellow flowers, which are arranged like an umbrella. The seeds resemble the barley. The best kind is said to come from Ning-sia (province of Kan-su.) This is without doubt the common *Fennel* (*Foeniculum vulgare*.) I have also examined the *Hui-siang* obtained from the Chinese Apothecary shops. After this description the Pên-ts'ao continues as follows:

There is yet another kind of *Hui-siang* which is brought by foreign vessels. The fruit is as large as the fruit of the 柏 *Po* (*Thuja*) and is divided into 8 corners, each of them containing a kernel like a bean, of a yellowish colour and a sweet taste like the common *Hui-siang*. This fruit is called *Po-hui-siang* (*po*=vessel) or 八角香 *Pa-küi-siang* (eight cornered *Hui-siang*.) This fruit grows in *Kuang-tung* and *Kuang-si*, namely in the departments situated near the foreign frontier (交廣諸番及近郡皆有) and that the best comes in foreign vessels, wherefore it is called *Vessel-star-anise*. It can not therefore be called in question, that the Star-anise tree grows in China. Mr. Rondot (*Commerce d'exportation de la Chine* 1848 p. ii) states: "L'anis étoilé est porté à Canton par les jonques fokiennoises. Le plus renommé est celui de Tsïouen-tchou-fou. Il en vient également, mais en moindre quantité, du

* I think, the character 番 (foreign) here relates not to distant countries, but only to the Southern confines of China.

Kiang-si, du Yun-nan et même de quelques endroits du Koung-tong." Dr. Williams' (Commercial Guide) mentions Fokien, Japan and the Philippines as the native countries of the Star-anise. But Lindley (Treasury of Botany) says, that Star-anise (*Illicium anisatum*) is only found in China. I think Lindley is right. I do not know, whether our botanists possess in their herbariums a specimen of this plant. It seems not to occur in countries visited by foreigners.* The Star-anise is much used by the Chinese. It is therefore inconceivable how little information can be found in Chinese books about this tree. I looked over in the great Imperial Geography *I-tung-chi*, the enumeration of products of all departments in the provinces of Fukien, Kuangtung, Kuangsi, Kiangsi &c. Regarding the Star-anise there is only one statement, a quotation from the history of the Sung dynasty, that Star-anise is a tribute of the Southern part of 劍州 Kien-chow (now Yen-ping-fu in Fukien.)† I have also searched for the same purpose in the special descriptions of those provinces (Kuang-tung Tung-chi, Kuang-si Tung-chi &c.) but without success.

In addition to the above statements the Pên-ts'ao describes the 小茴香 *Siao-hui-siang*, called also 蒔蘿 *Shi-lo*, 慈謀勒 *Tsu-mo-le* (XXVI 65), both foreign names according to Li-shi-chên. This is also a fragrant umbelliferous plant, the black seeds of which are used as medicine. The native country is said to be Po-ssû (Persia). I am not able to state from this description, whether this is the Anise (*Pimpinella Anisum*) as M. Hoffmann asserts. The Persian name of Anise is *Anisun i rumi* (rumi=Roman), the name of Fennel is *badian* or *rasianeh*. The drawing of the Shi-lo in the Ch. W. IV resembles the Fennel more than the Anise.

Having in the foregoing remarks examined the most important of the indigenous cultivated plants in China, I would now refer shortly to the plants introduced from other countries into China.

* I would be greatly obliged if any of the readers of the Recorder, residing in Southern China, and especially in Fukien, could give information about the districts, where the Star-anise grows.

† This may be an example of the manner, in which the *I-tung-chi* and other Chinese geographical works, issued by Imperial command in the last century, are got up. We err in supposing, that all the accounts of the several provinces and districts etc. are collected directly from the Chinese authorities of the respective countries. These works were compiled in Peking from the most ancient Chinese books. For instance the products in the Kuang-tung Tung-chi and Kuang-si Tung-chi etc. are enumerated and described for the most part, according to the Nan fang ts'ao mu chuang (v. s.) a book, which appeared 1600 years ago.

During the reign of the Emperor Wu-ti 140-86 B. C. the *Si-yü* (the countries of Central Asia were opened up by the Chinese armies, and China then first became acquainted with the far West of Asia. The celebrated General 張騫 *Chang-kien*, the conqueror of the Si-yü, advanced to 大宛

Tu-wan (Kokand) and still further to 大夏 *Ta-sia* (Bactria). After having been absent for 10 years, he returned to China and brought along with him many useful plants from Western Asia, which soon spread over the whole of China and are cultivated here up to the present time. The Pên-ts'ao mentions the following plants as being introduced from Western Asia by Chang-kien, but some of them were probably earlier known by the Chinese, and Chang-kien only introduced better varieties. 蠶豆 *Ts'an-tao* (ts'an denotes silkworm). The pods are said to resemble the silkworm or 胡豆 *Hu-tao*.* This is the *Faba sativa*, common Bean, a native of Europe and Western Asia. (Cf. Decandolle l. c. 956) P. XXIV 20 Ch. W. I (a fine drawing). The Kidney bean is still much cultivated at Peking under the name of Ts'an-tao.

Chang-kien further brought from the West the 胡瓜 *Hu-kua* or 黃瓜 *Huang-hua*, the *Cucumber*, (P. XXVIII 14 Ch. W. IV), the 胡葵 *Hu-sui* or *Parsley* (*Petroselinum sativum*) P. XXVI 55 Ch. W. IV., the 苜蓿 *Mu-su*, *Lucerne* or *Medicago sativa* P. XXVII 8 Ch. W. III Cf. Notice sur la plante Mou-sou p. M. Skatschkoff and M. Panthier, 1864. Decandolle (l. c. 838) says about the *Lucerne*: "Les Grecs et les Romains l'appelaient *Madixa*, herba medica, parcequ'ils la regardaient comme apportée de Médie (Plin. XVIII C. 16).

The Pên-ts'ao states also, that the 紅藍花 *Hung-lan-hua* or 紅花 *Hung-hua* (red flower) was brought to China by Chang-kien. This is the *Safflower*, *Bastard Saffron* or *Carthamus tinctorius*, used in China as well as in Western Asia and Europe for dyeing red. P XV 40 Ch. W. XIV.

* If the character 胡 occurs in the name of a plant, it can be assumed, that the plant is of foreign origin and especially from Western Asia, for by 胡人 *Hu-jen* the ancient Chinese denoted the peoples of Western Asia. They explain, that the writing of the Hu-jen is not arranged in vertical columns as the Chinese, but runs from right to left.

At the same time the Chinese were acquainted also with the *Saffron*,* according to the Pên-ts'ao. The Saffron, *Crocus sativus*, is therein described (XV 42) under the name 番紅花 *Pan-hung-hua* (foreign Safflower). As synonyms are given 泊夫藍 *Ki-fu-lan*† and 撒法郎 *Sa-fa-lang*. Without doubt by these sounds is

rendered the Arabian or Persian name *Ziaferan*. The Pên-ts'ao states, that this plant grows in Thibet (Sifan), in the countries of the Mohametans (Hui-hui-ti) and in Arabia (T'ien-fang). At the time of the Yüan dynasty (1280-1368) they mixed the *Sa-fa-lang* with their food. (This custom is up to the present time, found in Persia, where the rice is mixed with Saffron). At Peking the Saffron is known by the name 西藏

紅花 *Si-tsang-hung-hua* (Red flower from Thibet), but it is not cultivated here.

It is, however known, that the Saffron now is extensively cultivated in other parts of China. The Saffron (*Crocus sativus*) and the Safflower (*Carthamus tinctorius*) belonging to two different families and classes of the natural system [Iridaceae (Monocotyledons) and Compositae (Dicotyledons)] have not the slightest resemblance. It is therefore strange, that almost all nations, like the Chinese, confound these plants. Decandolle (l. c. 858) says: "Je remarque une certaine confusion chez les Arabes entre le Safran et le Carthame, dont les fleurs donnent aussi une teinture jaune et qui est cultivé en Egypte, où le Safran ne l'est pas. Le nom du Carthame en Arabe es *quom*, celui de la fleur cette plante *osfour*. Le premier rappelle le nom hébreu et persan du Crocus, le second vient de sa couleur et de l'analogie avec le Safran. Le Carthame a reçu dans le commerce le nom de faux Safran ou Safranon. On voit dans les anciens auteurs et déjà dans Pline, que des emplois analogues ont fait de tout temps rapprocher et désigner semblablement ces deux plantes."

The Chinese distinguish two kinds of *Garlic*, the 葫 *Hu* or 大蒜 *Ta-suan* (great Garlic) and the 蒜 *Suan* or 小蒜 *Siao-suan* (small Garlic). The first is said (P.

* I would here mention an error I committed in my article on Chinese ancient geographical names in stating, that 鬱金香 *Yu-kin-siang* might be the Saffron. By this name probably the Sumbul, *Sumbulus moenatus*, is meant.

† The character *Kl* is probably a misprint and must be written 咱 *Tsa*.

XXVI 21) to have been introduced from Western Asia, whilst the smaller sort seems to be indigenous. The character *Suan* occurs in the Rh-ya. It can therefore be assumed, that the Chinese from remote times stunk of Garlic as now a days. In Western Asia also, the Garlic is one of the indispensable vegetables among all classes of the people.

The Pên-ts'ao states also (XXII 1) that the *Sesamum orientale* 胡麻 *Hu-ma** was brought by Chang-kien from *Ta-wan* (Kokand). But there is here a contradiction, for Li-shi-chên believes, that the 巨勝 *Kü-shêng*, mentioned in the materia medica of the Emperor, Shên-nung is the same plant as *Hu-ma*. Synonyms are 油麻 *Yu-ma*, (*Yu*=oil) on account of the oil obtained from the seeds and used for food, but the common name of Sesam in China is 芝麻 *Chi-ma* (the first character denotes properly a mushroom). A drawing of the Sesam is found in the Ch. W. I. p. i. The seeds and the oil of Sesam are as largely used for food in Western Asia as in China. The Persian name is *kundshut*.

The Chinese authors mention also some trees as being introduced into Chinese by Chang-kien.

The 胡桃 *Hu-tao*, or 核桃 *Ho-tao* (nut-peach (P. XXX 45.) Ch. W. XXXI.) was brought from 羌胡 *Kiang-hu*. *Kiang* was at the time of the Han dynasty the name for Thibet. *Hu-tao* is the *Walnut-tree*, *Juglans regia*. Li-shi-chên gives the Sanscrit name as 播羅師 *Po-lo-shi*.

The *Pomegranate*, *Punica granatum*, 安石榴 (P. XXX 22. Ch. W. XXXII.) was got from Western Asia. Li-shi-chên explains, that the name *An-shi-liu* is derived from the two countries *An* and *Shi*. Both were, at the time of Chang-kien, little realms dependent on 康 *Kang* (Samarcand). The character *Liu* is derived from 贅瘤 *Chui-liu* (*Chui-liu* denotes goitre, and the pomegranate resembles the goitre.) Hoffmann and Schultes (l. c.) state, that the pomegranate was brought to China from India.

It has been contested by Mr. Sampson (Notes and Queries III p. 50) that the *Vine*

* In Northern China the name *Hu-ma*, however, is applied to the *Lin*, *Linum usitatissimum*, which is cultivated in Shan-si and on the borders of Mongolia. Its introduction must be of more recent date, for the Pên-ts'ao does not speak of it. But in the Ch. W. II. p. 81 is a fine representation of the *Lin*, therein called *Shan-si Hu-ma*.

葡萄 *P'u-t'ao*, was first introduced into China by Chang-kien from Western Asia, as the Chinese authors state (*P. XXXIII 7. Ch. W. XXXII.*) Mr. Sampson quotes from the *Pên-ts'ao*, which speaks of *wild vine*, growing in Shan-si. In fact Li-shi-chên describes such a plant under the name of **蘼蘼** *Yiny-yü* or **野葡萄** *Ye-p'u-t'ao*. But, I think we cannot, in every case, take à la lettre the character Ye, for the Chinese like much to set before the name of a cultivated plant the character Ye or **山** *Shan* (both denoting wild growing) in order to designate wild plants, which have some resemblance with the cultivated. In Peking a species of *Ampelopsis* is called *Ye-p'u-t'ao*. It is however very likely, that a wild growing vine exists in Northern China, but it cannot be proved, that the cultivated vine descends from it, and it is very dubious, whether it would be suitable for culture. We have therefore no ground to call in question the statements of the ancient Chinese, that the excellent vine, now growing plentifully in the whole of Northern China, was introduced from Western Asia, which is considered as the native country of our cultivated vine. Li-shi-chên, however, observes, that the vine was known by the Chinese before the time of Chang-kien, for it is mentioned in the materia medica of Emperor Shên-nung, and adds, that before the Han dynasty **隴西** *Lung-si* was known as a grape-growing country, but it was not introduced into China before 122 B. C. Before the time of the Han, *Lung-si* (in the province of Kan-su) did not belong to China.

Besides these cultivated plants introduced by Chang-kien, I will give a further list of plants brought from foreign countries to China, according to the *Pên-ts'ao*.

The common *Pea* (*Pisum sativum*), **豌豆**

豆 *Wan-tou* (*P. XXIV 18.* a fine drawing in the *Ch. W. II.*) The Synonyms, as given in the *Pên-ts'ao*, **回回豆** *Hui-hui-tou* (Mohamedan pulse), **戎菽** *Jung-shu* (Western barbarian pulse) indicate a foreign origin. Li-shi-chên states, that the pea was introduced from **西胡** *Si-hu* (Western Asia.) In Bridgman's *Chrestomathy* p. 449 pea is called **荷蘭豆** *Holan-tou* (Dutch pulse.) At Peking peas are not much cultivated.

The *Spinage*, *Spinacia oleracea*, **菠薐** *Po-ling*, **菠菜** *Po-ts'ai* (the common name

at Peking), **波斯草** *Po-sso-ts'ao* (Persian herb) is said to come from Persia (*P. XXVII i. Ch. W. IV.*) The botanists consider Western Asia as the native country of the spinage and derive the names, *Spinacia*, *Spinage*, *Spinat*, *épinards* from the spinous seeds. But as the Persian name is *esfinadsh* our various names would seem more likely to be of Persian origin.

Decandolle says (l. c. 843) concerning *Lactuce*, *Lactuca sativa*: "rien ne prouve qu'elle fût connue en Chine de toute ancienneté, au contraire Loureiro dit, que les Européens l'avaient introduite à Macao." Decandolle believes, that it was introduced into China from Western Asia. He may be right. Although the *Pên-ts'ao* says nothing about the introduction, the **生菜** *Shéng-ts'ai* (the common name of Lattice at Peking) or **白苣** *Pai-kü* seems not to be mentioned earlier than by the writers at the time of the T'ang (618-907.) Cf. *P. XXVII 17 Ch. W. IV.*

白芥 *Pai-kie*, (*White Mustard*.) *Sinapis alba* was brought from Hu-jung (Western Asia.) *XXVI. 34.*

The *Watermelon*, **西瓜** *Si-kua* or **寒瓜** *Han-kua* (*kua* is a general term for cucurbitaceous plants, *Si*, denotes West, han, cold,) is, as the Chinese name denotes (Western melon) not indigenous. The Chinese authors state (*P. XXXIII 6 Ch. W. XXXI*), that the Chinese first got acquainted with this fruit at the time of the Wu-tai (the five small dynasties, which succeeded to the T'ang, 907-960.) It was brought from Central Asia. The Watermelon now thrives plentifully in Northern China, but the best come to the Capital from Hami.

The **絲瓜** *Ssu-kua*. *Trichosanthes anguinea* was introduced from Southern countries (*P. XXVIII 15 Ch. W. VI.*) and for this reason it is also called **蠻瓜** *Man-kua* (Cucumber of the Southern barbarians.) The character *Ssü* in the first name denotes silk thread. It is probably an allusion to the fringed blossoms. The Greek word *Trichosanthes* denoting "hairy flowers" is chosen for the same reason.

The *Carrot* (*Daucus Carota*) a favourite vegetable of the Chinese, was according to the *Pên-ts'ao* (*XXVI 57*) first brought from Western Asia to China at the time of the Yüan dynasty (1280-1368), hence the

name **胡蘿蔔** *Hu-lo-po* (Western rape). A fine drawing of the Carrot is found in the *Ch. W. VI.*

Capsicum anuum, *Cayenne pepper* is now a days much cultivated in China and was mentioned in the last century as a cultivated plant of Southern China by Loureiro. But it has not been noticed either in the *Pên-ts'ao* or in other Chinese books of more recent data. As the name denotes, the Cayenne pepper is a native of Southern America. Its Peking name is **辣椒** *La-tsiao** (pungent pepper), or **蔡椒** *Ts'in-tsiao*. The drawing of the *La-tsiao* in the *Ch. W. VI. p. 20* does not agree with the Cayenne pepper, but seems to represent a native *Capsicum* with roundish fruits. Loureiro calls *C. frutescens* *La-tsiao*.

Some of our European writers have asserted, that the *Tobacco plant* is a native of China. Rondot (l. c.) mentions two indigenous Chinese species, *Nicotiana fruticosa* and *N. Chinensis*. But there is no proof in Chinese books, that Tobacco (as is known is a native of America) was known in China before the close of the 16th century. (Cf. Notes and Queries 1867 No. V.) Li-shi-chên, who wrote at that time, was not yet acquainted with the Tobacco. In the *Ch. W.* issued in the year 1848 a description and a drawing are given of the plant (*XXXIII*), which is called **野煙** *Ye-yen* (wild smoke) or **菸** *Yen*, the latter, an ancient character, properly means stinking plant.

The *Potato* (*Solanum tuberosum*) likewise an American plant, the cultivation of which has spread over the greater part of

* The character **椒** *Tsiao* denotes properly the Chinese pepper, *Xanthoxylon*. The *Pên-ts'ao* notes several indigenous species of *Tsiao* (*XXXII* 1-9) namely **花椒** *Hua-tsiao*, **蜀椒** *Shu-tsiao*, **崖椒** *Ya-tsiao*. Judging from the drawing in the *Ch. W. XXXIII* most of them seem to be species of *Xanthoxylon*. The kind best known to Europeans is the *Hua-tsiao* (coloured pepper, on account of the red coloured fruits of an aromatic pungent taste.) But our botanists do not agree as regards the species to which this *Xanthoxylon* belongs.—Bunge (enum. plant Chin. bor.) describes the *Hua-tsiao* of Peking as *Xanthoxylon nitidum*. But Dr. Hance (*Adversaria* 1864) describes the same plant as a new species, *Xanthoxylon Bungei*. Hanbury (*Chinese materia medica*) asserts, that *Hua-tsiao* relates to *Xanthoxylon alatum*.

The common *Black Pepper*, *Piper nigrum* bears the Chinese name **胡椒** *Hu-tsiao*, but does not grow in China. The *Pên-ts'ao* states that its Sanscrit name is **味履支** *Mo-lu-chi*. According to Crawford (*Dictionary of the Indian Islands*) the Sanscrit name of Pepper is *maricha*.

the globe, has also found its way into China, but its cultivation here does not seem to be successful and supplies more the want of the European residents, than those of the aborigines, among whom it has not as yet found much favour. They prefer other indigenous tuberous plants, such as the Yam, the Sweet Potato, the Taro, Arrow-root &c. The Potato is cultivated in the neighbourhood of Peking principally in the sandy plain to the North of the Capital, but it does not grow plentifully. At Peking the potato is called **山藥豆** *Shan-yao-tou*, in Southern China, according to Bridgman's *Chrestomathy* **荷蘭薯** *Ho-lan-shu*, because the Dutch first brought it to China.

The *Ground nut* (*Arachis hypogaea*), *Lo-hua-shêng* (v. s.) is much cultivated throughout China as an article of food. The oil obtained from it is an important article of commerce. Crawford (l. c.) states that the Ground nut, extensively cultivated in the Archipelago was probably introduced from China or Japan. Brown (*Bot. Congo* p. 53) is of the same opinion. But I think, this plant has been introduced into China in the last century, for the *Pên-ts'ao* does not mention it. It is first described and represented in the *Ch. W. (XXXI)* under the names **落花生** *Lo-hua-shêng* and **番豆** *Fan-tou* (foreign bean.) In the descriptive part of the *Ch. W. Chap. XVI* it is stated, that the *Lo-hua-shêng* is not an indigenous plant, but came by way of sea from Southern countries. There it is said, that at the time of the Sung 960-1280 or the Yüan 1280-1368 **棉花** *Mien-hua*, **番瓜** *Fan-kua*, **紅薯** *Hung-shu* and *Lo-hua-shêng* were first brought from the sea countries to Canton.*

I have already stated, that the *Maize*, a native of America has been introduced into China. Li-shi-chên was the first Chinese author,

* The author explains that *Mien-hua* (Cotton) at that time was called **吉貝** *Ki-pet*, the *Hung-shu*,

地瓜 *Ti-kua* (ground melon), the *Lo-hua-shêng*

地豆 *Ti-tou* (ground bean).—Under the name of *Fan-kua* the *Ch. W.* describes and represents (*XXXI*) the *Carica papaya*. I am not able to state what plant by *Hung-shu* is meant. But, I think these statements are not very authentic. The author may be right that all the above mentioned plants were introduced into China, but he errs regarding the time of their introduction. The *Carica papaya* is a native of tropical America and could not be introduced into China before the discovery of America.

I would finally remark, that DeCandolle (l. c. 968) is of opinion, that *Arachis hypogaea* is also of American origin.

who mentioned it at the close of the 16th century, under the name of 玉蜀黍 *Yü-shu-shu* (Jade Sorgho) P. XXIII U. Ch. W. II. He states, that it was introduced from Central Asia. Now a days it is largely cultivated in China and bears in each province a different name (Cf. Notes and Queries 1867 No. 6). The Persian name of Maize is *ghendum i Mekka* (wheat from Mecca.) That seems to prove, that the Maize, after having been brought to Europe spread over Asia from West to East. At Peking the Maize is called 玉米 *Yü-mi* (Jade corn.) Decandolle (l. c. p. 338) says: "M. Bunge, qui a traversé le nord de la Chine, jusqu' à Péking, m'a certifié n'avoir pas aperçu de Maïs." This statement is not correct. The Maize is abundantly cultivated in the neighbourhood of Peking and the bread baked from Maize forms one of the cheapest articles of food of the poor.† I have asked about the Maize of several of the oldest men in Peking. They agree in stating, that as long as they can remember Maize was cultivated here. In addition to this a learned Chinese assured me, that in Chinese records it is said, that the cultivation of Maize near Peking dates from the end of the Ming dynasty 1380-1644.

Amongst our European cereals the *Oats* (*Avena Sativa*) is also to be found in the Chinese dominions, but it grows only in the mountainous countries of Shansi, in Southern Mongolia, and in Thibet. The Oats is mentioned in the History of the Tang dynasty 618-907 (Tang-shu Ch. 256 Article T'u-fan) under the name of 青稞 *t'sing-ko* as a product of Thibet. The Pên-ts'ao speaks of it briefly (Art. Ta-mai.) The Ch. W. I. p. 32 describes the Oats and gives an excellent drawing. Oats is known in Peking under the names 油麥 *Yu-mai* or 鈴鐺麥 *Ling-tang-mai* (ling-tang denotes little bells.) But it does not grow here.

The *Rye* (*Secale cereale*) as far as I know, is nowhere cultivated in the Celestial Empire. M. Pery, however, in his Dictionnaire français-ant-chin, Art. production, mentions Rye (*Seigle*) as a product of China. I am very curious to know, where he found Rye.

I would finally mention, en passant, that in the gardens of the Emperor a splendid cereal plant is cultivated under the name of 御穀 *Yü-ku* (Imperial corn.) This is the *Pericallis spicata*, with a *typha* like appearance. This plant is extensively cultivated in India under the name of *Bajri*. At Peking it is, as I have been informed, used for the Imperial table.

In the above mentioned botanical work, Nan-fang-ts'ao-mu-ch'uang (written in the 3rd

or 4th century) the renowned garden flower of the Chinese 末利 *Mo-li* is first spoken of. In the same work another garden flower 素馨 *Su-sing* or 耶悉茗 *Ye-si-ming* is described (P. XIVb 66, Ch. W. XXX.) It is said that both were introduced from the countries of the *Hu-jeu* (Western Asia) and from the Southern sea. These Chinese names refer the *mo-li* to *Jasminum Sambac* (a native of India and Western Asia), the *Ye-si-min* to *Jasminum officinale*. Its native country is said to be India; the Persian or Arabian name of the plant is *Ya-semin*. The Chinese name *mo-li* seems to be of Indian origin. In the ancient work of Büshing, Ostindien (II. p. 757) the Indian names of several kinds of *Nyctanthes* (*Jasminum*) are given and these names sound almost the same as *mo-li*. F. i. *Nyctanthes auriculata* Muller.—N. *Sambac* Kudamalligei.—N. *undulata*, Malligei.*

These data which I have brought together from the Pên-ts'ao and other Chinese works, are intended only to show, that the study of Chinese botanical works is not without interest, as regards the decision of some botanical questions, especially of the native countries of cultivated plants. I have in the foregoing notices treated only of such plants, as are generally known and about which there can be no doubt as regards the identification of the Chinese names with the scientific ones. Now I will treat shortly of the difficulties, which the student of Chinese botanical works must overcome, in order to understand clearly the meaning of these writings.

If you take a Chinese botanical work in order to be informed about any plant, the first difficulty, that arises, is, to find out, where this plant is described. This is very often impossible, for the Chinese botanical works note from 1000 to 6000 names of plants, the synonyms of each plant being for the most part numerous. I have already stated, that the Chinese have nothing similar to the alphabetical index of our comprehensive works. I have therefore been obliged in my studies to compose such an alphabetical index of all names of plants and synonyms, according to the sounds of the Chinese characters, not only of the Pên-ts'ao, but also of the drawings in the *Chi-wu-ming* &c. In this manner the description of the desired plant can be found in the shortest time.

It can not be said, that the style in the Pên-ts'ao presents difficulties. In describing the plants, the authors use for the most part always the same terms. The difficulties consist in the right interpretation of geographical names, which occur and in finding out at what

* The *Mo-li-hua* (*Jasminum Sambac*) is a favoured flower of the Chinese. In Peking there are special gardeners, who cultivate exclusively the *Mo-li-hua*. Every day in summer, the flower-buds are gathered before sun rise (without branches or leaves) and sold for the purpose of perfuming tea and snuff, and to adorn the head-dress of Chinese ladies.—The *Ye-si-ming* is not cultivated in Peking.

† The Maize is so cheap in Peking, that even the beggars enjoy from time to time the luxury of eating maizebread. As is known, the principal food of the beggars in China is the same as that, of which dogs are fed, and is often collected on the streets, where vegetable and animal remains of human repasts are thrown.

time the quoted authors wrote. It would be clear from the foregoing relations, that after having found the description of the plant in the Pên-ts'ao, the principal questions for solution are its native country and at what time it was first mentioned by the Chinese authors. The exact answer to these questions requires often the most extensive knowledge of the whole of Chinese science. Li-shi-chên has compiled the Pên-ts'ao from more than 800 ancient and more recent works, not only botanical, but also historical, geographical, philosophical, poetical &c. In quoting these works he never gives the whole title, but only one character of the author's name or one or more character of the name of the book. For instance, the character 頌 (properly denoting song,) which is met very often in consulting the Pên-ts'ao denotes the 圖經本草 written by 蘇頌 in the 11th century. It is almost in vain, that you ask your native teacher about such works. In the first chapter of the Pên-ts'ao, there is a list of most of the works quoted by Li-shi-chên, but only of 20 of them is the date of their issue given, with a short critique. The useful work of Mr. Wylie, Notes on Chinese Literature, 1867, although the best European work extant of Chinese Bibliography, is insufficient for our purposes. But few of the authors quoted in the Pên-ts'ao can there be found. The great catalogue of the Imperial library 四庫全書總目 (1790) may contain information about all these works, but it is not easy to seek it in a Chinese work of 200 volumes. Therefore it is easily understood, that European savants, who translate articles from the Pên-ts'ao, as regards the quoted works, restrict themselves to the term: "a Chinese author says."

But, in addition it is necessary also to know at what time the quoted author wrote, for otherwise the native country of the plant can with difficulty be determined. At all times the Chinese endeavoured to complicate their science, so that they themselves do not find their way easily. They seem to place the value of their sciences in these complications. It is known, that from ancient times each of the Chinese Emperors bore, besides his dynastic name, a name for his reign, and this latter, was often changed. There are Emperors, who are registered in their Annals with from 10 to 15 names, each composed at least of two characters. The Chinese authors, in citing dates, refer only to these reign-names of the Emperors, which correspond to our ciphers to designate the date. In the same manner the Chinese liked at all times to change the names of their provinces, cities, &c. Almost every dynasty, after having succeeded to the throne, changed the names of most of the cities and also of the provinces of China. In this manner every city bore different names at different times. But as the number of the characters, used to

designate geographical names is limited and as certain characters are particularly in favour for names of departments or districts, it happens very often that one geographical name relates to a great number of places. For instance 西平 *Si-p'ing* now-a-days the name of a district in the province Honan, was, at the time of the Post-Han, a country in Kan-su, at the time of the Wu a district in Kiangsi. During the T'ang dynasty Si-ping was in Yün-nan. The name of a province

江南 *Kiang-nan* (the meaning of the two characters is to-the-South-of-the-river) occurs often in the Pên-ts'ao. Here it does not mean the country to the South of the Yellow river so called by the present dynasty, (An-hui and Kiang-su,) but is to be understood as the Kiang-nan province of the T'ang dynasty to the South of the Yang-tse-kiang, comprising the greatest part of the modern province Fu-kien and Kiang-si. The name 南海

Nan-hai (South sea) referred in ancient times to Kuang-tung, but sometimes the Chinese also understand by this name the Indian Ocean and Archipelago. Cf. the historical maps in the *Hai kuo-tu-chi*, a work on historical geography, 1844. It is clear, that the greatest errors can be committed by the reader unacquainted with the time at which the respective Chinese authors wrote. In the year 1842 Biot published a useful work, *Dictionnaire des noms anciens et modernes des villes et arrondissements compris dans l'Empire Chinois*. This work is translated from the 廣輿記 *Kuang-yü-ki*, a

small geography of the Empire, and arranged in alphabetical order, but it proves to be insufficient to explain the geographical names, which occur in the Pên-ts'ao. The most complete work of Chinese geography, ancient and modern is, as is known the 大清一統志

Ta-t'ing-i-t'ung-chi, or the *Geography of the Empire of the present dynasty* in 500 books. But it is impossible even for the Chinese to find out, without any data, a geographical name in this bulky work. The Chinese have no alphabetical index in their works, in order to facilitate reference to the book. There is however a Chinese geographical dictionary extant, which in some degree meets these wants, the 歷代地理志 *Li-tai-ti-li-chi* in 20 books. This work is much more complete, than the *Kuang-yü-ki* and the geographical names, ancient and modern, are arranged according to a system under about 1600 characters. It is not quite easy to look for a name in this book, but it is at least not impossible to find it out. In disposing these 1600 characters after the radicals, this geographical dictionary can be made more practical for consultation.

In the Pên-ts'ao occur also very frequently names of ancient countries not included in China. These must be sought either in the

histories of the various Dynasties, which always contain at the end notices of foreign countries,—or in the celebrated work of *Ma-tsun-lin* 文獻通考 *Wên-sien-t'ung-k'ao* (380 books), written in the 13th century. I need not observe, that you often seek in vain and that the demand for some explanation from the native scholars is equally fruitless.

Such are the difficulties to be overcome, if Chinese writings, and especially botanical works, are to be rightly understood.

In order, that Western science may profit by a study of Chinese botanical works, it is necessary not only to understand the Chinese writing, but also to recognize the plants there described. This leads us to a new difficulty. If the plants in question are not generally known, it is for the most part impossible to recognize them from the vague description of the Chinese botanists. Sometimes the good drawings in the *Chi-wu-ming* &c. permit us at least to determine the order to which the plant belongs. But the only exact method of identifying Chinese names of plants, with their scientific names, is to obtain the plants in natura and to determine them. This is, however, not possible in all cases. As Mr. Sampson rightly observes in his article on Palms (Notes and Queries III p. 131) the carpenter has a (popular) name for each kind of wood he uses, and the woodsman one for each kind of tree he fells; but the names are generally different, and neither the carpenter nor the woodsman is able to identify both, the tree and the wood. In the same manner the Chinese apothecaries know nothing about the origin of the pharmaceutical preparations, they sell in their shops. The medical plants reach the apothecary shops for the most part cut in little pieces or pulverised. It is very difficult to find out the man who collects them, and, in addition to this a great part of the Chinese medical plants grow in Ssu-chuan or other provinces hardly visited by Europeans. It is impossible, I believe, to find out, now a days a Chinese, who knows all the plants described in the *Pên-ts'ao* or at least a great part of them. You cannot even find a gardener, who is acquainted with the all ornamental flowers cultivated in China; each gardener knows only the few plants or trees he cultivates in his garden. But it can be said, that the names of plants, which occur in the *Pên-ts'ao*, are employed up to the present time in China and well-known by the specialists for the respective plants.

Our botanists, who collect plants in foreign countries do not trouble themselves generally about the indigenous names of the plants and their practical application, and they take no notice of the cultivated plants. Most of the systematic explorers endeavour only to discover new species or to create new genera in order to introduce their name into the science or to call the newly discovered plants after

the name of a friend. But in this opinion our botanical authority in China, Dr. Hance, can not be included. Few savants can be found, who embrace all branches of botanical science like this remarkable botanist.

In my opinion it would be more practical, in designating newly discovered plants, to preserve, if possible, the indigenous names, as has been done for instance with *Magnolia Yü-lan*, *Paeonia Montan*, instead of giving them the names of savants or other persons, which often are dissonant or difficult to pronounce. Can anything more ridiculous be imagined than such names of plants as for instance *Turczaninowia*, *Heineckiana*, *Müllera*, *Schultzia*, *Lehmannia*, &c.*

There is a good number of useful cultivated plants in China, which until now are known only by general names or by their Chinese names. How trifling is our knowledge about the numerous Chinese textile plants, which figure in the reports on trade under the name Hemp. At least the articles on this subject by M. Rondot† and Mr. Macgowan (Chinese Repository XVIII, and Chinese and Japan Repository 1863) give very meagre accounts.

Only the plant *Ch'u-ma* (苧麻), *Boehmeria nivea*, which yields the grass cloth, 夏布 *Sia-pu* (summer cloth) has been carefully examined.

There is no people on the globe, which cultivate such a great variety of vegetables and leguminous plants as the Chinese. But the products of Chinese gardens are as little examined by botanists as the textile plants, and we learn from our numerous works on China and its products only, that the Chinese cultivate red beans, black beans, broad beans, ensiform beans or great millet, small millet, black millet &c.

(To be continued.)

* The celebrated naturalist Agassiz is right, in complaining (v. the description of his travels on the Amazon river). "Il est pitoyable d'avoir depouillé ces arbres (palms) des noms harmonieux qu'ils doivent aux Indiens, pour les enregistrer dans les annales de la science sous les noms obscures de princes que la flatterie seule pouvait vouloir sauver de l'oubli. L'Inaja est devenu Maximiliana,—le Jara un Leopoldinia,—le Pupunha un Guilielma &c.

† I would here observe, that Rondot in adducing a statement of Abel—who says that *Sida tiliacifolia*, cultivated near Peking, is here called *Shêng-ma*—seeks to refute Abel, and proves, that the description of the *Shêng-ma* (升麻) in the *Pên-ts'ao* (XIII 29) does not agree with *Sida*. The last fact is true, but nevertheless Rondot is wrong. The book's name of *Sida* (*Abutilon*) *tiliacifolia* is 榮麻 *King-ma* or

苘麻 *Slang-ma* (P. XV 53 Ch. W. XIV). At Peking where it is largely cultivated, especially on the banks of the rivers and canals, it is called 麻果 *Ma-kuo* (hemp with fruits), and also *Shêng-ma*. But in this case the sound *Shêng* relates to the character 繩 meaning rope. The fibres here are exclusively used for making ropes. This *Malvacea* attains, in damp places, a height of 10 feet and more, and the large leaves are often 1½ feet in diameter.

REVIEWS AND LITERARY NOTICES.

I.

A VOCABULARY OF PROPER NAMES IN CHINESE AND ENGLISH &c., &c., (see Advertisement on the 4th page of cover). By F. Porter Smith, M. B. London. Many of our readers have doubtless looked forward with interest to the appearance of this work, the Preface of which was inserted on page 201 of the 2nd volume of the *Chinese Recorder*. It is the less necessary to say much now because the preface has thus already appeared, to which we refer our readers for definite information in regard to the nature and the design of the book.

In regard to its plan we will state: The names are arranged in the fore part of the Book alphabetically according to the Leading sound, in English, of the Chinese character which expresses it, if only one is used, or which comes first in its Chinese equivalent if more than one is used. This renders a knowledge of the Chinese name necessary before one can find its English equivalent, if the student uses only this part. At the end of the work however the principal terms, given in the book, are arranged also alphabetically, but according to the English word. We imagine that the 2nd part or the English index will be more commonly first referred to in order to find the corresponding Chinese term or terms.

It is a work of very great labor and pains-taking as will be evident on a cursory glance at its contents. We are glad it is ready for the many students of Chinese, residents in China and in adjacent countries, who have felt their need of such a work. Most of such cannot but realize very great benefit in the acquisition of the language by a frequent reference to the work. It will perhaps not meet with a very rapid sale at first, but we are sure that its worth and value will be more and more appreciated as it is used.

The field covered more or less perfectly, is very great, as will be seen by a reference to its Title Page, and a large number of terms relating to matters of historical, classical, geographical,

and commercial interest are given, making the work a necessity to the earnest student. The dialect employed is that generally known as southern Mandarin. The compiler has availed himself to a greater or less extent of the works of others who for the past two or three hundred years, have written on the subjects or countries which passed under his review. In this way he has collected a vast amount of *Aliases* or unusual designations of Countries and Places and Persons, which so often puzzle the student or translator.

We cordially commend this book to students of Chinese everywhere.

II.

BUDDHA AND HIS DOCTRINES. A BIBLIOGRAPHICAL ESSAY. London Trübner & Co., 60 Paternoster Row.

The author of the above, Mr. Otto Kistner, of Leipsig, Germany, has sent us a copy of his work. With great pains and industry he has collected the names of about 600 different books, treatises, &c., relating to Buddhism. The Bibliography proper is divided into two parts. Part first contains the titles of more than 150 "General Works" on Buddhism. Part second relates to "Works on Buddhism and Extracts from Periodicals," and constitutes the greater portion of the Pamphlet. Occasionally in both of these subdivisions, a work has a more extended notice of its object, nature, origin, contents &c., than its title would give. We notice at least three of the productions of Rev. J. Edkins of Peking.

This Bibliography is a very valuable and useful work for any one who is desirous of studying Buddhism in any of its phases or who is desirous of knowing what has been written and who has written on the subject of Buddhism.

The books and pamphlets noticed are principally in the English, German, French and Latin languages; for the author does not mention the books relating to Buddhism to be found in Chinese, Sanscrit, Pali &c., unless they have been translated or remarked upon in some other language.

We would like to transfer the Introduction entire into our columns. But

the large number of original communications on hand forbid such a course. We can only recommend this work to the attention of all who are anxious to learn about Buddha and Buddhism.

III.

THE PHOENIX; A Monthly Magazine for China, Japan and Eastern Asia. Edited by the Rev. James Summers, Professor of the Chinese Language in King's College, London; Published monthly: Office, 3 George Yard, Lombard st, E. C. Terms per Annum 21 shillings.

We hail the appearance of this New Journal relating to the Orient, with great pleasure. The First 3 Nos. have reached us, which contain in all 34 pages, a trifle longer and about half an inch wider than the pages of the *Chinese Recorder*.

To quote from the Prospectus, (found on the 4th page of its Cover):

"THE PHOENIX is intended to supply to persons interested in China, Japan, and the other Transgenetic countries of Asia, information on the various topics relating to the History and Geography, the Languages and Literature, the Religious Opinions and Natural Productions, the Political State and Commercial Prospects of these Oriental Nations. *The Chinese Repository* and *the Chinese and Japanese Repository* have both ceased to exist, and their place has not been filled by any Periodical as yet. Although some most valuable matter has been collected in the *Notes and Queries for China and Japan*, and in different Newspapers, published in the East, much is certainly lost to the Learned and Scientific world, from want of a Repertorium in which it might be deposited."

We sincerely wish the highest success to the Editor of THE PHOENIX in his laudable endeavors to "fill" the place of the *Chinese Repository*. He does not appear to have heard of the existence of our Monthly. Perhaps however he ranks it among the "Newspapers published in the East," not deserving especial mention.

We notice among the contributors the names of Rev. J. Edkins, B. A. of Peking, who discourses on MONGOL

and CHINESE, and THE TARTAR and CHINESE LANGUAGES; and of C. Carroll, Esq. who contributes in the 3rd or September Number a Translation, from the Chinese, of the PEARL EMBROIDERED GARMENT.

We observe that the Editor does not undertake to give more than two complete pages to any subject in one Number of the PHOENIX. He thinks that if one hundred additional names could be obtained, he could guarantee a volume of 350 pages in the course of a year. It is a pity not to be sure of obtaining the hundred. We trust he will be able to secure much more than that number, and are willing to exchange regularly with THE PHOENIX, should he be disposed to do so, notwithstanding the great disparity in size and price and though he should continue to ignore our existence or class us among "newspapers published in the East." We intend the *Recorder* shall grow in value and importance, if not in size, as we hope the PHOENIX will not fail to do. There is plenty of room for both of us in striving to attain the similar if not identical aim before both, as indicated by the title pages and prospectuses of *The Chinese Recorder* of Foochow, and *The Phoenix* of London. The latter labors, however, under a real disadvantage difficult to be overcome, viz. *its great distance from the Countries which it is designed to benefit and serve.*

NOTES, QUERIES AND REPLIES.

NOTE 23.—Referring to Mr. Douglass' letter in the *RECORDER*, June No. p. 20. When an election for Delegates to the Convention for translating the Sacred Scriptures in Shanghai, took place at Ningpo early in 1850, the 2nd Committee, Messrs. McCartee and Culbertson were elected delegates by the English Church missionaries and the missionaries of the Board of Foreign Missions of the Presbyterian Church, who met pursuant to a call for that purpose. Owing to professional and other reasons, Dr. McCartee did not go, and Mr. Culbertson went alone. When Mr. Culbertson died, the printing of the Old Testament was not yet completed,

and the Manuscript of "Lamentations," it was discovered, was lost. In order to prevent delay, the London Mission's version of "Lamentations" was made use of, as Mr. Douglas states; but in 1866 the Publishing Committee of the B. F. M. P. C.'s mission at Shanghai requested Dr. McCartee to furnish a *new translation* of "Lamentations," which he did, and which will be found in the editions printed since 1866.

CORRESPONDENCE.

To the Editor of the Chinese Recorder:—

I have been requested to forward to you the following Copy of Resolutions of our Bible Committee here, and to ask you to insert it in an early number of your Journal.

Yours truly,

JOHN STRONACH.

Secy. of the Amoy Bible Committee.

AMOI, 22nd Dec., 1870.

Copy of Resolutions passed at a meeting of the Amoy Committee of British Protestant Missionaries in connection with the British and Foreign Bible Society. Held on the 21st of December 1870. Present Revs. John Stronach, Carstairs Douglas, Wm. S. Swanson, Hugh Cowie, John Macgowan, Wm. McGregor and James Sadler. Also Mr. Alex. Wylie, agent of the Society.

That a Committee be formed for the purpose of preserving the purity of the text of the Chinese Version of the Scriptures of the Old and New Testaments, issued by the British and Foreign Bible Society, commonly called the Delegates' version, and for collecting and sifting materials for a future revision of it.

That the Committee should consist of the Rev. John Stronach (the sole survivor of the original Committee of Delegates) and Mr. Alex. Wylie (who has been from the very first most closely connected and intimately acquainted with the version) along with seven additional members to be chosen as follows:—Each local Committee of the British and Foreign Bible Society

and each local Committee of the American Bible Society that uses the Delegates' version, to select seven or more names from the whole body of the Protestant Missionaries in China, and send the list to Mr. Wylie who shall ascertain and declare the seven names that have a majority of votes.

That the Committee shall have power to fill up vacancies in their body and to add to their number.

That the members of Committee shall receive from any person notices of misprints in the more recent editions of the version, and shall forward them to the agent of the British and Foreign Bible Society in China.

That the Committee shall (through any one of its members) receive such suggestions for alterations in the version as shall have been approved by any local Committee, and shall communicate annually (through their secretary) to the Local Committees, such of these suggestions as they consider suitable emendations, and shall preserve them as materials for a future revision.

BIRTHS.

At Canton a daughter to the Wife of Rev. F. HUBNER.
At Chonglok, a son to the Wife of Rev. H. BANDER.
At Canton, November 27th, a daughter to the Wife of the Rev. S. WHITEHEAD.

MARRIAGE.

At the U. S. Consulate, Canton, November 18th 1870, by Rev. Dr. DEAN, of Bangkok, Rev. J. R. GODDARD, of Ningpo, and Miss A. F. DEAN, daughter of the officiating Clergyman.

ERRATA.—Page 161 1st col. line 2 from top for Ercotn read Croton. Page 161 2nd col. line 5 from bottom for Zifyphus read Zisyphus. Page 194 for Shanghai read Peking. Page 195 for Lees read Williamson.

JOTTINGS AND GLEANINGS.

BY THE EDITOR.

[Under this heading, the Editor proposes occasionally, perhaps monthly, to group some of the items and facts of interest which come to his knowledge. We shall seldom give the names of our informants, or the sources of our information. *Should any party send us any materials professedly for "JOTTINGS AND GLEANINGS," a favor would be conferred by writing on only one side of the paper, and marking the paragraph as designed for this article.* Some of the shorter letters designed

for the department of Correspondence, will probably be inserted here, and perhaps also some items of Missionary Intelligence without giving the name of the writer.]

STUDY AND VALUE OF CHINESE BOTANICAL WORKS.—The Author of this article has accepted our proposal to print the excess of 4 or 5 pages per month at an expense to him of \$1.25 per page, concluding it in the March number. This will give 15 or 20 pages more or less extra, besides 8 pages of Illustrations. We are sure that many of our readers regard his paper, as one of the most learned, able, and valuable articles which have appeared in the *RECORDER*.

WHAT THE SHANGHAI EVENING COURIER SAYS:—The December number of the *Chinese Recorder* contains a variety of interesting reading. It begins with a long and ably written letter, bearing the signature of *Critic* with the design of controverting Mr. Turner's assertion that "the Ministers and people in England do not want to know the truth about Missions." The writer expresses himself with caution, and has at least given good reason for his conclusion that "Mr. Turner has shown a tendency to make sweeping assertions."

We find a second paper on the Study and Value of Chinese Botanical Works, which has no doubt an interest of its own. We would however here remark that whatever may be the condition of other parts of China the flower gardens of Shanghai have very little to boast of. Indeed we think that like every other excellence of the Chinese, the taste for decorating the Earth with her own productions is only to be found spoken of in Books.

A sketch of a journey from Tientsin to Peking proved so interesting that we have extracted it almost entire and it will be found in another column. Some curious specimens of Chinese riddles are given in a separate chapter of the Magazine and exhibit a great deal in common with our own.

We then come to a most valuable paper on the Festivals at Canton, giving a mass of useful information in a readable form by the F. H. Ewer, Esq.

Besides the above the number contains a host of minor contributions which will well repay perusal.

WHAT ONE AGENT THINKS ABOUT THE NEW PLAN:—"I think your plan not to require a new list of subscribers to be made up at the beginning of the new volume a good one." What do the other Agents think about it?

ADDITIONAL FACTS ABOUT FATSHAN DISTURBANCES:—(Designed for Dec. No.) Rev. H. V. Noyes, under date of Nov. 17th writes:—Affairs at Fatshau in reference to which I wrote you last month remain in statu quo. The strong opposition of the gentry has, so far, prevented the chapel from being rebuilt. Meanwhile a sort of running fire has been kept up between placards and official proclamations. How long this contest will continue still remains to be seen.

In Canton, for the last month, some parties have been very industriously circulating the usual stories about foreigners in order to excite the people. This has been so far effectual that in some parts of the city parents have removed their children, even from the native schools, for fear of their being kidnapped. Several proclamations have appeared and the gentry I understand have at last issued a paper calling upon the people to be quiet. This has probably put a quietus upon the thing for the present.

ITEMS OF INTEREST FROM HONGKONG.

—A private letter under date of Dec. 8th, communicates the following items of News:—Mr. Wylie the Agent for the British and Foreign Bible Society has returned from England via California. He has engaged two young Germans to assist him in his work to distribute the Bible in China. Their names are Mr. Fink and Mr. Uhlmann. I understand that Mr. Wylie will place one of them in Canton, and one at Foochow, to superintend the native Colporteurs. Mr. Krolczyk has taken his family back to the station Shiklung, and every thing seems to go on satisfactorily. Mr. and Mrs. Nacken live in the district city of Tung-kwun about ten miles south of Shiklung. I hear the Mandarins are doing every thing

in their power to preserve order and peace. Mr. Bender when applying to the Mandarins of Chonglok for the edicts which should acquaint the people with the punishment of the evil-doers in Tientsin and with the Emperor's orders that Foreigners must not be molested, got the very "naive" answer from the Mandarin, "That as there was not the slightest excitement among the people under his sway, he was sure that the publication of the edicts in question would have an effect diametrically opposed to what they were intended for, as they would cause an agitation, and bring ideas into the mind of the people, of which they were, without the edicts, in blissful ignorance." Mr. Eitel has got four copies of the edict for his chapels at Poklo. [Mr. Fink has already arrived at Foochow.]

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REV. JUSTUS DOOLITTLE, EDITOR.

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FOOCHOW WEATHER TABLE FOR NOVEMBER 1870, BY A. W. C. R.

THERMOMETER.									BAROMETER.		REMARKS.*
Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.		
		Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.				
1	75	67.5	72	65	13.5	...	...	...	30.520	.....	C.
2	72	65	69	63	13	71.5	63	15	530	30.455	O.
3	75	64.5	71	64.5	12.5	74.5	67	14.5	485	375	C.
4	74	68	73	67	11.5	73.5	67.5	12	370	265	C.
5	75	68	72.5	70	5	73.5	70	7	225	125	R.
6	70.5	66	69.5	66.5	6	69	66.5	5.5	295	240	R.
7	64	59.5	63	61.5	3.5	60	55.5	9	510	530	R. A. C.
8	64	54.5	60	54.5	11	...	...	...	740	.....	C.
9	64.5	54.5	61	55	12	63.5	56.5	14	810	720	F. A. C.
10	65	53.5	59.5	52.5	14	63	54.5	17	835	730	C.
11	64.5	56	61.5	56	11	61	57	7.5	750	675	C.
12	68	53.5	59	55	8	66.5	60	13.5	765	655	C.
13	...	51.5	...	...	...	...	...	...	.....	.....	C. A. F.
14	...	...	...	...	...	...	...	...	.....	.....	C.
15	70.5	...	...	...	...	...	...	...	.....	.....	C.
16	69	53	65	56.5	16.5	67.5	57.5	20.0	680	580	C. A. F.
17	67.5	57.5	64	55	17.5	64	53	28.5	720	665	C.
18	62.5	51	58.5	49	19.0	59	50	18	705	655	F.
19	72	43.5	54.5	48	13.5	60	49.5	20.5	775	705	F.
20	62	42.5	58.5	47	22.5	60	50.5	19.5	875	805	F.
21	66.5	46	56	48	16	65.5	55.5	20	835	680	F.
22	66	49	58	53	11	65	57	16.5	735	620	F. A. C.
23	65.5	57	62.5	57.5	10	64	59.5	9.5	670	600	C. A. Mt. R.
24	70.5	60	68.5	64	9.5	70	65	10	640	575	C.
25	80.5	80	71.5	66.5	10	...	...	...	605	.....	F.
26	76	64	70	67.5	5	74.5	75	9	580	510	Fog. C.
27	66	60	64	61	6.5	64.5	59.5	10	710	675	R. A. C.
28	63	57	61	58	6.5	...	...	...	715	690	R. and C.
29	65	57	61.5	59	5	63	61	4	640	555	C.
30	67	59	63.5	61	5	67	62	9.5	630	555	C.
...	...	...	...	...	...	...	...	...			

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit.

THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 3.

FOOCHOW, FEBRUARY, 1871.

No. 9.

TENTH ANNUAL METHODIST MEETING AT FOOCHOW.

BY REV. R. S. MACLAY, D. D.

The following is a brief notice of the recent Annual Meeting, or Conference, of the Methodist Episcopal Mission, held in Foochow, November 10th and 22nd, 1870. The Conference comprised *four* Missionaries from the M. E. Church, U. S. A., and about *sixty* native Assistants, or Preachers. The evangelistic operations, represented in the Conference, extend over an area of about 20,000 sq. miles, containing a population that may be roughly estimated at six millions. The area of these operations is annually increasing, and it is expected that, within a few years from this time, the western portions of the Fookien province, which contain a large population, will be overspread by Mission stations and circuits. In some portions of the territory already occupied, the Methodist Episcopal Mission is the only organized Protestant evangelizing agency at work, while, in other portions, it operates in harmony with the very efficient Missions of the American Board, and of the Church of England.

At the Annual Meeting, or Conference, to which I now refer, the Native Assistants are brought together for instruction, consultation, and the transaction of business connected with the Native Churches under the care of the Mission. These Native Assistants are classified according to their literary attainments, and a graduated course of study is assigned to each class on which studies the members of the class are examined quarterly, and, also, at the Annual Meeting. Formerly these examinations were conducted by the Mis-

sionaries, but at the recent Meeting the examinations, in nearly every instance, were conducted by the ordained Assistants connected with the Mission. The prescribed course of study is mainly Biblical; comprising an examination, more or less critical, of the Sacred Text; a statement of the doctrines of the Bible, with their appropriate proof-texts; an elucidation of the manners, customs, &c., &c. of the times referred to; together with the study of all published commentaries and other helps to a better understanding of the Sacred Scriptures. It also includes Biblical Chronology, the principles of Church Discipline or Government, Wesley's Sermons, Christianity and Confucianism contrasted, writing of essays and sermons on Christian doctrines, Elementary Astronomy, &c., &c.

The examinations at the late Meeting occupied the forenoon and afternoon of each day (except Sunday) from the 11th to the 17th November, inclusive; the remaining days (except Sunday) were appropriated to the Sessions of the Conference for the transaction of business. The evenings, and the two Sundays, were devoted to Anniversary exercises, Sermons, and other Public services. The Anniversary exercises included Meetings in behalf of the Missionary and Bible Societies; also a meeting to discuss the Opium question and one on Self-support. At these meetings all the speeches, sixteen in number, were made by the Native Assistants. *Two* sermons were delivered by Missionaries, and *six* by the Assistants. The most interesting exercise, connected with the examinations, was the examination in Astronomy, conducted by the Rev. Nathan Sites. The Magic Lantern, and the Astronomical Apparatus at his command, enabled Mr. Sites to illustrate

and explain the principles of this sublime science so satisfactorily that his Native hearers were quite delighted; and some of them frankly declared that the information then obtained had, in their minds at least, given the death-blow to the redoubtable old dragon which, according to Chinese belief, has acted such a conspicuous part in Lunar and Solar eclipses. The Native Preacher, Rev. Li Yu-mi, who assisted Mr. Sites in conducting the examination, had constructed a most ingeniously contrived Planetarium to illustrate the motion and orbits of the Planets; and its exhibition seemed to afford great satisfaction to the audience, suggesting, as it probably did, that the Chinese themselves might soon be able to explain those wonderful phenomena, connected with the heavenly bodies, which have so long confounded and alarmed them. On the evening of the last day of the Meeting, the Rev. Justus Doolittle, at the unanimous request of the Native Preachers, very kindly gave an exhibition with his Magic Lantern, showing a great variety of pictures illustrating Zoology, Ornithology, Astronomy, and also Bible Subjects and Scenes.

The subject of self-support, as connected with the Native Christian Churches, received the earnest attention of the Meeting. Two admirable addresses on the subject were delivered by two of the Native Preachers; and some important Regulations were adopted with regard to it. These Regulations provide.—

1st. That, hereafter, the Native Church shall be associated with the Missionary Society in paying the salaries of all the Native Preachers connected with the Mission.

2nd. That the Native Church pledges itself to pay a *specified portion* of the salary of each Native Preacher.

3rd. That the portion of the salary of each Native Preacher paid by the Native church, shall *annually increase*, while the portion drawn from the Missionary Society shall *annually decrease*.

I subjoin some of the statistics of the work under the care of the Mission, as reported at the Meeting.

Missionaries (one of them in the U. S. A.)	...	...	5
Missionary Ladies, (four of them in the U. S. A.)	...	...	5
Native Agents, during the past year,	...	...	81
Adults baptized during the past year,	...	...	402
Children, " " " " "	...	...	82
Total, " " " " "	...	...	484
Members in full connection, " " " "	...	...	931
Probationers, or Inquiries, " " " "	...	...	969
Baptized Children, " " " "	...	...	239
Total, Members, Inquirers, &c. &c.	...	...	2,139
Money for self-support, " " " "	...	...	\$556.50

FOOCHOW, Dec. 9, 1870.

CHINESE MYTHOLOGY.

BY SINENSIS.

No. 2.

"The doctrine of a succession of worlds," says Faber, "more or less systematically and explicitly maintained, may almost be considered as the key to ancient mythology." *Orig. Pag. Idol. Vol. I Ch. 2.* In the same chapter that author also gives the statements of this doctrine by the Hindoos, Egyptians, Iranians, Burmese, Cingalese, Goths, Greeks and Romans, Druids, Mexicans &c., all of whom hold the doctrine of an endless succession of worlds. It is necessary to remark before proceeding further, that in investigating the writings of any heathen people, we must lay aside many of our preconceived notions. For example:—

1. Although we think it absurd to say that the world is an animated being, yet, all the heathen from the earliest ages have, without exception, believed this to be the case.
2. Their use of the words "material," and "immaterial," is wholly different from our's; for, many things which we call material, they regard as immaterial and spiritual e. gr. the subtle ether. And not only so, but they consider the *same* thing as being both material and immaterial in different relations.
3. No heathen nation in the world, has ever conceived the notion of the existence of pure spirit apart from matter. That is a matter of Revelation, as Locke states, and therefore the knowledge of Angels or Spirits which we enjoy, is derived

from the Word of God, and cannot be found in any heathen classic. 4. All the gods of the entire heathen world, from the highest to the lowest, are *material* beings, formed from the subtle ether which emanates from Chaos. "It is the custom with a great many," says Dr. Mosheim, "to believe the ancients to have attached the same idea to words that we do at this day, and to take for granted that the old philosophers followed the same laws and principles in their reasoning as ourselves; hence they altogether remodel these philosophers, and present them before us, not as they really were, but such as they would have been, had they been educated in our schools. *Cud. Intell. Syst. Vol. I p. 53 note.*"

1. The chief Demon-god in each heathen system, forms the world from the eternally existing Matter, which is his body; and when formed, he preserves it in existence, until at length the destroying power reduces it to its original Chaos, sometimes by a Deluge of water, and sometimes by a Deluge of fire. "Every thing is then absorbed into the unity of the Great Father" who is One (or Monad), or animated Chaos, and who "floats in a wonderful Egg, or in the Calix of the Lotus" &c. "To destroy, however, is but to create afresh: for destruction affects *form* alone; it reaches not to *substance*. . . . out of the chaotic materials of the prior world, another world is fashioned. . . . and as it was preceded by a world, so in due time it is likewise succeeded by one. This alternate destruction and reproduction, is thought to be repeated again and again; so that in the lapse of countless ages, an enormous number of successive worlds is believed to have existed." *Orig. &c. Vol. I p. 112.* The statement of this doctrine as held by the Stoics is as follows; "After an interval, says Seneca, in which the Deity (i. e. the "Mind" Jupiter inherent in Chaos) will be intent upon his own conceptions, the world will be entirely renewed; every animal will be reproduced, and a race of men free from guilt, and born under happier stars, will repopulate the earth. *Degeneracy*

and corruption will, however, again creep into the world; for it is only when the human race is young, that innocence remains upon the earth. The grand course of things from the birth to the destruction of the world, which, according to the Stoics, is to be repeated with *endless succession*, is accomplished within a certain period. This period, or fated round of nature, is probably what the ancients meant by *the Great Year.*" *Euf. Hist. Philos. Vol. I p. 341.* From this statement we see; 1. That the Stoics held the doctrine of an endless succession of worlds. 2. That the destruction of each world takes place in consequence of the "degeneracy and corruption" of mankind; and 3. That each Kalpa is designated a "Great Year" of the world.

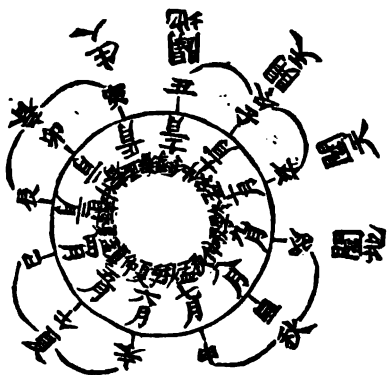
2. The doctrine of the endless succession of worlds is frequently alluded to in the Chinese classics. It is taught distinctly in the *Yih-king*; e. gr. "When the Sun comes to the meridian he declines; when the Moon is full, she wanes; Heaven and Earth (in like manner) are alternately full and empty (i. e. opened out, and Chaotic), and the seasons decrease and increase (again); how much more men and Demon-gods!" *Sec. II p. 40.* The formation of each world is attributed to the chief Demon-god "*Kên*" or Heaven, who is the good principle or Light; and this is always called the "opening out" of the world, and is compared to the opening of a door, in allusion to the Ark, the allegorical Great Mother, who generates all things; while the destruction of each world when all things returns to Chaos or the *Ovum Mundi*, is attributed to *Kwên* or the Earth, who is the evil principle or Darkness; and this return into Chaos is compared to the shutting of a door; e. gr. "Hence, shutting the door is expressive of *Kwên*, and opening the door is expressive of *Kên*. Each shutting and opening is a revolution (of the world); and the everlasting succession (of these revolutions of Heaven and Earth) is called endless perpetuation;" &c. *Ibid. Sec. III ch. 10.*

The paraphrase on this passage compares each "opening and shutting" to a year, and designates each "a revolution of nature." It also represents these revolutions as going on endlessly. See *Theol. of the Chinese* p. 133-4. In the Pó Diagram all things are represented as coming to an end in consequence of the depravity of mankind; the "mean man" gaining the ascendancy, and the "Prince" or Kēn, the "Mind" who generates all things retiring like the "Mens" Jupiter, into quiescence. At the Fūh Diagram, however, this "Mind" returns and generates a new world from the materials of the old. "The world says Sene a, being melted, and having reentered into the bosom of Jupiter (i. e. animated Chaos) this god continues for some time totally concentrated in himself, and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him, perfect in all its parts, &c." *Orig. &c. Vol. I. p. 139.*

3. "Choo-foo-tsze being asked; From the opening and spreading out (of the world) from Chaos to the present time is not 10,000 years; how was it before that time? He replied, before that there was another (opening out) similar to the present one. Being asked whether Heaven and Earth are capable of being annihilated; he replied, no; but it is my opinion that when men completely depart from correct principles, then the whole world will become Chaos and men and things cease to exist, and then there will be a new commencement." "What Woo Fung says about a great termination (of all things) in a general convulsion (of nature), the sea removing out of its place, the hills sinking down, and the rivers overflowing; men and things utterly destroyed, and the ancient traces all effaced, refers to the destruction of the world by Deluge. The shells of the sea snail and pearl oyster have been seen on high hills and on stones; these stones formed (portions of) the soil of the former world." &c. *Choo-tsze's Works* Ch. 49. T. T. 5,6. "A day has a day's revolution; a month has a month's revolution; a year

has a year's revolution; Heaven and Earth's commencements and terminations are the Great Revolutions, &c." "Shan-pih-wān says, each complete Great Revolution resembles a year." "Single-ta-tseuen, Ch. VIII. p. 13." "The phrase (in the Classics) 'Heaven and Earth will not forgive,' means that all things are devoted to destruction;" i. e. are about to return to Chaos. *Choo-tsze* Ch. 49. T. T. 5. It is when all things have been thus destroyed, and when the time arrives for the formation of a new world, that "Mind," or the soul of the world, like the "Mens" Jupiter, comes forth from his chaotic egg to perform the task; e. gr. "When the myriad of things have been generated, and are flourishing, Heaven and Earth do not exert their Mind; but when all things have decayed, and require to be again generated, then Heaven and Earth exert their Mind" *Ibid*, 23.

4. The "Mirror of History" says, "The title 'the three Emperors' must not be discarded, and we must designate them 'Imperial Heaven, Imperial Earth, and Imperial Man.' For when Chaos was opened out, Heaven first came into existence, and then Earth, and when Heaven and Earth existed then their Air transformed, and Man was generated. The King-she divides the Yuen. (Kalpa) into Hwuy, and hence it is said that Heaven opened out in the Tye; Earth in the Chaou; and that Man was generated in the Yin (Hwuy). The inferior creation also appeared in the Yins. Hence arises the title of 'the three Emperors?' "Tae-kih generated the Two E; the Two E generated the Four Simulacra; and the Four Simulacra changed and transformed, and produced the myriad of things. It is also handed down from antiquity, that the first to appear in the world was Pwan-koo who is also called Chaos." *Vol. I. p. p. 1, 2.* The following is the Diagram used to illustrate the succession of worlds.



"At the *Seoh-hwuy* things cease; and then, no more men or things come into existence." *Sing-le-ta-tseuen* Sec. 8.

5. "*Heu-yung-chae* says, The greatness of Heaven and Earth consists in the immaterial, yet substantial *Yin* and *Yang* (Darkness and Light) which have neither beginning nor end. Speaking generally, these are sometimes Chaotic, and sometimes opened out. Before the time of *Fuh-he*, I know not how many chaoses and openings out there were. The designations 'Chaos' and 'opening out,' refer to the obstruction or the non-obstruction of the revolutions of the *T'ae* and *Pe* diagrams (of the *Yih-king*,) and whether their Air (primary Matter) is free or impeded. When there is no obstruction, then Heaven being subtle (Air) floats aloft, and Earth because coagulated (Air) fills up the lower part, and men and things are generated in abundance in their midst; moreover, illustrious princes and virtuous ministers bear rule in succession, and thus the Human Extreme is established. The commencement of Heaven and Earth is thus; must they not then again return to Chaos? The revolutions of the *Yin* and *Yang* cannot go on for ever, and the *Yin* and *Yang* Air, cannot always pervade (unobstructedly.) From the beginning to the end, whether (the period be one of) innumerable years, or of several myriads of years, there occurs a time when obstruction takes place, and free action is impeded to the utmost degree. Then

Heaven's light (Air) which floated aloft, becomes coarse and sinks down; the coagulated Earth which filled up (below) is rent asunder and melts away; and the multitude of generated men and things all terminate and are destroyed. The formerly opened out Heaven and Earth, at this period, return to Chaos. Heaven and Earth are not totally destroyed at each period of Chaos, because the original Air still exists; and, because this original Air dies not, therefore the obstructed *Yin* and *Yang* are again set free, and their impeded (action) gives way to motion. Whether it be after hundreds of years, or thousands of years, (the time arrives when) Heaven's descended and coarse (Air) again becomes subtle and floats aloft; Earth's rending asunder and destruction, is again exchanged for congealing and filling up; the destruction of men and things gives place to generating without limit, and the *Yin-yang* revolving Air is set free and pervades (all things.) Thus the previous Chaos is exchanged for a new opening out (of the world.) But, from the opening out, of Heaven and Earth to Chaos is a gradual (decline), and from Chaos to their again opening out, is also a gradual (process.) At the beginning of Heaven and Earth, there must always be an intelligent divine Sage to act as King in succession to Heaven, and thus the Human Extreme is again established. *Fuh-he* appears at the commencement of each world." *Sing-le &c.* Sec. 26. p. 12 &c.

6. "When Chaos was undivided, the *Yin-yang* Air was chaotic and dark; and when it divided, it sent forth an all-pervading and brilliant light, and the Two E. (of the *Yih-king*) were established. *Shaou-k'han-tsieh* considers 129,600 years to be a *Yuen* (Kalpa); then before this period, there was another great opening and shutting (of the world); and before that again it was also thus. Hence motion and rest have no end, and the *Yin-yang* have no beginning," &c. *Ibid.* p. 9.

7. "*Woo-she* says, a *Yuen* (Kalpa) consists of 129,600 years. This period is divided into 12 *Hwuy*; each *Hwuy*

consists of 10,800 years. When the revolutions of Heaven and Earth reach the middle of the *Sōh Hwuy*, all things are closed (i. e. generation ceases), and men and all things in the midst of Heaven and Earth cease to exist. In 5400 years more the *Sōh Hwuy* ends. The 5400th year from the commencement of the *Hue Hwuy* is the middle of that *Hwuy*, and then Earth's coagulated heavy and coarse (Air) is dissolved, and Heaven's light and subtle (Air) becomes chaotic and one; hence this is called Chaos. This Chaos of the subtle and coarse (Air) by degrees becomes more confused, and in 5400 years more, the *Hue Hwuy* ends. This period of impenetrable darkness is the termination of Heaven and Earth. From this termination another *Yuen* (Kalpa) begins, and a new commencement is made. At the commencement of the *Tsye Hwuy* Chaos still exists, and this Chaos is what is called (in the classics) 'the Great Commencement,' 'the beginning of a *Yuen*' (Kalpa), and 'The Supreme One (太一);' that is to say, the subtle and coarse Air are chaotic and one, not being yet divided. From this period light dawns by degrees and after another 5400 years, in the middle of the *Tsye Hwuy*, the light and subtle Air ascends, and the Sun, Moon, Planets and Stars exist; these are the Four Simulacra (of the *Yih-king*), and are all Heaven. In 5400 years more, the *Tsye Hwuy* ends, and hence it is said that Heaven opens out in the *Tsye* (*Hwuy*). The coarse Air, although accumulated in the midst (of Heaven) has not yet coagulated and become hard, so that the Earth is not yet in existence. In 5400 years more, the middle of the *Chaou Hwuy*, the heavy and coarse Air coagulates, begins to harden, and forms clay and stones; the warm and moist Air becomes water and flows forth without coagulating; and the burning hot Air becomes fire, bright and unquenchable. Water, Fire, Clay, and Stones, these four complete the bodily form, and all compose the Earth. Hence it is said that Earth is spread out in the *Chaou* (*Hwuy*). In 5400 years more the *Chaou Hwuy* ends.

Also, from the beginning to the middle of the *Yin Hwuy* is 5400 years; and at that time Man and all things begin to be generated in the midst of the pair (i. e. Heaven and Earth); hence it is said that Man is generated in the *Yin* (*Hwuy*). *Sing-le &c.*, Sec. 8 p. 12 &c.

8. "Tsing-hên says, In the *King-shé* the calculations of the termination and commencement of each *Yuen* (Kalpa) embrace the terminations, and commencements of Heaven and Earth, and the generating and cessation of men and things. It explains what the ancient Sages omitted to explain. Heaven opens out in the *Tsye* (*Hwuy*); Earth in the *Chaou*, and Man is generated in the *Yin*. These are the periods during which Heaven and Earth begin to be separated, and men and things begin to be generated. Heaven and Earth are eternal, but the periods of Heaven and Earth have their terminations; this is the doctrine of the commencements and terminations of Heaven and Earth. *Shaou-tsye* uses the 12 diagrams to illustrate fully the periods of Heaven and Earth. The *Tsai* (diagram of *Yih-king*) is the opening out of things; the beginning of the separation of Heaven and Earth. The *Pō* (diagram) is the closing up of all things, and the final termination of Heaven and Earth. Speaking generally, every thing in the midst of Heaven and Earth must commence and terminate in a perpetual circle. Is it not the case, that those of moderate intelligence, and even the stupid can understand this? *Shaou-pih-wân* has exhausted this subject. *Ibid.*

From the above statements we see that the Confucianists, like all the other heathen throughout the world, hold an endless succession of worlds; that, like the Stoics and all others, they hold that each return to Chaos by Deluge is caused by the degeneracy of mankind; and they also designate each Kalpa a "Great Revolution," and compare it to "a year." In common with the whole Pagan world, they hold that all these worlds are *precisely similar*; each world commences with the same beings, viz, "Imperial Heaven, Imperial Earth,

and Imperial Man," the three Great Powers of nature. Like the rest of the heathen world, they consider Matter to be eternal; and like Anaximenes and other Philosophers of the West, they make Air the primary matter. It is evident that the First Man, *Pwan-koo* (Adam) or *Fukhe* (Noah) is, by his endless appearances *divided*, and clothed in one of the chief attributes of Jehovah. Chaos, in numbers, as in the system of Pythagoras, is designated "one" (*Monad*), because the subtle and coarse Air is when in that state mixed up in *one undivided mass*. And, as this Chaos is the "Great Origin," or "Great Extreme" from which every thing in the universe is generated (including gods and men), it is designated, "The Supreme one" (*太一, Monad*), and "The Great Commencement." Lastly, Man appears in the *Yin Hwuy*, and the Deluge occurs exactly in the tenth period from this (*Hae Hwuy*) as Scripture states. That the Deluge is *always* confounded with Chaos, see *Fab. Vol. II. p. 19*.

NOTES OF A BIBLE TOUR IN SHAN-SI.

BY J. DUDGEON, ESQ. M. D.

The yellow river lies 3 li to the south of this city (*Yuen-kh'u-hsien*.) The river here is 1 li broad in the 6th month, $\frac{1}{4}$ of a li in March. The current flows at the rate 50 paces per minute at a bend of the river. The depth is very uncertain and variable. Probably 3 or 4 feet. The people there have a saying, *Hwang-hō-muh-yew-ti-rh*, 黃河無底 *Hai-muh-yew-pi-rh* 海無邊. The yellow river has no bottom; the sea has no border.

It is navigable from the 3rd to the 10th month. At this point there are some 10 ferry boats. The rebels had been at this place in the 3rd year, 8th month, 12th day of Hien-fung's reign, and the place had suffered badly in consequence. The *Tao-tai*, *Che-hsien*, *Tu-si* and *Laou-shi* lost their lives. The place was visit-

ed again by rebel hordes from *Ho-nan* in the 6th year, 12th month, 6th day of the present reign. Fearing murder, the *Chi-hsien* 知縣 and *Tu-si* 都司 set fire to themselves in the *Sze-shen-miau* 四神廟 temple.

At this place a man accosted them demanding to be cured of opium. He said, "You bring Bibles, why not bring anti-opium pills. You brought us opium, and now you bring us holy books and refuse to cure us—why not bring us anti-opium books or pills and not these 'glad tidings books' that contain nothing about opium." This is the universal cry in the interior. What inconsistency and cold heartedness they think, first to import opium and then when they are its slaves, come and mock them by preaching, selling or distributing good books, and make no effort to relieve them of a habit, that is ruining body and reducing them to beggary!

Wan-hsi-hsien 聞喜縣 contains about 4000 families. *Soda* (*Kien*) is found here, 20 li from the city. Opium-smokers are said to be 70 per cent, and opium shops exist in great numbers on the streets and on the grand road. Of all the places visited, this one seemed most addicted to the pipe. The smokers were most anxious to obtain medicine to cure them of the pernicious habit. Messrs. Williamson and Lees had been here in 1866. There are a few Mohammedan camel-inns. The camels are employed in exporting goods.

Hsia-hsien 夏縣 has 2000 families, with a silk hong producing about 500 catties per annum.

The raw silk sells at 4. 2. 0. per catty. The word for book *Shu* 書 is here pronounced *Fu*.

Mau-ching-tu 茅津渡 is the principal crossing of the Yellow river from *Shan-si* to *Ho-nan*. The breadth of the river here is about 90 *Pu* 步 in winter, and one *li* in summer. There are here 9 ferry boats. Mr. W. saw 6 boats in the river, 4 of which were laden with limestone for *Tung-kwan* 潼關.

P'ing-lu-hsien 平陸縣 has 200 families; 40 per cent of the people are given to opium smoking. There were here 11 convicts from Peking; one had been exiled for 13 years, a Mahomedan called *Li-rh-pa*, 李二把 who, as a pawnbroker had made a fortune of 50,000 Tls. and had just bought his liberty. He intended starting for Peking in April, a month after the visit of our party. Another had commenced with about 700 large cash and had gained over 1000 Tls. He is known as the "little pawnbroker," which means that for 1 teaou's value, 1 large cash is paid daily, i. e. at the rate of 60 per cent, and if not redeemed at the end of the month, the goods are sold. Convicts only can carry on such a business in this manner. According to the law it ought not to exceed 8 Tls. per mensem but is much oftener less.

In Jui-ch'eng-hsien 芮城縣 in the district of Hai-chow 解州 the party went to the Ya-mun and found the mandarin beating a man who was bleeding copiously. They went again in the evening but the official refused to see either colporteur or books. Next day he sent two messengers ordering him to leave. The day was Sunday the 19th March. He was informed that if he sent mules, the party would leave, but to this no answer was made. It was market day, and the people visited the foreigner in great numbers. At first he gave away the books but the demand became so great that he was obliged to have recourse to selling. The mandarin threatened to beat, with 100 blows, any one who bought the books, but many bought copies and hiding them in their breasts, departed. Several officers called upon him but kept secret the object of their visit and by whom sent.

Ultimately things turned so round that the mandarin himself started to come, but his servant called him back. He was apparently afraid of some secret mischief brewing. HE IS AN HONEST OFFICIAL AND CANNOT BE BRIBED. He is very strict with the people. The viceroy is even afraid of him—such is the force of his truth and honesty. He goes out and in among the people like one of themselves and settles

their disputes and differences. He never rides in a chair, his servants are his relatives—he pays them himself and Ya-mun expenses for 5 or 6 people, amount only to about 25 cents per diem. While there a man and his wife arrived purporting to be possessed of a spirit, which was able to cure all manner of diseases. This official tied their thumbs together, set fire to them with the moxa and gave them *Chu-sha* (cinnabar) 硃砂 to drink. When the evil spirit had been driven out of the couple, he drove them out of the city. One hundred such mandarins would soon revolutionize the corrupt practices of China. The mandarin of Jui-ch'eng-hsien is a model official and deserves to have his merits thus publicly proclaimed.

Hai-chow 解州 is a place of 4000 families with the almost invariable number of 4 out of ten opium smokers. It is distant about 2 li from the salt lake. There is a magnificent temple in the West suburb to the honor of Kwan-fu-tse, the god of war, who was born in this locality, and the fire crackers, to-day, 22nd July, 6th month, 24th day, in the city of Peking remind of his birth day. It was in course of being repaired when Mr. W. visited it on the 22nd of March last. Mr. W. paid it a visit and entering into conversation with the head workman, he told them that "Kwan-lau-ye 關老爺 was not a spirit to be worshipped," but he replied, "he had fought battles and kept away the rebels &c., and was therefore worthy of such honour." In the evening a runner from the Yamun went to enquire about the foreigner and ordered him to leave immediately. Mr. W. went to pay a call upon the Chi-hsien, but found him not at home. He met a Peking man in the Yamun who supported them, and upon seeing this, the other officials apologised by saying that the order to leave had been served upon him by mistake.

This Peking man paid a visit in the evening, and reported the death of the Chinaman who had been shot by a servant of the French Chargé d'Affaires during his visit last summer with other gentlemen to Mongolia and Shansi. This man was reported by the priests as having re-

covered, but the Chinese assert positively that he did die, and the officials have failed in bringing to justice this French servant who committed the murder.

This same Pekinese told Mr. W. that he had a friend a native of Shansi, at Ch'ü-wo-hsien 曲沃縣 who had made a small steamboat which could go a little way in a pond of water or in the kang, (the kitchen earthenware vessel for containing water).

Yün-ch'eng 運城 has a population estimated at 6000 families; one-third of them are exiles from Shensi who escaped with their lives during the period of the rebels. In a village 3 or 4 li South of this, were traces of foreigners having been there (Messrs. Lees and Williamson.) The salt lake here is 10 li broad and 60 li long, situated at the foot of the hills. The salt is in beds and nearly a foot thick. It is cut out and allowed to dry in the sun in the summer.

At Chi-shan-hsien 稷山縣 found that Mr. Paul Bagley of the American Conference had been here a few years ago. This place is famous for the number of its old clothes' shops.

In P'ing-yang-fu 平陽府 he met a teacher in the military Yainun, who had formerly been captured by the rebels and had remained in their service for a few years under Li-k'ai-fang 李開方, the Kwan-si 廣西 Taiping, one of the chief of the rebels. This man affirmed that he was a Protestant Christian. He read his Bible, sang hymns and prayed daily. This, he said, was the custom followed by the Taipings. It is interesting to note this additional evidence of the sincerity and Christianity of the rebels.

Since the above was written, Baron Richthofen has passed hastily through the same district of country and communicated the results of his researches into the mineral wealth of Shansi, to the Shanghai paper. In no sense, however, can he be termed, as is done in "*Evening Courier*," (in Italics too,) the discoverer of the coal and iron mines of this province. These mines have long been known to foreigners in the North of China and referred to by travellers, such as Mr. A. Williamson and

also in a paper to the *Recorder* similar to this one (Vol. II p. 134), the results also of Mr. Wellman's tours. He has within the last three years, made three journeys, embracing a period of eighteen months.

Neither is it true, as asserted in the same quarter that Baron Richthofen has been the first or only one to light upon the last remedy for, and to press its importance in, opium-smoking, as a reference to the opium papers in this Journal will testify.

PEKING, 22nd July, 1870.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BRETSCHNEIDER, ESQ., M. D.

(Continued.)

Notwithstanding the works of some French savants, which treat of Chinese dyeing materials, (Rondot, *le vert de Chine* 1868—Stan. Julien and Champion, *industries de l'empire Chinois* 1869) we know very little about the plants, which yield these dye stuffs and are for the most part obliged to quote the vague statements of Loureiro from the last century.

Chinese joiners and carpenters use extensively some very precious woods, obtained in China, namely the 楠木 *Nan-mu*, the 紫檀 *Tsu-t'an*, the 花梨木 *Hua-li-mu*, the 紅木 *Hung-mu*. All these trees are described in the *Pên-ts'ao* as growing in Southern China, the *Hung-mu* (red wood) in Yün-nan, the *Nan-mu* in Ssé-chuan, the *Hua-li-mu* in Hainan, Annam. Father Cibot asserts (Grosier, *la Chine* II 279) that the tree, which furnishes the valuable *Nan-mu* is a kind of cedar. But the *Pên-ts'ao* says, that the leaves resemble an ox-ear. As regards the *Hua-li-mu*, Mr. Taintor in his interesting accounts on Hainan (Geographical sketch of Hainan, v. Reports on trade in China 1867) says: "several varieties of ornamental woods are obtained, the most abundant of which is the *Hua-li*, a hard, dark, handsomely veined wood, which is very neatly turned into a variety of articles." Nevertheless all these trees still do not seem to have been determined by botanists. Perhaps specimens of them may be included in the herbariums of our botanists, but they are not identified with the Chinese names.

It occurs often, that the Chinese in different provinces, have different names for the same plant, which must occasion much confusion. But in such a case the Chinese always know besides the local name of the plant, the book name also of the *Pên-ts'ao*, which they consider as the foundation of botanical knowledge. Li-shi-chên gives also a great number of synonyms of each plant. Accord-

ing to the Pên-ts'ao 大麻 *Ta-ma* (great Hemp) relates to *Cannabis sativa*. But in Peking the people understand by this name the *Ricinus communis*,* and call the common Hemp 小麻 *Siao-ma* (little Hemp).

According to Bridgman's *Chrestomathy*, *Carica papaya*, the *Papaw* tree in Canton is called 木瓜 *Mu-kua* (wood melon). But in Chinese books, as also in Peking, *Mu-kua* denotes *Cydonia*, the Quince.

For the first knowledge of Chinese botany and Chinese plants we are indebted to the Jesuits, who since the end of the 16th century have preached the gospel in China and studied the country and its people. As a curiosity I will cite a small botanical pamphlet (75 pages) by *Pater Boym*, who lived in China from 1643-59. This first essay in this department, issued in the year 1656 in Vienna, bears the pretentious name "*Flora Sinensis*" but contains only the description of 20 interesting plants and some animals, and 23 drawings with the Chinese characters. This little work is very rare. All accounts of Chinese natural science furnished by the Jesuits (namely by Father *Martini* in his *Atlas Sinensis* 1656) are collected in the admirable work of *Du Halde*, *Description de la Chine* 1735. There have been described a good number of Chinese plants, animals, minerals, for the most part translations from Chinese books, and also represented by rude drawings.

A work similar to that, drawn up by *Du Halde*, was published in the year 1818 by *Grosier*, *Description générale de la Chine* in 7 volumes. Nearly 3 volumes treat of Chinese natural science, 660 pages of them are dedicated to botany. The work of *Grosier* is most entirely compiled from the *Mémoires* concernant les Chinois and other works of the Jesuits, in the 18th century. Although the articles on Chinese plants of the ancient Jesuits bear no scientific character, they however contain many interesting accounts, either drawn from Chinese authors or the results of their own observation. *Grosier* has also included in his book a great part of *Loureiro's Flora Cochinchinensis* published in the year 1790. *Loureiro*, a Portuguese missionary, described therein a great number of plants of Cochin China and Southern China, joining to

* The book name for *Ricinus*, known only in apothecary shops, is 蓖麻 *Pi-ma* (P. XVIIa. 32.) The

Pên-ts'ao ranges it under the poisonous plants. It is known, that the seeds, if eaten are very poisonous, whilst the oil extracted from them, the common Castor-oil, is an innoxious purgative. Some assert, that the Chinese use the Castor-oil as food, which loses its purgative action by boiling. As far as I know, the Castor-oil in Peking is only used for lamps and in medical practice. *Li-shi-chên* explains the character *Pi* by the resemblance of the seeds with an insect he calls

牛虱 (oxen louse.) It cannot be decided from Chinese books whether or not the *Ricinus* is indigenous in China. The plant is not mentioned before the Tang 618-907. The character *Pi* is not found in the ancient dictionary *Shuo-wên* (100 A. D.).

the scientific names also the local Chinese names. Notwithstanding the great renown of this work, being the only *Flora* of these countries extant, *Loureiro*, seems not to have possessed the necessary botanical knowledge, for it has been often impossible for modern botanists, to recognize from *Loureiro's* description the plants determined by him.

Eighteen years after *Grosier's* work appeared, another compilation on China was published (1836) by 5 authors, *Murray*, *Cransford*, *Gordon*, *Wallace*, *Burnet*, an historical and descriptive account on China. *Burnet* has elaborated the division which treats on natural science, and collected all notes of travellers and naturalists concerning Chinese plants, animals, &c. Therein are also to be found "*Fragments towards a Flora of China*."

The first, who studied Chinese books on natural history provided with the necessary knowledge of natural science was the well-known sinologue *Dr. S. W. Williams*. Besides several articles on this subject, published in the *Chinese Repository*, *Dr. Williams* first tried to identify Chinese names of plants, animals and minerals, found in the Pên-ts'ao *Kang-mu*, with the European scientific names. The three chapters in *Bridgman's Chrestomathy* 1841, treating of Botany, Zoology and Mineralogy are compiled by this remarkable Sinologue.

In the year 1850, *Dr. Tatarinov*, physician of the Russian ecclesiastical mission in Peking, during 10 years, published a list of drugs obtained from the Chinese apothecary shops. *Tatarinov*, well versed in Chinese, gathered all medicinal plants growing near Peking.* The plants and drugs collected by him have been examined and determined by special savants in St. Petersburg. This is the origin of *Tatarinov's Catalogus medicamentorum sinensium*. Some of the drugs are described in *Gauger's Repertorium f. Pharmacie w. pract. Chemie in Russland* 1848. Heft. 12. But a good number of the drugs in the catalogus has not been recognized; and *Tatarinov* has often made use of *Loureiro's* diagnosis, which merits but little confidence.

A small, but very valuable work, which treats also of Chinese drugs and medicinal plants, is *Dr. Hanbury's Notes on Chinese Materia medica* 1862.

I would finally mention a small treatise, which likewise endeavours to identify Chinese names of plants with the scientific ones, entitled: *Noms indigènes d'un choix de plantes du Japon et de la Chine* par *J. Hoffmann* et *H. Schultes* 1853. *M. Hoffmann* says in the preface, that the *Eloras* of Japan and China are very similar, and concludes, that, if the same characters to designate

* The hills to the West of Peking are famed for their riches in medicinal herbs, but very many Chinese drugs come also from *Sou-ch'uan*, *Hunan*, and *Shantung*.

plants, occur in Japanese and Chinese books, they denote the same plant. But it is an error. It is true, the Japanese have borrowed from the Chinese their characters for names of plants. These Chinese characters in Japanese botanical writings have the same value as the Latin names of our botanists. There is generally also concordance between Japanese and Chinese plants. But as there are many Japanese plants, which do not occur in China, the Chinese characters for plants are often used in Japan to designate similar plants, or quite different ones. For instance: The character 楓 *Fēng* denotes

in China the *Liquidambar formosana*, according to Hoffmann and Sch. it is *Acer trifidum*.

榲桲 *Wēn-po* is in China a species of *Crataegus*, much used in sweet-meats in Peking, but *Cydonia vulgaris* in Japan. The 山楂 *Shan-cha*, *Crataegus pinnatifida* in China H. and Sch. refer to *C. Cuneata*.

The name 海石榴 *Hai-shi-liu* for *Camellia japonica*, according to H. and Sch., is, I think, not used in China. The Chinese call the Camellia like the Tea shrub *C'ha-shu* (v. s.) and they recognized earlier than our botanists (Bentham and Hooker, genera plant*) that the Camellia and the Tea relate to the same genus.—H. and Sch. call the *Aesculus turbinata* (the same as *Aesc. chinensis*) 七葉樹 *Ts'i-ye-shu*, (seven leaved tree), but as I have stated above this tree is known in Northern China under the name of *Po-lo-shu*. The name *Ts'i-ye-shu* does not occur in Chinese books. The 紫草

Tsu-ts'ao of Chinese books is the *Tournefortia Arguzina*, the roots are used for dyeing in red, in Northern China. H. and Sch. state that this name refers to *Lithospermum erythrorhizon*.—H. and Sch. in their list of plants enumerate a good number of plants, which grow only in Japan and therefore cannot have Chinese names. It is, I believe, not proved, that *Illicium religiosum*, the sacred plant of the Japanese, occurs in China (Lindley l. c. mentions it only as a Japanese species) and the name 莽草 *Mang-ts'ao*, which H. and Sch. attribute to *Il. religiosum* seems to denote an entirely different plant in Chinese books. See the drawing in the Ch. W. XXIV.

Morrison in his Dictionary gives often also scientific names of Chinese plants, but generally they are wrongly adduced. Pru-

* Thea olim a Camellia characteribus fallacibus distincta, nuper illiutibus certioribus definita, nempe staminibus interioribus liberis numero petalis aequalibus nec duplo pluribus, nobis potius pro sectione habenda, nam genus in integrum servatum magis naturale videtur.

dence is therefore necessary in the use of all the above mentioned statements and we cannot "bona fide" adopt the determination of names of Chinese plants by our authors.

The Chinese in their geographical statements generally enumerate plants, beasts and other products of the countries described. These accounts are often very important in enabling us to recognize, what country is meant. Our sinologues, from whom we cannot of course expect a knowledge of natural history, fall often into errors in quoting such wrong determinations of Chinese names of plants.

M. Stan. Julien in his translation of the travels of Wang-yen-te to the Oigours (981-983), *Mélanges de Géographie Asiatique* p. 91, renders the name of a tree 胡桐 *Hu-t'ung*, which occurs in this narrative, by *Volkameria japonica* and 苦參 *K'u-shēn* by *Colutea arborea*. I do not know from whence M. Stan. Julien has drawn this information. It can hardly be assumed, that *Volkameria japonica* grows in the Mongolian desert. The tree *Hu-t'ung* is said after rain to exude a kind of gum. It is also described in the *Pên-ts'ao XXXIV* 64, and represented in the Ch. W. XXXV. It is likewise very doubtful whether *Ku-shēn* is *Colutea*. Loureiro calls *Robinia amara* by this name.

Many errors of this kind are also to be found in a work published in the year 1869 by M. Stan. Julien and P. Champion under the name, *Industries de l'Empire Chinois*. But these mistakes are however to be ascribed not to the great sinologue, but only to his collaborator, who made his studies in China. I may be allowed, to point out some of these misstatements. M. Champion informs us, that the *Olive-tree* (*Oliva europaea*) thrives in China (p. 120.) But our olives are not to be found here. The fruit, which bears this name in China is produced from *Canarium pimela* and *C. album*, trees of Southern China. The Chinese name is 橄欖

Kan-lan (P. XXXIb Ch. W. XXXI.) The 皂莢 *Tsao-kie*, (black pod, on account of the large black pods) is not *Mimosa fera*, as Champion states, but *Gleditchia sinensis*, (P. XXXVb 4. Ch. W. XXXIII.) The 鹽膚子 *Yen-fu-tsu* is called by Champion, *Nux Gallae tinctoriae* (P. 95). Mr. Champion meant here probably

* But in China the *Olea Fragrans* is much cultivated for its little fragrant blossoms, which appear in autumn. The common name is 桂花 *Kut-hua* (cinnamon-flower.) A good drawing can be found in the Ch. W. XXXIII (嚴桂).

the 五倍子 *Wu-peï-tsu* or Chinese gall-nuts furnished by a shrub, *Rhus seminata*, called *Yen-fu-tsu* by the Chinese (P. XXXII 20. Ch. W. XXXV.) In the same work, there is further described the 地黃 *Ti-huang* (ground yellow) p. 90, a Chinese medicinal plant, used also for dyeing in yellow. Champion calls this plant *Rhemnesia sinensis*. But such a name, I think, does not exist in botanical nomenclature. The same name occurs also in Rondot's work, Notice sur le Vert de Chine 1858. I should say, this is a misprint in Rondot's treatise, which Champion introduced into his own. The *Ti-huang* of the Chinese is the *Rehmannia sinensis* (*glutinosa*) of our botanist.—The *Vernicia montana* of Champion is probably the *Elaeococca verrucosa* of botanists, the seeds of which yield the poisonous oil called 桐油 *T'ung-yu*. Cf. Blakiston's. Five months on the Yang-tse 1862. M. Champion might have avoided these and other errors, if he had taken the trouble of consulting a generally known and highly useful work, Dr. S. W. William's Chinese Commercial Guide 1863, or Dr. Hanbury's materia medica and other English works. But M. Champion preferred to take information out of French works, written in the last century, as the *Mémoires concernant les Chinois*, Loureiro's *Flora Cochinchinensis*, &c.

CHINESE ACCOUNTS OF PALMS.

In order to complete my notes on Chinese botanical works and to illustrate my critique of them, I will give some specimens of Chinese descriptions of plants chiefly from the *Pên-t'sao*, and I shall choose for this purpose the Chinese accounts of Palm trees, a theme I have already treated briefly in the Vol. III of Notes and Queries (*Les Palmiers de la Chine*), but which I intend now to present in a more complete form.

I would observe at the outset, that although Palms of several kinds are indigenous in China and now very popular trees among the Chinese, and of great importance, affording many articles necessary to Chinese life and comfort, Palm trees are not however mentioned in the Chinese Cardinal Classics. Neither in the *Rh-ya* nor in the *Shu-king*, the *Chou-li*, or in the *Shi-king*, which celebrates in song all the renowned plants of the ancient Chinese, can be found any allusion to these splendid trees. The *Materia medica* of Emperor Shen-nung makes no mention of any Palm. This is easily understood. The Chinese classics date from the dawn of Chinese civilization, which developed itself in a temperate climate on the fertile soil between two of the largest rivers of Asia, in the Chinese *Mesopotamia*. It was only at

the time of Emperor *Shi-huang-ti*, 246-209 B. C., that the Chinese dominions spread to the South of the Yang-tse-kiang and the Chinese made the conquest of the Southern provinces Kuang-tung and Kuang-si, where Palms, the typical trees of the tropics, begin to appear. There is however a Palm in China, the geographical distribution of which reaches to the North as far as the Yang-tse-kiang. This is the *Chamaerops Fortunei* (xcelsa), and this Palm is mentioned in the *Shun-hai-king* or "Hill and River Classic" (v. s.). It seems therefore to have been known by the Chinese in remote times. The earliest description of Palms by Chinese authors occurs in the *Nan-fang-t'sao-mu-chuang* (4th century), namely of the Coconut, the Areca Betel, the Caryota and others, and these descriptions are repeated in all botanical works of later time.

1. 椰子 *Ye tsü*.

(*Cocoa-nut Palm*, *Cocos-nucifera*.)

(P. XXXI 20. Ch. W. XXXI.)

釋名 *Shi-ming* (Explanation of names).

A synonym for the *Ye-tsü* is 越王頭 *Yüe-wang-t'ou* (head of the ruler of Yüe). According to the *Nan-fang-t'sao* &c. (v. s.) there is a tradition, that the ruler of 林邑

Lin-yi had a quarrel with the ruler of 越 *Yüe*.* The former sent a man to kill the ruler of Yüe. He found him drunk, killed him and hung his head on a tree. The head became metamorphosed into a Cocoa-nut, with two eyes on the shell.† This is the origin of the name *Yüe-wang-t'ou*. The Cocoa-nut contains a liquid like wine (the Cocoa-nut milk), and as the Southern people called their rulers by the title 爺 *Ye* denoting "master," they changed also the name of the Cocoa-nut into a name of similar sound, written 椰. Another Chinese Synonym for the Cocoa-nut is 胥餘 *Sü-yü*, a name employed by *Sau-ma-siang-ju* (2d century) B. C.) in his poem *Sang-lin-fu*. Other authors wrote 胥耶 *Sü-ye*.

集解 *Tsi-kie*. (Description of the tree). Ma-chi (an author of the 10th century) says: The *Ye-tsü* grows in 安南 *An-nan* (Annam). The tree resembles the *Tsung-*

* *Lin-yi* was in ancient times a kingdom in India beyond the Ganges, (v. l.) whilst *Yüe* or *Nan-yüe* corresponded with the modern Tonking and Southern China.

† What is commonly called Cocoa-nut is the hard shelled seed of the Cocoa-nut fruit and bears at the base three unequal depressions.

lū (Chamaerops and other Palms, see below). The seed contains a liquid of inebriating properties. *Su-sung* (a writer of the 11th century) states: The Ye-tsü grows in all departments of 嶺南 *Ling-nan*. (Ling-nan, to the South of the Mei-ling mountains, at the time of the Tang dynasty 618-907, comprised the modern provinces of Kuang-tung and Kuang-si). The *Kuang-chi* (Sung dynasty 960-1280) says: The tree resembles the Kuang-lang, (Caryota sp. v. i.) has no branches, is several 丈 *Chang* high (a *Chang*=10 feet),* the leaves are like a bundle at its summit. The fruit 實 are as large as a Melon, hanging down between the foliage. The fruit is surrounded by a coarse rind like horse's hair. Within this rind a very hard nut (殼) is found, of a roundish and somewhat oblong shape. Within the nut there is a white pulp like pork's grease half an inch thick and more, of a taste like walnuts. This pulp envelopes 4-5 合 *Ko* (about half a bottle) of a liquid like milk, of a cooling and inebriating nature. From the shell different domestic utensils can be made. The white pulp yields sugar. The *Kiao-chou-chi* (description of Southern China) states: The Ye-tsü resembles the Hai-tsung (Ocean Palm v. i.). The fruit is of the size of a large cup and surrounded by a coarse rind like the Ta-fu-tsü (Areca Catechu). In the interior of the fruit is a potable liquor, which does not inebriate. The tree grows in the province of Yün-nan. *Tsung-shi* (an author of the Sung dynasty, 960-1280) repeats the above statements and adds that from the shell wine cups are made. If wine poured into such a cup, contains poison, it will effervesce or the vessel will burst. Nowadays people varnish the inside of Cocoa-nut cups, but then the cups lose their efficacy. *Li-shi-chên* (the author of the Pên-ts'ao) states: The Ye-tsü is the largest of fruits. In planting the Cocoa-nut tree a quantity of salt must be placed near the roots, then the tree will grow high and produce large fruits.

* Mr. Sampson (Notes and Queries III p. 148) quotes a Chinese author, who says, that the Cocoa-nut trees are so high, that men cannot get at the fruit; but they are gathered by the 多羅之人 *To-lo-chi-jen*, who climb the trees for the purpose. Mr. Sampson is inclined to suppose that by the *To-lo-jen* monkeys are meant. It is true, that in some countries (namely in Sumatra) monkeys are dressed to gather Cocoa-nuts, but in this case men are to be understood. At the time of the Yün dynasty a wild tribe in the modern Kuang-si and Cochin China was called 多

羅蠻 *To-lo-man* (Man=Southern Barbarians) Cf. Pauthier's Marco Polo p. 431.

It attains a circuit of 3-4 fathoms, a height of 50-60 feet. The tree resembles the *Kuang-lang* (Caryota, v. i.) the Pin-lang (Areca Catechu). It is branchless; the leaves are united at the summit, 4-5 feet long, erect, and point to the heavens. They resemble the *Tsung-lü* (v. i.) and the *Feng-wei-tsiao* (Cycas, v. i.). In the second month bunches of flowers appear between the leaves, 2-3 feet long and as large as 4-5 斗 *Tou* (a Chinese measure of corn). In the same manner subsequently the fruits are arranged in bunches, hanging down from the tree; the largest are of the size of a Watermelon, 7-8 inches long, 4-5 wide. In the sixth or seventh month they ripen. A coarse rind surrounds the fruit. Within is a roundish nut of a dark colour and of a thick, very hard shell. The nut contains a white pulp like snow, of an agreeable sweet taste, like milk. This pulp encloses an empty space, which is filled up by several *Ko* (v. s.) of a liquid. In boring the fructiferous twig a clear fine liquid like wine flows forth. But afterwards it becomes muddy and spoils. The shell of the nut is bright, striated and veined. By slitting it transversely large domestic vessels can be made, whilst by a lengthwise splitting large and small spoons are produced. The History of the Tang states, that foreigners make wine from the flowers of the Ye-tsü.

These descriptions of the Cocoa-nut given in the Pên-ts'ao are very correct, as everyone will know, who has seen this beautiful and useful Palm. The husk of the fruit yields the fibre, from which the well known *Coir* (derived from the Indian name *Coya* or *Kairu*) is procured, extensively employed in Southern countries in the manufacture of cordage, for matting &c. It is also generally known, that the hard shell is made into various kinds of domestic utensils. Mr. Sampson (l. c. p. 148), states, that in Kiung-chou, the capital city of Hai-nan, great varieties of tea-pots, basins &c., are made from the shells, some simply plain and polished, others more or less highly ornamented with carved figures and of various colours; these are the particular articles of virtu of Kiung-chou-fu. As regards the antipoissonous virtue of these utensils, as mentioned by Chinese authors, this superstition exists also in Ceylon. Mr. Sampson quotes from Yules Cathay II p. 362 the following: "John de Marignolli, early in the fourteenth century, in describing Adam's garden in Ceylon, says of the Nargil (Cocoa-nut): they also make from the shell spoons, which are antidotes to poison.—Li-shi-chên describes also correctly the obtaining of palm-wine from the Cocoa-tree. What is called palm-wine or *Toddy* (this is the

Malayan name, the Indian one is *Sura*) is procured by boring the twigs or by incising the peduncles of the flowers or the unripe Cocoa-fruits. But Toddy can also be made from the sap of other palms, especially the Palmyra palm, (see below). When fermented this palm sap is intoxicating and the best Arrack is distilled from it. By boiling and evaporating it "Jaggery" or sugar is obtained. Some of the Chinese authors seem to confound the Cocoa-nut milk with the palm-wine. As far as I know the milk, an agreeable cooling drink, is not used in the preparation of spirituous beverages.

It is known, that the Cocoa-nut palm is extensively cultivated throughout the tropics of both the old and the new world. Its native country seems to be India and especially Southern India. The Northern limit of its geographical distribution reaches in British India as far as the tropic, but here it grows only on the Western shore, the Eastern shore of British India, and the interior being almost destitute of Cocoa-nut palms. The damp and warm Delta of the Ganges again produces forests of *Cocos nucifera*, but the tree also does not exceed the tropical limit. In India beyond the Ganges the Northern limit of it extends as far as the 25° of latitude (Cf. Hamilton account of Assam (1798) I p. 243.) As regards China it is known from European sources, that the Cocoa-nut grows abundantly in the island *Hai-nan*, namely on the Eastern coast (Cf. Taintor's Geographical Sketch of *Hai-nan* 1868) and forms an article of export trade. On the opposite coast of the mainland, in the Department of *Lui-chow-fu*, the tree also is found. Mr. Sampson states: (l. c. p. 148): "the most northerly spot in which I have seen it flourishing in this part of the world is on the island of Now-chow latitude 20°50.—The Pên-ts'ao asserts, that it grows also in the province of Yün-nan, and in all the departments of Kuang-si and Kuang-tung. But this seems to be an erroneous statement. The great Geography *Yi-tung-chi* quotes only the following places as producing Cocoa-nuts: *Kiung-chou-fu* (*Hai-nan*)—*Yü-tin-chou* (Kuang-si)—*Tai-wan* (Formosa).—The *Kuang-si-tung-chi* mentions the Cocoa-nut as a product of *Chên-an-fu* (Kuang-si).

The Cocoa-nut is rich in names. Its Sanscrit name is "*narikela*" (meaning juicy, Cf. Amarakocha, Vocabulary Sanscrit, tradition per Deslongchamps I. p. 115) and has spread to the Persians, Arabians and Greeks, the Persian and Arabian name being "*nar-gil*." Kosmas Indicopleustes (6th century) calls it *Agvellion* (Cf. Thévenot, Relat. d. voyages curieux 1666 Volume I.) The name

nyor used in the Archipelago (Crawford, Indian Archipelago I p. 379.) seems to be also of Sanscrit origin. But the Chinese name "Ye" has nothing in common with Sanscrit, and we must be contented with the etymology given in the Pên-ts'ao.—Marco Polo describes the Cocoa-nut, with which he was acquainted in Sumatra (close of the 13th century) under the name of "*noci d'India*." Cf. Pauthier's Marco Polo p. 573: "Ilz ont moult grant quantité de noix d'Inde moult grosses qui sont bonnes à mangier freshes." The name "Cocos" now the common one among Europeans seems to date from the time Magelhan circumnavigated the globe 1519-22. Pigafetto, the companion of Magelhan, found these fruits first on the Ladrone islands, where they were called "Cocos." (Cf. Sprengel, Pigafetta's Weltreise 1784.) Bontius (Historia natural Indiae oriental 1631, p. 45) calls the Cocoa-nut "*nux indica*, a Lusitanis Coquo dicta."

At the end of the description of the Cocoa-nut in the Pên-ts'ao mention is made of three other trees, which the author ranges under the same head.

The 青田核 *T'ing-tien-ho* (green field nut) is said by *Tsui-pao* (an author of the fourth century) to grow in a country called 烏孫 *Wu-sun*.* The tree has a great nut, which, if cut down and filled with water, changes the water into wine of a pleasant taste. This beverage however spoils quickly. Some of this wine was obtained by a ruler of 蜀 *Shu* (an ancient name for Szechuan) towards the close of the Han dynasty (first half of the third century.) It is difficult to say what tree here is meant, but it seems to have nothing in common with palms.

The two other trees mentioned, the *Shu-t'ou-tsiu* and the *Yen-shu* relate to other palms, and particularly the Palmyra palm, and will be treated under this head.

I have given in the preceding remarks a literal translation from the Pên-ts'ao, as regards the Chinese accounts of the Cocoa-nut, in order to show the Chinese method of editing and compiling scientific works. But, as the numerous repetitions as well as the unsystematic putting together of the statements would be very tedious for the reader, I will

* The *Wu-sun* were a nomadic nation, who lived first on the Western frontier of China (modern Kansu.) But about 170 B. C. they emigrated together with the 大月氏 *Ta-Yue-chi* (Ti), Massagetae, to Western Asia. Cf. Ts'ien-han-shu (Hist. of the Ant. Han.) Chap. 96.

in the further translations set in order the various accounts and quote the names of the authors and the time they wrote only, when they have a particular interest.

2. 檳榔 *Pin-lang*,

Betel-nut. Areca Catechu.

P. XXXI. 15, Ch. W. XXXI.

Shi-ming (Explanation of names.) The Nan fang ts'ao mu chuang (4th century) explains the name *Pin-lang* by the eustom existing among the people of 交 *Kiao* and 廣 *Kuang* (modern Kuang-tung,) of presenting the Betel-nut to a guest. The character 檳 is formed by the characters 木 tree and 賓 *Pin* guest; the character 榔 *lang* includes the character 郎 *lang* meaning "master," a complimentary term. The Chinese author remarks, that the omission of presenting Betel-nut to a guest would be a mark of enmity. But it seems more likely that the name *Pin-lang* is a corruption of the Malayan name of the Areca-nut "pinang." As the Chinese language is very poor in sounds and almost every sound relates to numerous hieroglyphs of various significations, it is not difficult in transcribing foreign names by Chinese sounds, to find out characters of a suitable meaning.—Another name for the Areca-nut is 賓門 *Pin-mên* (guest's door.) The poet Sêi-ma-siang-ju (second century B. C.) calls the Areca-nut 仁頻 *Jen-pin* (*Jen*-kernel.) Another name 洗瘴丹 *Si-chang-tan* (the red, washing away distemper,) refers to the sanitary virtues attributed to the Areca-nut.

The Betel-nut has different names in almost every part of Asia. The Malayan name is *Pinang*. According to Sir. W. Jones (*Asiatic Researches* IV p. 312) the Sanscrit name is *guvaca*. Synonyms (given also in the *Amarakocha* I p. 116.) are *ghôntâ, puga, kapura, cramuca*. The vulgar name in Hindostani is *supyari*. In Javanese its name is *jambi*, in Telinga *Areca*. This latter name was brought by the Portuguese to Europe in the 16th century. The scientific species-name of the tree (*Catechu*) derives from *Cafh*, the inspissated juice of a *Mimosa*, which is chewed with thin slices of the *udvega* or Areca-nut. Sir. W. Jones observes, that the *Areca Catechu* should be called *A. Guvaia*.—The Arabians know the nut by the name *faufel*. Cf. *Voyages d'Ibn Batuta* (14th century,) traduit par Sanguinotti, II

204.) The name Betel relates properly only to the leaf of Betel-pepper (see below,) which is chewed together with the Areca-nut, but it is falsely used also to designate the latter.

Botanical description of the Pin-lang. By joining logically the numerous statements of different Chinese authors at different times about the *Pin-lang*, as quoted confusedly in the *Pên-ts'ao*, we have the following very correct description.

The *Pin-lang* resembles the *Ye-tsâ* (coconut tree) and the *Kuang-lang* (*Caryota*.) The trunk is straight, branchless, articulated like the Bamboo, 50-70 feet in height. From the top proceed large leaves similar to the leaves of the 芭蕉 *Pa-triao* (Banana), which agitated by the breeze sweep the heaven like great fans. In the second or third month a 房 *Fang* (literally a house but here meaning the spathe) arises by a swelling between the leaves, from which, after bursting proceeds a panicle 穗 like the panicle of millet, bearing about 100 white fruits, of the size of a peach or a pear. Below are spines, one over another. The fruits 實 are ripe in the fifth month. They are then as large as a hen's egg, and surrounded by a coriaceous rind 皮殼. Within the rind is a white edible flesh (pulp), which however cannot be preserved in a good state for more than several days, as it quickly spoils. But if treated with lime, roasted or dried in smoke it can be preserved for a long time. The nut 核, within the flesh is veined if broken. It is of a bitter and harsh flavour. The *Fu-liu-t'ing* (Betel-leaf, see below) and lime must be added, then the flavour becomes soft, sweet and agreeable.

The Chinese distinguish from the form of the nut numerous species or varieties. In the *Pên-ts'ao* the following are enumerated. A large sort, of a flattened form and harsh flavour is called 大肚子 *Ta-fu-tsu* (great stomach) (P. XXXI 19) or 雞心 檳榔 *Ki-sin-pin-lang* (fowl's heart *Pin-lang*) or 豬檳榔 *Chu-pin-lang* (pork *Pin-lang*). This is used as medicine. A small sort bears the name 山檳榔 *Shan-pin-lang* (hill *Pin-lang*).—The 綳子 *No-tsu* or 檳榔孫 *Pin-lang-sun* (sun=grand child) is similar to the last but the

smallest of all sorts. It is good for eating.* Some Chinese authors speak of a roundish, large and a little conical sort. Our botanists distinguish also several species of *Areca*, which give edible *Areca* nuts. I find in Lamarck's Botany, I 239: *Pinanga callaparia* Rumph., *Areca magno fructu*, nucleo subrotundo, acuminato,—and *Pinanga nigra*, Rumph., *Areca parvo fructu*, nucleo oblongo, conico, fuscante. Lindley (Treasury of Botany) mentions *Areca Dicksonii* in Malabar, which furnishes a substitute for the true Betelnut to the poorer classes.

The most ancient Chinese work, which mentions the Pin-lang seem to be the *San-fu-huang-tu*, a description of the public buildings in Chang-an (now Si-an-fu in Shen-si), the Chinese capital at the time of Emperor Wu-ti, 140-86 B. C. There it is stated, that when Yüe-nan (see below) was conquered (B. C. 111.) some remarkable Southern plants and trees were brought to the capital and planted in the Imperial garden (*Fu-li-kung*). Among these trees were also more than 100 Pin-lang. Probably at that time the Chinese became first acquainted with this kind of palm.—*Liu-sün* (an author of the T'ang, 618-907) states, that the best Betelnut is brought by vessels to China and that these growing in China are inferior sorts, namely *Ta-fu-tsu*. The History of the Liang (502-557) mentions 于阗利 *Yü-to-li* as a foreign country which produces Betelnuts of a superior quality (Liang-shu Chap. 254, Hai-nan-kuo). There it is said, that Yü-to-li lies on an island in the Southern Ocean. The author of the historical geography Hai-kuo-tu-chi may be right in assuming, that this realm was in Sumatra. The History of the T'ang (Description of the barbarous regions of the South, Chap. 253^a) names the following as countries, in which the Betelnut is chiefly

produced; 環王國 *Huan-wang-kuo*, 哥羅 *K'o-lo*, 真臘 *Chên-la*, 婆賄伽盧 *P'o-hui-kia-lu*.—The San-fu-huang-tu (first century B. C.) calls 南越 *Nan-yüe* a betelnut growing country.—In the Nan-fang-ts'ao-mu-ch'uang (4th century) it is said, that the Betelnut grows in 林邑 *Lin-yi* and 交趾 *Kiao-chi*. According to other authors it is found also in 扶南

Fu-nan.* *Su-kung* (an author of the Tang dynasty) states, that the Pin-lang grows 交州 *Kiao-chou*, in 愛州 *Ai-chow* and in 崑崙 *K'un-lun*. The above mentioned countries refer all to India beyond the Ganges and the Malayan Archipelago. Our botanists agree in the view, that the islands in the Malayan Archipelago (the India aquosa) and especially Sumatra are the native country of *Areca Catechu*, for it is only on these islands, and the Philippines, that the palm can be found in a wild state. The export of Betel-nuts from Sumatra is enormous. The Betel-nut palm grows also plentifully on the adjacent coasts of the mainland, but its geographical distribution is more limited, than that of the Cocoa-nut. In British India *Areca Catechu* grows only cultivated and hardly exceeds the tropical limit. To the East from the Malayan Archipelago the growth of the *Areca*-palm soon ceases.

* As these names of countries often occur in Chinese botanical works, I may be allowed to make here a few remarks on these Chinese geographical names, which relate almost all to places in India beyond the Ganges.

In ancient times, up to the time of the Han dynasty (3rd century B. C.) the little known countries to the South of China, namely the Southern borders of the present China, and Tonking, Cochín China were called by the vague name 南越 *Nan-Yüe* (Southern boundary.) Some Chinese historiographers report that in the year 2350 B. C. an Embassy was sent from 越

裳 *Yüe-chang* to the Emperor Yao. Another Embassy proceeded from this country to the Chinese Court about 1100 B. C. The envoys are said to have brought as presents white peacocks and to have been sent back with a South-pointing chariot. This country Yü-chang is also identified with Tonking, Cochín China by some Chinese authors (cf. Li-tai-ti-li-chi VII 33b, and Hai-kuo-tu-chi). Others say, that it lay more to the South. (cf. Pauthier's Relations politiques etc. p. 5 and Dr. Legge's Shu-king. Part II p. p. 235-7.)

交州 *Kiao-chou* comprised at the time of the Han dynasty the modern provinces Kuang-tung, Kuang-si etc. (cf. Klaproth's tableaux historiques, map No. 7), in later times only a part of Kuang-si and the Northern part of Tonking (v. map. No. 11.) According to the *Hai-kuo-tu-chi* the Kiao-chou of the Tang dynasty corresponds with Cochín China and Annam. As the Emperor Wu-ti 140-86 B. C. conquered these countries he established here a Chinese province, of which one district was called 日南 *Ji-nan* (meaning to the South of the sun) and corresponds with the modern Tonking, another, the modern Cochín China, = 交趾 *Kiao-chi* (meaning joined toes, for the initial fringes of this country had crosswise toes.) This name seems to have been the origin of the name Cochín China.—Since the year 679 these countries were called 安南 *An-nan* by the Chinese. The sounds An-nan render the modern name Annam.

愛州 *Ai-chou* belonged, according to the Geographical Dictionary Li-tai-ti-li-chi (VII I.), at the time of the T'ang to the modern Annam.

* Purefoy Cursory states: (Asiat. Journ. 1827 XXII p. 143 Remarks on Cochín China.) In Cochín China are 3 kinds of Betel-nut, a red, a white, and a small kind, which is much exported to China.

As regards the growth of the Betel-nut in China I will quote the following from the Pên-ts'ao and other Chinese works. The most ancient description of this palm, in the Nan-fang-ts'ao &c., (4th century) does not say, that it thrives in China proper. The writers of the T'ang and Sung (7-12 century) state that it grows in all departments of 嶺外 *Ling-wai*, (beyond the Mei-ling mountains, the modern Kuang-tung and Kuang-si.) The geography of the Sung dynasty notices the Pin-lang as a tribute of *Kiun-chou* (Hai-nan.) The island of Hai-nan produces Betel-nuts extensively up to the present time. Mr. Sampson (l. c. p. 133) states that *Ling-shui*, on the South coast, produces the best. According to Mr. Taintor

The name 林邑 *Lín-yí* (Land of forests), known to the Chinese since the 3rd century A. D., is described in the History of the Liang (6th century) Chap. 54. It is said there that Lin-yi lies on the borders of Ji-nan (v. s.), and was called *Yüeh-chang* (v. s.) in ancient times. The capital is distant 120 li (3 li=1 English mile) from the sea and 400 li from the boundary of Ji-nan. To the South Lin-yi is bordered by water (Sea?). Klaproth identifies on his maps Lin-yi with Siam. Ritter (Asien III. 977) with Cochín China. The Wen-shen-tung-kao (14th century) states that 環王國 *Huang-wang-kuo* and 占城 *Chên-ch'ing* are other names for Lin-yi.

扶南 *Fu-nan* lies, according to the same work (Liang-shu) 7000 li to the South of Ji-nan (Tonking) on a bay 灣中, which stretches to the West of the sea. From Lin-yi it lies to the South-west, 3000 li distant. The capital is situated 500 li from the sea. There is a large river to the N. W. of it, 10 li broad, which flows to the East in the sea.—Abel Rémusat (Nouv. Mém. asiat. I. 77) states, that by Fu-nan Tonking is meant. The Hai-kuo-tu-chi identifies Fu-nan with 暹羅 *Siên-lo*, or Siam. Although it is impossible to determine with certainty the position of Fu-nan from the vague Chinese description, there can however be no doubt, that it was a place in India beyond the Ganges. I venture moreover to observe that perhaps Fu-nan lay on the banks of the Mékong. Crawford states (Cf. Ritter l. c. III. p. 914) that the province Sadek in Cambodia is called Fo-nan in the Cochín Chinese language.—Since the time of the Sui dynasty 580-618, Cambodia was known to the Chinese by the name 真臘 *Chên-la*. In the History of the Sui it is said, that Chên-la was formerly dependent upon Fu-nan. Its position is given as to the South East from Lin-yi. The sea forms its southern boundary.

崑崙 *K'un-lan* is the ancient name of a range of mountains in Central Asia, but the Chinese use these characters also to designate the island *Pulu Condore* near Cambodia.

哥羅 *K'o-lo* or 哥羅富沙 *K'o-lo-fu-sha* lies according to the T'ang History (Chap. 258a) to the S. East of 盤盤 *Pan Pan*, but about this country it is there said, that it lies on the sea, to the S. West of Lin-yi, from which it is separated by a little sea. From Kiun-chou it can be reached by ship in 10 days. Therefore it can be assumed, that by K'o-lo an island near Malacca or in the Malayan Archipelago is meant.

(l. c. p. 14) the Areca palm flourishes in the Eastern and Southern parts of the island. The land on which it is grown is subject to the payment of a land tax.—The great Geography of the Chinese Empire, Yi-tung-chi, states further, that the Betel-nut thrives in *Tai-wan* (Formosa,) in the department of *King-yüan-fu* in the province of Kuang-si, (according to the Kuang-si-tung-chi also in *Chên-nang-fu* in the same province.) in *Yüan-kiang-chou* in Yün-nan. The special Geography of Yün-nan notices also *Lin-an-fu*, *Kuang-nan-fu*, as Betel-nut countries.—The French explorers of the Mékong (Revue des deux mondes 1870 p. 340) have seen the Areca Catechu near Yüan-kiang, in Yün-nan (23½° latitude): "La ville de Yuen-kiang, assise au bord du fleuve (Sonkoï) était entourée de champs de riz à demi coupés, de bois d'aréquires, de champs de canne à sucre &c."

In the tropical countries, where the Areca palm thrives, there is to be met everywhere another plant closely connected with the Betel-nut, however not by botanical alliance, but only by the combined use made of both plants by the people of these regions. The Betel chewing nations can hardly imagine the Areca-nut without the leaf of *Betel-pepper*, which has given its name even to the nut. The Betel or Areca-nut is prepared for chewing by cutting it into narrow pieces, which are rolled up with a little lime, obtained from oyster-shells, in leaves of the Betel-pepper. This pellet is chewed and has formed for a long time an indispensable dietetic requisite and healthy regulator of all classes of men in Southern Asia. It is known, that by Betel chewing the saliva is tinged red. It stains also the teeth and is said to produce intoxication in the beginning. The Betel-pepper, *Chavica Betel* (another species *Chavica Siriboa* is used for the same purpose,) is a twining plant with large oval acuminate shining leaves, and flowers in long spikes. It belongs to the order of Piperaceae and is widely cultivated in tropical and intertropical Asia, so that its native country now can not be fixed.

The common Chinese name for the Betel-leaf is 蔞 *Lou* or 蒟 *Kü*. According to Bridgman's Chrestomathy the second character is pronounced *Lau* in the Canton dialect. In the Pên-ts'ao the Betel-pepper is described (XIVa 46) under the name of 蒟醬 *Kü-tsiang*. Li-shi-chên explains, that it regulates the digestion. Therefore the first character includes the character 蒟 meaning "strong," the second means "Soya."

(To be continued page 264.)

THE FOURTH COMMANDMENT, ITS AUTHORITY AND EXTENT.

BY REV. L. B. PEET.

(Concluded.)

4. This theory of no Sabbath obligations upon any, but upon the Jews only, has done, and is still doing, much evil. It leads many to magnify little things to support the theory, and to overlook the most weighty considerations, which, if duly considered would overthrow it at once. The change of the name of the day, and of the day itself, are made a great deal of, as though they were of vital importance. Whereas we have already shown that such changes can effect really nothing towards altering the real character, and claims of the day. The fact that Christ and his Apostles sanctioned the change, and that there is no evidence that the 4th commandment has ever been abolished, are amply sufficient of themselves, to overthrow every such theory against the perpetuity, and sanctity of the Sabbath day. Again the Sabbath is caricatured as Puritan, Scottish, English, and "a burden which neither we nor our fathers have been able to bear;" while the great fact, that America, Scotland and England to day, owe more to the Sabbath, for what distinguishes them for their intelligence, prosperity and influence over all of the other nations of the earth, than to any other one precept of the gospel, is entirely overlooked. Again we are cautioned by the advocates of this theory against laying upon the members of our infant Churches (in China) unnecessary burdens &c., while the theory itself throws wide open the door to infidelity and irreligion of all kinds to be practiced as innocent amusements on the holy Sabbath. The man who spends the Lord's day in boating, horse racing, gambling or any other amusements of a like kind, according to this theory, violates no law of Christianity, and is called a Christian, while the heathen Chinese sneeringly point the finger and ask is that Christianity? Is that the way you worship your God? May a man who does these things, and is also guilty of the many other vices which usually accompany them, be still a Christian? According to the above theory all of these questions, and similar ones which might be put, must be answered in the affirmative. Now what motive does this theory furnish to dissuade the Chinese converts, from becoming just such Christians? It is, "That they," that is our Chinese converts, "should be taught that as to this day (the Sabbath) there is no absolute rule, but that it is left to their conscience, and that the more they keep this day to the Lord, the better Christians they will be." This is all! Conscience is to decide the whole matter! God's word, so far as it touches upon the Sabbath is to be ignored! Is not this feeding the infant church on husks? Nay worse, is it not the milk of infidelity? God is nothing! His Spirit is,

nothing! While conscience is every thing! Alas for such a church! It may have a name to live but it is dead!

5. This theory detracts not only from God's Word, but also from his Authority over his creatures. The 4th commandment being disposed of by it, as "binding only upon the Jews," and the other commandments according to the same theory, "having no authority simply because found in the written word," where is any place left for God to exercise his authority over his creatures of the human family? No portion of time is set apart by him for his worship.—No emphatic "*thou shalt not*" is now addressed to any but to the Jew only.—And the Sabbath, according to the same authority, "is now left to the guardianship alone, of enlightened Christian conscience." Time and service are the prerogatives of Sovereignty. Diminish the one, or adulterate the other, and you degrade the Sovereign in the eyes of his subjects. Time and service are both included in the Sabbath. Take from either, what is God's due, and you degrade his authority in the eyes of the universe. The faithful keeping of the Sabbath [by whatever name it may be called,] manifests more respect for the authority of God, than the simple external observance of all of the other commandments put together. And it often requires greater self-denial to do this, than to observe all of the others combined.

6. This theory leads to wrong views of the character of God's law and its design. The same late writer on the subject of the Sabbath finds much difficulty in training the native members of a Chinese church to keep the Sabbath. He says they do not do it, and thinks they cannot be made to do it. This has led him to go over the whole subject and his investigations have resulted, among other things, in bringing forward such suggestions as the following; "[1] That missionaries themselves should once more consider this an open question, and again work out an unbiased conclusion thereon. [2] That those missionaries who enforce strict Sabbatic observance of the Lord's Day on their unchristian employees, as on servants, teachers and the like, should consider whether or not they are not dishonoring the Gospel by the use of unfair, unmanly, and illegitimate pressure. [3] That those missionaries who have made strict Sabbath-keeping a *sine qua non* of church membership should consider whether or not they have adequate witness as to the genuineness of such Sabbath-keeping and whether or not, by such strictness, they have not kept out of the church men who ought to have been in it. [4] That inability, or even unwillingness to devote the whole of Sunday to rest and worship should not prevent a candidate, otherwise qualified, from receiving baptism. [5] That no more should be required of converts than that they should attend divine service twice, or at least once on the Lord's Day. [6] That they should be taught that as to this day there is no absolute rule, but that it is

left to their conscience, and that the more they keep this day to the Lord the better Christians they will be. [7] That for those who are both able and willing to devote all of their time on Sunday to sacred purposes, something should be found to do. Sunday schools, tract distribution, prayer meetings, a supply of interesting religious books, and other things have been suggested. For, far better had the Chinaman work through the spare hours of Sunday, than spend them in listless sloth, or idle gossip" &c.

These suggestions imply among other things, that the 4th commandment, which cannot be shown to have been abrogated, may be wholly neglected or but partially obeyed without incurring any severe penalty. But we are taught in the word of God that every breach of his command incurs a death penalty. "The soul that sinneth it shall die." "Sin is the transgression of the Law." Even the heathen philosopher Confucius perceived and acknowledged this penalty of sinning against Heaven. He says, "sinning against Heaven, there is no place for prayer, i. e. forgiveness." The moral law of God, by which I mean the Decalogue, is like his own nature perfect, and cannot be altered. Even the work of Christ, does not diminish one iota from the strictness of that law: it only intensifies its claims as a rule of duty, to God and to our fellowmen, and extends alike to the whole race. Christ obeyed that law perfectly, and in addition to all of its just claims, he suffered the death-penalty due to every transgressor of that law, and thus wrought out a vicarious atonement for the sins of the whole world. Hence the design of the law, is to convict men of sin, and to bring in the whole world guilty before God, for "by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

Hence the suggestions above quoted, seem to be very much out of place on such a subject as this, and the theory on which they are based can have no other than an evil tendency, alike dishonorable to God, and destructive of the souls of men, for it bids us to cast away the very instrument by which these souls are to be brought to a knowledge of their sins, and to a saving knowledge of Jesus Christ their Savior. Now in respect to some of the above suggestions which intimate that missionaries, who insist upon their employees observing the Sabbath with too much strictness, may be "dishonoring the Gospel, by the use of unfair, unmanly, and illegitimate pressure," we would offer the following remarks. [1] The "employees" referred to are, by the supposition, paid for their whole time and belong to our families in such a sense as that used in the 4th commandment. We tell them promptly when they enter our employment, that we dare not employ any who are permanently connected with our families and paid for their whole time, who are unwilling to comply with the injunction laid upon us by the command of God. There it is. They are referred to it,

and are taught what it means. This leads them at once to see the Authority under which we act, that we exact no more of them, than what we do for ourselves. Indeed, that it is not our requirements, which we are enforcing, but that it is what God puts upon us to enforce upon all connected with us. Christ has defined this day to include works of necessity and mercy. Hence to prescribe to any one under our direction that he must attend church so many times on the Sabbath; or read so much Scripture, or to attend to any other specific religious exercise, in order to observe the Sabbath properly, is giving but a partial view of the subject. The authority and glory of God, are the great points to be kept constantly in view, and to be insisted on. He who has correct views on these points and acts accordingly, cannot, go wrong. A person, in certain circumstances, may acknowledge the authority of God as clearly and glorify him as fully in spending the Sabbath at home or in labouring all day for the sick or to save the property of his neighbour from a destructive fire or flood and the like, as he could in attending church all day in other circumstances. That mercy is better than sacrifice, is an acknowledged principle of the Divine Government. In all of this, we fail to see anything "unfair, unmanly," or derogatory to the Gospel, in missionaries who thus interpret the 4th commandment and insist upon its observance, while on the other hand, those who fail to do this, we think are justly liable to such charges. [2] As to the difficulty complained of bringing native Christians to a strict observance of the Sabbath, we would suggest, that much depends upon previous instruction and training. If our own teachings and practice, in regard to the Sabbath have been faulty, such will be that of our converts. "Whatsoever a man soweth, that shall be also reap."

3. In the suggestion, "that missionaries themselves should once more consider this an open question, [that is the Sabbath.] it seems to be implied that "missionaries themselves" are not so well grounded in their views on this subject as they might be, or as they would be, if willing to consider it again, "an open question and work out an unbiased conclusion thereon." If this inference is a true one in respect to any considerable number of our missionary brethren in China, then the suggestion is timely and most important to all such missionaries. They ought to know at once, whether they are drifting. If, "an unbiased conclusion," leads them to adopt the non-Sabbath theory, then we believe they are drifting towards a vortex of fearful magnitude and most certain destruction. This theory overthrows the two great pillars on which all true Christian faith must ever rest, viz. The Plenary Inspiration of the Scriptures and the Divinity of Christ. These gone! All are gone! The above theory cannot be maintained on any other ground, than by detracting from the Authority of God's word, and from

the Divine character of his Son. Infidels and disbelievers in both his Word and in his Son find no difficulty in receiving this theory and are happy in extolling those who advocate it. And why is this? Because it suits their unbelief. The great battle field of truth and error of the present day, which is seen looming up in the distance, is the Sabbath. And God's Word and the Divinity of his Son are the strong-holds which the enemies of the Sabbath are seeking to carry. They bring into the field a great array of forces, intellectual, physical, political and moral. New theories of the heavens and of the earth. New discoveries in mind, and in matter. New processes and new developments, in the vegetable and animal kingdoms. The geological strata and different formations of the earth, its fossil remains of extinct classes of animal and vegetable life with new and startling theories based thereon, are all made to fire off great guns against the Bible and against the Miracles of Christ, and ever and anon a sound of triumph goes up from the enemies' camp as though they had already proved the Bible to be unworthy of credit, Christ to be nothing more than man, and the Sabbath like any other day. Shall the leaders in the sacramental host be terrified at this, strike hands with the enemy, compromise the truth and call that defending it? Because I cannot tell *how*, and *why*, certain things are what they seem to be, must I therefore, give up fundamental truths based upon the most irrefragable evidence, and receive a theory which robs God of his Honor, his Word of its Authority, and his Son of his Divinity? This indeed may be pleasing to his enemies, and to the enemies of truth and righteousness, who may be willing to bestow their applause on us for so doing.

But what of the native Church members of this land, who have been trained under this theory? Alas! they do not keep the Sabbath! And is that strange so long as they are taught, that "as to this day there is no absolute rule, that it is left to their conscience &c?" All that is found in the Bible on the subject of the Sabbath, becomes at once a dead letter to them. The solemn warnings or the glowing promises, respecting its neglect or its observance, all fall upon their ears as so many uncertain sounds of the remote past, which they may heed or neglect with impunity.

May the No-Sabbath-obligation theory never overshadow the infant churches of this land; nor deprive its members of the life giving power, and abundant blessings which the faithful keeping of the Sabbath always bestows! May the future members of the churches of the land of Sinim, be in number and in graces like the spires of grass in the morning dew all gleaming with life, and holiness in the sun-beams of Christ's righteousness, when he shall see of the travail of his soul and be satisfied.

Fellow Missionaries to "the Sons of Han," and Brethren in the Lord! Suffer a word of exhortation. Let us stand fast in the liberty wherewith Christ hath made us free. Let us see to it, that the gospel trumpet in our hands gives no uncertain sound, and that its banner be kept constantly unfurled, for the coming of our Lord draweth nigh.

WHEN WAS BABYLON DESTROYED? REPLY TO MR. PHILLIPS.

BY E. BRETSCHNEIDER, ESQ., M. D.

I hope that, notwithstanding the rigorous reprimand given by Mr. Phillips to the Editors of *Notes and Queries* and *The Chinese Recorder*, for having inserted my articles in their columns, the Editor of the *Recorder* will not refuse to admit a short reply of mine to the protest of Mr. Phillips in the September Number of this Journal.

Mr. Phillips in his reply has not taken the trouble to refute any one of my statements. It proves, that I was right. I will not lament over the attacks against me, like Mr. Phillips, but will defend myself directly.

Mr. Phillips asserts, "that in my haste to find fault with him I have fallen myself into a blunder. To this I emphatically demur. In stating, that Babylon was destroyed before the time of Alexander the Great, I would prove, that Babylon in the first century B. C. could not be "the glory of kingdoms, the beauty of the Chaldees' excellency," as Mr. Phillips states. In order to prove this, I required not to adduce details from ancient history, for it is known, that Babylon after the death of Alexander the Great in the 3rd century B. C. was a miserable village. I restricted myself to saying, that Babylon was destroyed before the time of Alexander. It would have been more correct to have stated: Babylon was in ruins at that time.

As Mr. Phillips seems to possess only historical works of an elementary kind, as he states himself (namely *Child's Guide to knowledge* and a

Catechism of ancient history *) I may be allowed to quote for him some lines from a renowned historical work on Babylon.

C. I. Rich, *Babylon and Persepolis* 1889, Introduction p. XX. states: "Darius continued the work of desolation begun by Cyrus, and, not satisfied with destroying the other walls of Babylon, he shed much blood within the city."

On the same page it is said:

"We learn from Herodotus, that Xerxes laid hands upon the massive statue of gold in the temple of Belus, of which Darius had not ventured to make himself master."

P. XXII: "Alexander, who was very desirous of restoring the splendour of Babylon, undertook to rebuild the temple of Belus; but the mass of rubbish under which it lay buried was so immense, that Strabo tells us, 10,000 men would have been required to work for two months in only clearing it away." †

P. XXV: "Seleucus Nicator, who succeeded Alexander in this portion of his empire determined to abandon Babylon altogether, and to transfer the capital of his empire to the city, which he had found on the banks of the Tigris, and to which he had given his own name. Pausanias informs us, that the Babylonians were compelled by that prince to come and settle there. The walls of Babylon, adds this author, and the Temple of Belus, had almost ceased to exist. Strabo says: the *Persians destroyed one part of Babylon*, and time and the indifference of the Macedonian princes completed its ruin." This ought to suffice to show, that Mr. Phillips's statement about Babylon was unfounded.

As regards the passage in Mr. Phillips: "It is strange for a man, who sets himself up as an Historical critic, to lead us to infer that Syria was a

* But these works seem to be a new acquisition. Mr. Phillips did surely not possess them at the time he wrote, that Nineveh and Babylon were the Glory of kingdoms &c., in the first century.

† The Temple of Belus was the Glory of Babylon. At the time of Alexander this certainly did not exist.

vassal state of Parthia." I beg Mr. Phillips to read again my statement about Tiao-chi (*Notes and Queries* IV p. 60.) It is said there: "I shall by no means add a new hypothesis to those already brought forward about ancient Tiao-chi. No accurate deduction can be drawn from the superficial Chinese accounts &c. It must therefore remain undecided whether Kan-ying reached the Caspian sea, the Persian gulf, or Syria." If I ventured the remark, that some accounts given by the ancient Chinese about Tiao-chi suits with Syria, † it does not follow from this, that I wish to impose my opinion on the learned world. No where in my articles can such pretentious passages be met as in Mr. Phillips's notes on Tiao-chi (*Notes and Queries* III p. 119): "Having, I think, sufficiently proved in my former notes, that Tiao-chi was situated in Sumatra and not upon the borders of the Caspian sea &c." No where in my articles have I presumed to set myself up as an Historical critic, as Mr. Phillips asserts. In my article on Chinese Geographical names (*Notes and Queries* IV p. 50) he can find my programme:—

"I beg to observe to my readers, that I shall especially have the advantage of making use of material already worked up by well known European savants." I confess, that my historical and Chinese knowledge is very superficial, as my professional calling has nothing in common with historical research. But it seemed to be sufficient to enable me to refute the errors stated by some contributors of *Notes and Queries* and the *Recorder* about questions, which have long ago been decided by eminent savants in Europe.

PEKING, 29th Sept. 1870.

† I have not laid any stress upon the statement of the Chinese authors, that Tiao-chi was a vassal state of Parthia. It is known, that before the Chinese were acquainted with the English arms, they believed also, that England was a vassal-state of China. I would however observe, that Parthia in the first century B. C. stretched to the West until near the Syrian coast. Cf. the map No. 6 of Klaproth's *Tableaux historiques de l'Asie*.

[REVIEWS OR LITERARY NOTICES.]

I.

DEATH BLOW TO CORRUPT DOCTRINES:—A Plain Statement of Facts. Published by the Gentry and People Translated from the Chinese. Shanghai 1870.

Having promised to notice promptly New Books and Pamphlets relating to China and the Chinese if sent to us, we address ourselves to the task with unfeigned reluctance in the instance before us. In the first place we respectfully solicit from our contributors and correspondents, a much more worthy and able notice of the pamphlet than we can supply. It is too remarkable a production to be passed by with such a hurried notice as we can give. It has already had many readers whose minds must be full of thought in regard to a large variety of subjects it illustrates or teaches.

To our readers who can obtain a copy, we say do so, and read and inwardly digest it yourselves. To those, who living in distant lands, will find it difficult to procure it we briefly state: This is a translation (occupying 60 odd pages,) of a Chinese work compiled by a Chinese scholar of evident ability professedly from considerably over 100 Chinese books, published in various places and at different times in China for the last 200 or more years, and is designed to prejudice and enrage Chinese against foreigners. Were we to attempt to characterize it, we could employ with propriety a large number of bad sounding and bad meaning adjectives, as false, hypocritical, malicious, devilish, infamous, obscene,* vulgar, &c., ad infinitum or at least ad nauseam.

The fact that it is circulated from Yamen in certain parts of Shantung, as is well known to the translators, with secrecy in the hope of keeping it unknown to foreigners, is significant.† It

* ["It is not an ordinary obscene book nor are its obscenities their own end. They have a subtle aim. It is to connect with the very idea of a foreigner, associations the lowest and most repulsive." Preface 5th page.]

† ["In every instance in which it has been heard of, the parties possessing it have asserted that it was obtained from the Yamen." Preface 8th page.]

corroborates the prevalent opinion among foreigners in China that all or nearly all of the riots and lawless proceedings on the part of the people against foreigners are incited and encouraged by officials. Those who believe or who affect to believe differently are recommended to peruse this translation and its preface. We remember of hearing an old foreign resident at Amoy several months ago affirm that all of the excitements against foreigners there (about two per annum) for several years are traceable to Chinese Yamen. While it is not a book for promiscuous circulation, we think it is worthy of being read by the friends and the enemies of missions to the Chinese, by the directors and agents of missionary societies represented in China, by Editors and writers for the Press, every where, and by high Officials in western lands having treaties with this country, and by all who try to lead or form and influence public opinion regarding the Chinese.

We make a few random selections:—

"Brothers and friends seldom see each other, but when they meet, they give themselves up to licentious intercourse. They call this 'reunion of original elements.'"

"The bride is required to spend the first night with her religious teacher. This is called 'holy introduction to the net of pleasure.'"

"Those who enter this religion practice sodomy with the priests without restraint. This is called 'adding to knowledge.'"

"When a father dies his son may marry his mother."

"A man may also marry his own daughter."

"They also marry with their own sisters."

"When friends meet they enquire about each others wives, but never about their parents. They regard parents as belonging to a past period."

"In case of funerals, the religious teachers eject all the relations and friends from the house, and the corpse is put into the coffin, with closed doors. Both eyes are secretly taken out, and the orifice sealed up with a plaster. This they call 'sealing the eyes for the western journey.'"

"The reason for extracting the eyes is this. From one hundred pounds of Chinese lead, can be extracted eight pounds of silver, and the remaining ninety two pounds of lead can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of Chinamen. The eyes of the foreigners are of no use for this

purpose. Hence they do not take out those of their own people but only those of the Chinese."

"While this is true of western nations generally, it is especially so of England and France. The people have an outward show of gentility, but their hearts are full of deceit. Their appearance is such as is easy to deceive."

"When a person enters this religion, the teacher gives him four ounces of silver and a pill. When he has taken the pill his whole mind is confused and darkened, so that he destroys his ancestral tablet and only worships an image of a naked child, which points one finger towards heaven and the other towards the earth. They say this is the Prince Jesus."

II.

BOARDING SCHOOL REPORT.—We desire to draw attention to some of the Facts and Views embodied in the Annual Report of the Boy's Boarding School at Foochow under the charge of Rev. Arthur W. Cribb, C. M. S. for its Fourth Year 1869-1870.

The expenditure during the year has exceeded the total receipts by \$160. This unpleasant circumstance we think is undoubtedly owing to the fact that our humble suggestion to be found on page 263 of 2nd Vol. of **RECORDER** which we made while noticing the Report of the same school for 1868-1869 was not largely adopted by the Merchants of Foochow.

The number of pupils has been 16. The building will accommodate 24 boys. The Superintendent gladly proposes as a Resolution, "*That Eight more pupils be admitted as soon as possible.*" He enquires "who will second it." Nine pounds sterling will support a pupil for a year. Mr. Cribb speaks encouragingly of the progress of the lads. He remarks:

Their character as a whole has been good. Much of course, as may be expected among a class of sixteen boys, varying from 13 to 19 years of age, mischief has occasionally sprung up which at the time has caused temporary sorrow. This however need not discourage us. "In due season we shall reap; we faint not." Let the friends and subscribers to the school be more earnest in prayer for the outpouring of the Holy Spirit, for it is He alone who can apply the truth to their consciences. With two exceptions all the pupils are professedly Christians. Ten of their number have been baptized, four more are also members of Christian families, and might have been baptized with the other members

of the family, but being over 14 years of age it was thought that they might be considered as having come to years of discretion, and therefore some evidence of repentance and faith should be first required of them. The remaining two would certainly deny that they are heathen, for though unbaptized and unconnected with Christian families, they profess to believe in the doctrines of the Gospel, and have on several occasions asked to be admitted to the Church. The superintendent wishes, so far as he is concerned, to avoid indiscreet haste in such an important matter; hence their request has not yet been granted.

Should any of our readers be disposed to second the above resolution, which seems to us to be quite sound in principle and well worthy of being passed, (*not passed by,*) Mr. Cribb will assist them by receiving and adopting any pecuniary arguments offered to him, as will Mrs. Cribb 38 Seho Square, London, thus making the addition of 8 more lads not only possible but actual. We shall be happy to record the adoption of said resolution one year hence.

PROTESTANT MISSION IN LAO-LING, SHANTUNG.

Perhaps the readers of the **RECORDER** may be interested in seeing a description of Protestant missionary labour in Shantung, from the pen of a Jesuit. The following is copied from a letter in the "Annals of the Propagation of the Faith" for September 1870, and is written by the Rev. Father Leboucq, of the district of Ho-kien-fu, in Eastern Pe Chihli, where ninety congregations or parishes have been formed in six or seven years, containing from 10000 to 12000 neophytes. He calculates, for the future, on an average of 1,500 baptisms every year, but the previous page informs us that the "five pharmacies of the Holy Childhood, by baptizing every year from 1,000 to 1,200 dying children, contribute greatly to the extension of the Faith."

"On the eve of the festival of Saint Francis Xavier," the Rev. Father writes, "I was about taking the road to the North when a Christian from Chantong came to tell me that the Protestant minister residing in his village had

made great preparations for a grand dinner, to which he was going to invite his own followers and Monsignor Cusi's Catechumens.

"And here I must make a digression.

"It may be asked how and since when have the Protestants settled themselves in such remote regions, fifty leagues from Tien-tsin. Heretofore they were content to make some rapid excursions into the interior to distribute their Bibles, but they had not ventured, nor durst they, to establish themselves except in the great commercial centres, or at most in some of the villages situated close to the steamers and European residents.

About three years ago, a young native of Canton, belonging to the prefecture of Lao-lin, was dismissed from an English warehouse, in which he had been employed. Finding himself without money or occupation, he became a Protestant, and brought two English ministers to the village of Tchou-kia-tchai, promising that if they established themselves here, all his countrymen would be converted to Protestantism.

"Just at that time there were ten families of Catechumens who had been recently converted by one of our neophytes; and these poor people appeared to offer an easy conquest to the ministers. Thereupon, they addressed themselves in the first instance, to these parties; but without success. The preachers scattered money about in profusion, but the faithful wanted none of it. Less difficulty was experienced in the case of the pagans, and before long five hundred of them became Protestants, showing however, less eagerness to hear the doctrine of the ministers than to receive their sapees, and partake of the abundant repasts offered to them.

"During the three years that English or American money has been preaching the Gospel in Tchou-kia-tchai, the ten Catholic families have remained firm in the Faith. As for the five hundred disciples of Protestantism, after having received large gratuities, they disappeared by degrees from the church: there are hardly now more than forty

remaining. Several have expressed a wish to embrace the Faith of those who *do not sell their conscience*, and I have had the consolation of admitting among our Catechumens about sixty persons, who for the most part, had been already baptized by the ministers.

Of the four Protestant schools opened in Tchou-kia-tchai and the neighbourhood, two have already died a natural death; the third is in its last agony, and the fourth is in a very bad way indeed.

"Despite of these defeats, or rather in consequence thereof, the Protestant minister who was staying at Tchou-kia-tchai contrived to speak so very well of Saint Francis Xavier, that three or four Catechumens appeared to have almost made up their minds to accept his invitation, and fraternize with the Protestants at the feast which was to come off on the 3rd December.

"For the edification of our Christians, and the honour of Catholicity, it was necessary to stop the parties who, I had been told, were allured by the savour of English cookery. Moreover the intimate and fraternal affection which has always united the vicariate of Chantong to that of Eastern Pe-tche-ly, made it a duty incumbent on me to cross the frontier."

"Consequently I made my appearance about nine o'clock in the morning at Tchou-kia-tchai, and left it at four o'clock in the afternoon. The Protestants had the dinner to themselves, and it must be said to the credit of the Canton neophytes, that none of them would have yielded to the temptation or taken part in the festivities, even if I had not been there to present them!"

Will any of the correspondents of the *Recorder* living in the North give us their version of this deplorable story, and oblige those who are seeking to know the truth on both sides?

INQUIRER.

LONDON MISSION, WU-CHANG,

Jan. 14th, 1871.

ORDINATION IN TUNG-CHAU.

BY REV. J. B. HARTWELL.

Pastor of North Street Baptist Church.

At the request of the North Street Baptist Church, Tung-chau, a Presbytery consisting of the Rev. T. P. Crawford and the Pastor Rev. J. B. Hartwell, met on Saturday November 26th 1870, for the purpose of considering the propriety of ordaining to the work of the Ministry Mr. Oo Ts'WUN CH'AU. After a protracted and severe examination of the candidate, which proved highly satisfactory, it was resolved to proceed to his ordination on the following day. Accordingly on Sunday November 27th, in the North Street Chapel, Mr. Oo Ts'WUN CH'AU was publicly set apart, by the laying on of hands and prayer, as a Minister of the Gospel of Jesus Christ in the Baptist Denomination.

The following was the order of services. Ordination sermon by Rev. T. P. Crawford. Public examination of the candidate by both members of the Presbytery. Ordaining prayer followed by Charge by Rev. J. B. Hartwell. Presentation of Bible by Mr. Crawford. Right hand of fellowship by Messrs. Hartwell and Crawford. Doxology and Benediction by Rev. Oo Ts'wun Ch'au. The members of both the Baptist Churches in the city were present, and the occasion was a deeply solemn one. In the evening of the same day the ordinance of the Lord's Supper was administered in the North Street Chapel to the members of both Churches by the Rev. Oo Ts'wun Ch'au. In the same Chapel, on the following Sabbath, two Deacons were also ordained by the same Council with the assistance of the Rev. Mr. Oo. Thus our work is progressing, though slowly, yet we trust *surely*. The fact that God seems to be raising up a Native Ministry of so much promise in China is one of the *most encouraging* features of our work. Let this fact be used to encourage the Churches at home and abroad. Our work is *not to perish* with the death or removal of ourselves.

PREDICTION CONCERNING THE TA-TSING DYNASTY.

BY G. MINCHIN, ESQ.

A supposed prophecy has been current a long time among the Chinese, regarding the downfall of the present dynasty which was to have happened in the reign of the late Emperor Hien-feng. Notwithstanding this, his son Tung-chi is still on the throne. When the rebel King (Tien-wang) Hung-siew-tsuen occupied Nanking and many fortified cities, which he wrested from the Imperialists, I heard Chinese state, that the said prophecy was about to be fulfilled. Some were desirous to see this Dynasty come to an end and many even laid a wager to that effect. Others insisted that the Manchus were soon to be driven out of the empire. The strength of the said prophecy was supported by their interpretation of the following:

木立斗世天下低

The first represents 10 + 8 the 18 years of Shunchi's reign.

The second represents 6 above 1, the 61 years of Kanghi's reign.

The third represents 3 + 10, the 13 years of Yungching's reign.

The fourth represents 30×2 , the 60 years of Kienlung's reign.

The fifth indicates the 25 years of Keaking's reign, because Keaking is said to have descended from one of the 24 small heavens inhabited by the gods of the universe, and there was also one large heaven which was the place of the Supreme King, Yue' wang 玉皇, so there were 25 in all, which tally exactly with the number of the years of his reign. The people of Foochow do, at the present time, worship most reverentially the 24 small heavens, and on the paper lantern hanging over the middle of their front doors, one may see the characters 廿四諸天 written. The fact of his having been descended from one of the heavens, was proved by the character 天, in the said prophecy, falling to his lot.

The sixth indicates the 30 years of Taou-kwang's reign; for the character 下 having fallen to his lot, was interpreted according to the sense of the Astrologer as 一卜三十年. For the satisfaction of my readers, I refer them to the 易經 Yi-king.

The last and seventh character 低 was that lot which fell to the unlucky emperor Hien-feng, which is composed of 人 and 氏, and is interpreted to mean "another man." Had not assistance been rendered by Col. Gordon with men, and by the Foreign Customs with money, I venture to say, the empire would, long ago, have been in the hands of other parties. This emperor reigned only 11 years.

This prediction, is said to have been made some five hundred years ago, by the Martial Counsellor of Hung-wu, the first emperor of the Ming dynasty, named Liew-peï-wen. As no trace of it can be discovered, I grant that it is his only upon mere presumption; but it is generally believed by the Chinese to be the true case, though they can not prove the fact. I am anxious to ascertain the real state of the circumstance. I would like to see some light thrown upon this subject by some of the learned contributors to the *Recorder*.

HANKOW, 6th Sept. 1870.

NOTES, QUERIES AND REPLIES.

STAR ANISE AND FENNEL.

NOTE 24.—Dr. Bretschneider asks in Vol. 3 p. 221 of this Journal for the Districts in Fookien in which the Star Anise grows.

In reply to this question I may state that on turning over the pages of the Foochow-foo-chih 福州府志, the Tseuen-chow-foo-chih 泉州府志, and the Tung-gan-hien-chih 同安縣志, (the district in which Amoy is situated,) I find that the Star Anise is mentioned as one of the products of

these three regions. I am informed by Chinese that it also grows in Chang-chow.

The Star Anise is well known in Amoy among the common people under the name of Pa-kio-hiang 八角香. I have not a specimen of the plant but could easily obtain one. In the Local Histories above mentioned it is called Ta-hwuy and is mentioned thus:—大茴俗呼八角. Curious, however, to relate, much Star Aniseed is imported here from Canton.

The Siao-hwuy 小茴, otherwise called Shih-lo 蒔蘿, and by the common people of Amoy Pang-shih-hiang 有粟香, is undoubtedly Fennel.

This plant grows wild on Koo-lang-soo (Amoy).

I found also while looking for Star Anise in the Foochow-foo-chih the following relating to Tobacco, which may not prove uninteresting. The Yen-ts'ao 煙草, or Tan-pa-ku 淡巴菰, was first planted in the Foochow District in Wan-leih's reign 萬歷 (1573 to 1620).

B. CALDRON.

AMOY.

THE WESTERN SEA 西海

NOTE 25.—Wishing to provoke discussion regarding the situation of the sea, called by ancient Chinese geographers the Western sea, I, in the Dec. number of this Journal, stated, that in the She-wei 史緯 there is to be found a memoir of a certain Pai-keu 裴矩, in which is mentioned three roads by which the Western sea was to be reached from China.

I have already given the Northern route which terminated in that mysterious country called Fuhlin, the ancient Fatsin.

The central route to the Western sea lay through Tourfan 高昌, Karasher 焉耆, Kuche 龜茲, and Kashgar

蘇勒, across the Tsung-ling 葱嶺 mountains, and so on through several other countries till one arrived at Persia, which country communicated with the Western sea.

The last countries passed through before reaching Persia, were the Greater and Lesser An 大小安 and Mou 穆 kingdoms, all said to have been part of the ancient An-si 安息.

The Southern road lay through Pidgin 鄯善, Khoten 于闐, across the Tsung-lung range and Hien-tu mountains, and so on to Tsao 濛, the ancient Ki-pin 罽賓.

On leaving Tsao one entered Northern India 北婆羅門, and through that country one reached the Western sea.

This Southern road is, in all probability, the road followed by the Buddhist Pilgrim Fahien on his way to India.

I have nothing more to mention about this Southern Road, except that I do not think that 懸度 Hien-tu means Hindoo kush as suggested in Notes and Queries, Vol. 2 p. 153.

Matwanlin states that Hien-tu means "suspended way," and is applied to mountains in the Tsung-ling range, owing to the suspension bridges thrown across the mountains and vallies along the route.

I think it may be well to give a few examples to prove my correctness in stating, that the Persian gulph, the Arabian sea, and Indian ocean were known to the Chinese as the Western sea.

1. From the country of the 月氏 Yue-ti and 高附 Kao-fu (Cabul?) in a S. W. direction down to the Western sea is all considered as 身毒 India (Matwanlin T'ien-ch'uh).

2 師子國 Ceylon is situated on the Western sea (Matwanlin Szû-tsz-kwo).

3 It appears that in 天寶 T'ien-pao's reign (A. D. 713-756) a Chinese

general 高仙芝 Kao-seen-ohih was sent against Tashkend, who had in his suite one 杜環 Tu-hwan who in A. D. 723 reached the Western sea, from whence in the commencement of 寶應 Pao-ying's reign about A. D. 756, he embarked on board a merchant vessel and returned to Canton by sea. (Matwanlin Si-yu-seu 西域序.)

This Tu-hwan gave the history of his adventures in a book called 經行記 King-hing-ki.

4 In the article 大食 Ta-shih in the Wen-hien-t'ung-k'ao it is stated that in a certain part of Arabia near the Western sea the Arabs and Persians live together. (Matwanlin Ta-shih).

GEO. PHILLIPS.

SINGULAR METHOD OF GROUPING CHARACTERS.

NOTE 26.—I have recently met with the following illustration of a certain method of grouping characters:

馬書	月朝
快生	月朝
馬書	月朝
快生	月朝
追問	月朝
步先	月朝
快生	圓夕
步先	
快生	
步先	
快生	

The first two columns may perhaps be rendered as follows: "The swift foot-soldier is swiftly pursued by the horseman." "The pupil of an incompetent teacher engages in the vain pursuit of knowledge." The other two

should be translated on the same principle. I wish to enquire if any one has met with similar examples? Will some person kindly furnish a full explanation of the meaning and character of this style of composition?

L. N. W.

PEKING, Sept. 1st, 1870.

SOLITAIRE.*

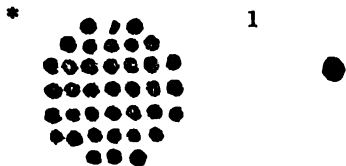
NOTE 27.—The following are twenty different games devised by the Professor of Mathematics in *Tung-wên kuan*, Peking, on the Solitaire 獨奕棋二十句. He was asked one day to remove all from the board, save one, according to the rules prescribed in this game. He wrought it out mathematically in his mind and sent in the solution of it next morning. Besides this, he added nineteen other problems on the Solitaire and gave them poetic names.†

J. D.

PEKING.

Mode of Play—When one chessman is moved one must be taken away. The first one may either take one away or borrow one. 其法: 跳一子則去一子首一子或先去一子或先借一子均可.

1.—建中立極 To be placed in the centre and stand at the outmost edge. 中一子 The first spot in the centre.



† [We are indebted to Ho Achun Esq. Linguist in the Imperial Customs of Foochow, for a translation of the Poetic names and other Chinese expressions found in connection with this game. ED. CH. REC.]

2.—孤月長明 The only moon is continually bright. 中第三子 The third spot in the centre.

3.—巫峰疊翠 Successive beauties of the Peaks of Wu 巫 (name of mountain).

4.—重規疊矩 Rules in Succession.

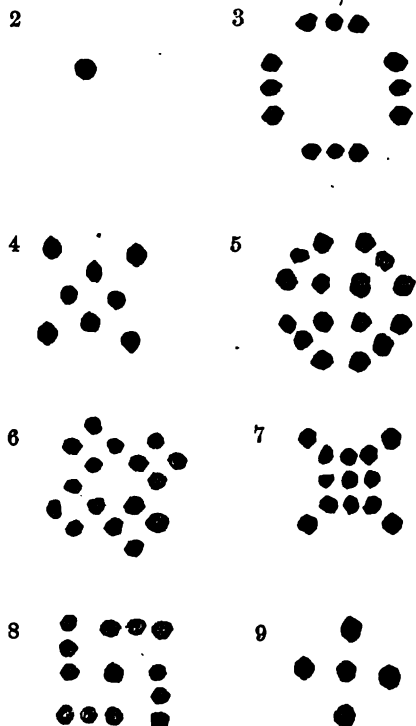
5.—花繞錦城 Flowers around the figured city.

6.—香輪四照 The fragrant disk shines in four points.

7.—國富民安 The country is rich, and the people in peace.

8.—迴欄覓句 To walk around the balustrade and search for quotations.

9.—五星聚奎 The five Planets are assembled at the star *Kwei*.



10.—洞仙祝壽 The Grotto Genii implore blessings of longevity.

11.—𠂔字迴文 Crooked lines of the character Wan.

12.—丹桂飄香 The cassia tree brings forth its fragrance.

13.—富貴蟬聯 Continual riches and honors.

14.—五穀豐登 The five kinds of grain are plenteous.

15.—賓于四門 To go every where and invite the virtuous.

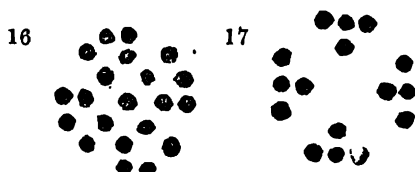
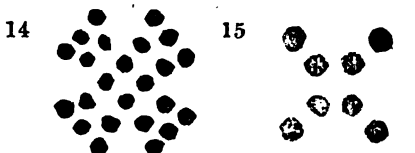
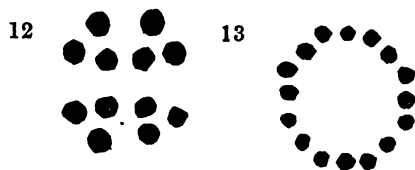
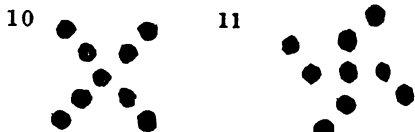
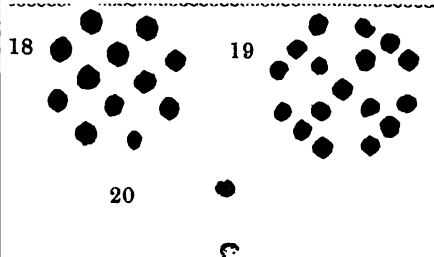
16.—龍玲漢佩 Beautifully carved gems, worn in Han dynasty.

17.—四海歸心 Four seas return to submission.

18.—鉤心鬬角 To hook the middle and strive for the corners.

19.—疏影橫斜 Cross and slanting open-shadow, (speaking of the shadow of the Mei-hua.)

20.—舜陞賡歌 Singing with each other at the steps of the Emperor Shun's palace. 中第二第五子 The second and fifth spots in the centre.



QUERY.

QUERY 37.—Pe-ting-hai 白亭海 is I believe the name given to lake Balkish in Chinese Books. Can anyone furnish a few examples to prove it was also known to the Chinese as the Western sea? Seao-hai is a name sometimes given to the Caspian sea. Was it likewise known as the Western sea? Can examples also be furnished to prove that the Mediterranean was known to the Chinese as the Western sea?
GEO. PHILLIPS.

REPLY.

Reply to Note No. 1.—On Confusion of Names. Pei-p'ing 北平 is Pei-ching 北京 (Peking). It is one of the old names of this capital. It is sometimes also termed Shun-t'ien-fu and on the removal of the capital in the Ming dynasty by Yung-loh, it became the Northern Court in contradistinction to Nan-ching or Southern Court. There is no city in Chihli (the province of Direct Rule, a variable designation, changing with the change of the Capital from one province to another) bearing the names of Tsun-chau-fu. The characters are not given and consequently difficult of identification. There is a Tsun-hwa-chau 遵化州. 建業

Chien-yeh or Tu is applied to Peking, and Nanking and to every capital, where the Emperors have established their court. It is not applied exclusively to the department around Nanking and in which it is situated. Nanking contains like Peking two Hsien; *Shang-yuen-hsien* and *Chiang-ming-hsien*, both situated in *Chiang-ning-fu*. The two Pekinese Hsien are called *Ta-hsing-hsien* and *Wan-ping-hsien*, comprehended in *Shun-tien-fu*. There does not appear the slightest confusion in these designations—every Chinaman knows them and most foreigners are acquainted with them.

PEKING.

J. D.

DEATH.

At Peking, January 2nd, 1871, MARY ELMA, daughter of REV. L. N. and M. E. WHEELER, aged 5 months and 27 days.

BIRTHS.

At Hankow, January 9th, 1871, the wife of the REV. E. BRYANT, of the London Mission of a daughter.

At Canton, November 27th, 1870, the wife of the REV. S. WHITEHEAD of a daughter.

At Canton, January, 2nd, 1871, the wife of the REV. WM. MCCHESENEY of a son.

JOTTINGS AND GLEANINGS.

DELINQUENT SUBSCRIBERS. We learn from several agents that they have difficulty in collecting subscriptions from some subscribers. We are sorry that such should be the case. We would remind them that the subscription for the RECORDER is *payable in advance*. We cannot afford to lose any subscriptions after having sent the RECORDER as ordered, nor can our agents afford the time and trouble of repeatedly calling upon delinquents for the pittance due. We ask all who are in arrears for the RECORDER to pay up promptly and to pay for the 4th volume on receiving the June No. if not previously paid.

IMPORTANT INSTRUCTIONS TO AGENTS. We request our Agents hereafter to report to us only the names of those subscribers who have already paid. *Let new subscribers be reminded, if necessary, that payment is expected and required in advance, and that their names will not be forwarded to the Editor until they have paid.*

Our printers expect us to keep them supplied with printing paper for the RECORDER, and to pay promptly their bills for services rendered every month. The importance of prompt payment on the part of subscribers, under these circumstances, must be apparent to all.

REMARKABLE NON-COINCIDENCES: OR EXTREMES DO NOT MEET. An agent recently ordered the copy of the Recorder sent to a certain subscriber to be discontinued, giving the reason that the gentleman said 'he had married a wife, and must curtail expenses.' Another agent, month's ago, wrote that a

certain gentleman was inclined to discontinue the RECORDER, because his wife had just left on a visit to her native country. Query: which was the better reason? Or were neither of them good and valid?

MISSIONARY INTELLIGENCE: A cover containing an item under the above heading has been received, minus date, or name or initials of writer. We are sorry the writer did not supply his name. We do not know a Journal that admits communications which are not accompanied by a responsible name. We referred to this subject on 3rd page of cover in the November No. The name of the writer of an item of News &c. or Article is needed *not necessarily for publication but as a guarantee of good faith*. If the writer of the item will supply his name we will gladly insert it, as we are sadly deficient in items of Missionary Intelligence. That department was once the most highly prized of all the contents of the RECORDER by not a few subscribers, who look now a days in vain for it.

ITEMS FROM NINGPO. We learn that Dr. McCartee is getting ready his Hospital (for Women and Children) and Children's Home at Ningpo, and hopes soon to have it in full operation. Mr. and Mrs. McCartee arrived at Ningpo December 12th. Since that time Mr. and Mrs. Elwyn of the English Church Missionary Society have gone to Hangchow. Mr. and Mrs. Valentine, of the same Mission, are about starting for Shaohing, to be associated there with Mr. Grettan. Mr. Butler of the Presbyterian Mission has gone to Shanghai to take charge of the Presbyterian printing establishment there, Mr. Wherry being transferred to Shan-tung. Mr. and Mrs. Crossette of the same Mission who (with Mr. and Mrs. Fitch) arrived from the United States of America in December have gone to Shantung, and Mr. and Mrs. Fitch to Shanghai. Rev. Mr. Goddard has returned from Canton, with Mrs. Goddard, the daughter of Wm. Dean, D. D. of Bankok. The Hospital and Children's Home are supported by a Society in New York. The Presbyterian Board continues the salary of Dr. McCartee, and he retains his status in the Mission, although neither the Board nor the Mission have any direct control over the Hospital and Home. The Board have nevertheless expressed their sympathy with the undertaking and granted to him the use of two of their largest buildings for hospital purposes, rent free.

ITEMS FROM HANKOW. Under date of January 14th, our correspondent writes:—The Rev. F. P. Napier has embarked for England per S. S. *Achilles* leaving Shanghai on the 24th December 1870. Dr. Smith has also left Hankow, but is detained in Shanghai by his literary work.

The new Chapel of the London Missionary Society on one of the principal streets of Wuchang has been opened. The opening Service was largely attended. All the Missionaries in Wuchang and Hankow were present and a large body of native Christians. It was indeed one of the finest gatherings we have seen. On Christmas Day also the new Chapel of the American Episcopal Mission in Wuchang was opened, when 10 new Converts were received into the Church by baptism in the presence of the native Church and a goodly number of the Day School children. [Dr. Smith has since left per *S.S. Nestor*, *via* Foochow.]

THE CHINESE AT TIENTSIN. A missionary in a private note says: The Chinese are very sullen, and many queer reports are brought to us, but I have every confidence that we shall be permitted to go through the winter without molestation. We are having vexatious delays with the chapels and our claims for losses.

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History, and Religions* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

TERMS OF THE CHINESE RECORDER, when mailed postage paid, to any of the ports of China, or of Japan, or to Australia, India, Java, Manila, Siam, Singapore and the United States \$2.25—to England *via Southampton* \$2.50—to Germany and Belgium *via Southampton* \$3.00—to France, *via Marseilles* \$2.00 (prepayment of postage being impossible). Paid in England, eleven shillings, sent *via Southampton*. Paid in the United States in currency and sent *via Pacific Mail* \$1.00. Anything offered for publication as Articles, Notes, Queries, and Replies, &c., may be sent direct to the Editor of the CHINESE RECORDER, Foochow.

The Editor is not responsible for the views expressed by contributors. New books, and pamphlets relating to China and the Chinese if sent to the Editor will receive prompt notice.

TERMS FOR ADVERTISING. On the cover, for ten lines or less, eight words to a line if printed closely together, for the first insertion fifty cents, for each subsequent insertion, twenty-five cents.

FOOCHOW WEATHER TABLE FOR DECEMBER 1870, BY A. W. C. R.

THERMOMETER.									BAROMETER.		REMARKS.*
Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.		
		Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.				
1	69.5	62	65.5	64	3	67	60.5	12.5	30.555	80.510	Rain A. C.
2	63	55	59.5	52	15	61	53.5	14.5	710	605	C.
3	67.5	48	58.5	53.5	10	66.5	57	17	670	560	F.
4	68	48	58.5	53.5	10	64	55.5	17.5	740	630	F.
5	62.5	50	59	53.5	11	61	50.5	20.5	810	680	F.
6	69	50	56	50.5	11	68	59.5	17	710	545	C. A. F.
7	73	51	63.5	57	13	69	58.5	21.5	680	575	F.
8	60.5	52	57	49.5	15	60	52	16	830	730	F.
9	63	44	53	50	11	62	54	16	785	575	F.
10	63	45	55.5	51	9	60.5	53	15.5	760	675	F.
11	62.5	46	55	50	5.5	58	50	15	790	675	F.
12	62	42	54.5	49	11.5	61	50.5	20.5	740	645	F.
13	65	42	52.5	47.5	10	64.5	55	15.5	780	660	F.
14	68	49	54	52.5	11.5	63	54	15.5	755	650	C.
15	68.5	50	59	55	8	67	57.5	18.5	740	605	F.
16	69	48	56.5	53.5	6	68.5	55	7	630	480	F.
17	73	49	59	55	8	73	62	21.5	530	440	F.
18	60.5	53	58	54	8	57.5	53	9	725	675	C.
19	68	52	58	54	7.5	67	63	8.5	645	485	C. A. F.
20	70.5	53	58.5	54.5	4	70	64	12	530	335	C. A. F.
21	76.5	55	66.5	63.5	6	76	65	22	465	285	F.
22	62	56	69.5	...	...	60	...	...	590	520	C.
23	59.5	51	57	...	...	56	...	...	655	635	C.
24	53	44	48	...	...	52	...	...	835	720	C. A. F.
25	...	36	47.5	...	...	...	...	...	660	...	F.
26	64.5	34	44	...	...	62.5	...	...	575	450	F.
27	64	39	51.5	...	...	63	...	...	685	555	F.
28	59	52	56.5	...	...	58	...	...	680	550	R.
29	63	52	57	...	...	63	...	...	500	355	C.
30	59	52	57.5	...	...	55	...	...	625	560	C.
31	54.5	48	53.5	...	...	54	...	...	690	580	C. A. F.

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.
The Wet bulb thermometer has been out of order the last few days.

(Continued from page 249)

Another name is 土萆薢 *Tu-pi-pa* (indigenous Pi-pa or Long pepper,) another

扶惡土萆藤 *Fu-ô-tu-lou-têng* (the character Têng means twining shrub, the other characters express probably a foreign name.) Another Synonym is 扶櫛

Fu-liu or 扶櫛藤 *Fu-liu-têng*, about the origin of which, Li-shi-chên declares, he knows nothing. These names do not resemble any name given to this by other Asiatic people. The Sanscrit name of the Betel-plant is, according to the Amerakocha (l. c. p. 105) *nagaralli*, the name of the leaf is *tumbulavalli*. The Arabians call it *tenbol* (cf. Ibn Batuta l. c. II 204.)—Büshing (Asien II 764-783,) states that at Malabar the Betel-leaf is called *Wettilei*; the Indo-persian name is *pan*. Bontius states regarding Betel (l. c. p. 90.) "Folia ista quae Malaii *Sirii* vel *Sirii*-boa vocant, Javani *Betel*."

Among the Chinese works quoted in the Pên-ts'ao about the Betel-pepper the Nan-fang-ts'ao &c., (4th century) is the most ancient. The description of the plant, given by the Chinese authors of various times is the following. The plant climbs like the cucumber, the leaf is large, thick, shining and of a pungent, aromatic taste. The fruit resembles that of the mulberry, but it is of a long shape, several inches long. These leaves are eaten together with the Pin-lang (Areca-nut) and calcined oyster shells. It has the property of expelling distemper and to make one forget sorrow. In Ssü-chuan an inebriating beverage is made from the 萆葉 *Lou-ye* (leaf of the Betel-pepper).

As regards the native countries of the Betel-pepper the Chinese authors notice *Kiao-chou*, *Ai-chou* (Annam see the foot note above.) An author of the 11th century states, that the plant grows in *Kui-chou* (Ssü-ch'uan) in *Ling-nan* (Kuang-tung, Kuang-si.) According to other authors it is also found in *Yün-nan*. The Pên-ts'ao, states further, that there are several kinds of Betel-pepper. The Ch. W. gives (XXV p. 45) a tolerably good drawing of the Chavica Betel under the name of *Kü-tsiang* and represents (XXV 49) the *Lou-ye* as a different climbing plant with large heart-shaped leaves. I am not able to state, whether the true Betel (Chavica Betel) thrives in Southern China as the Catholic missionaries assert (Grosier la Chine II 525.) Bentham in his *Flora Hongkongensis* mentions several species of Chavica, namely *Chavica sarmentosa* (formerly determined as Chavica Betel by Seemann,) found also in Java, Bor-

neo, New Guinea, and adds, that, besides the shape of the leaves, this is at once known from the Chavica Betel by its remarkably short spikes. Is this the Betel used by the Chinese for Betel chewing?

Crawford (History of the Indian Archipelago) is of opinion, that the use of Betel as a masticatory, originated in the Sunda islands, and has spread from thence to the Asiatic continent. The antiquity of the use of Betel among the nations of Southern Asia can not be determined with certainty. The Persian historiographer *Ferishta* states, that about 600 A. D. in *Kanyakubja*, the capital of the Duab (Northern India) there were 30,000 shops, which sold the Betel-leaf (*pan*) Cf. Ritter, *Asia* IV I. p. 859. *Ibn Batuta*, an Arabian traveller, who visited Hindostan in the 14th century, describes the process of Betel chewing there (l. c. II. 204). He calls the Betel-leaf *Tenbol*. The names *Areca* and *Betel*, generally used by European writers to designate the nut and the leaf, were introduced by Pigafetto, the companion of Magellan, the circumnavigator of the globe, 1519-22. Pigafetto states (Sprengel l. c. IV. 53.); "the inhabitants of the Messana island (Philippines) cut a pearlike fruit, which they call *Areca* into four pieces and roll them up with a Laurel-like leaf called *Bettre*. This is chewed by them &c."

The Betel is now-a-days much used as a masticatory in the Southern provinces of China. Even at Peking the *Areca*-nut is well known and sold everywhere in the streets. But as the Betel-leaf used for chewing must be in a fresh state, the Chinese in the Northern provinces restrict themselves to eating the Betelnut alone. The practice of Betel chewing was not known by the Chinese in ancient times, at least it is not mentioned by the writers of the Han dynasties. But in the History of the Post-Han (25-221. A. D.) mention is made of very distant islands, inhabited by the 黑齒 *Hei-chi* (blacktoothed men). This seems to be an allusion to the nations, which chew Betel (Cf. my article *Fu-sang*, Chinese Recorder III. p. 114).

The *Long pepper*, Chavica *Roxburghii*, is also mentioned in Chinese books. The Pên-ts'ao describes it very correctly (XIV. 44) under the name of 萆撥 *Pi-pa*. There it is said, that *Pi-pa* is a foreign name. A writer of the 8th century states, that the name of the plant in the Kingdom of 摩伽陀 *Mo-hia-to* (the ancient Maghada in the present province of Bengal) is 萆撥梨 *Pi-pa-li*, whilst in 拂菻 *Fo-lin* it is called 阿梨訶陀 *A-li-ho-to*. *Pi-pa-li* is the Sanscrit

name of Long pepper; another Sanscrit name is *Chavica* (Cf. Amarakocha l. c. I. 99.100). Bontius (l. c. p. 182) says: "Bengalenses Pimpilim nuncupant, quod nos, auctoritate graecorum Piper longum." To what language A-li-ho-to must be referred, I am not able to say. Fo-lin designates, as is known, the Greek Empire. The plant is described by the Chinese authors as follows: The pi-pa belongs to the Betel genus. The leaves are shining thick and circular and resemble the Betel-leaf, the stem is like a tendon, the root is black and hard. The flowers are white, appear in the 3rd month, the fruit is long, like a little finger, of a greenish, blackish colour. In the 9th month it is gathered and dried in the sun. Its taste is like *Hu-tsiao* (Black pepper). The 胡人 *Hu-jen* (Western Barbarians) like to mix it with their food. The plant occurs also in 波斯 *Po-sso* (Persia) and in 嶺南 *Ling-nan* (provinces of Kuang-tung and Kuang-si) where it grows in Bamboo-forests. This description suits quite well with the *Chavica Roxburghii*, a climbing plant with oval shining leaves, which is largely distributed in India. Long pepper consists of the spikes of flowers, which, while yet immature, are gathered and dried in the sun. There spikes and the roots are employed as medicine by the natives. The Jesuits confirm the statement of the Pên-ts'ao, that Long pepper is produced also in Southern China (Cf. Grosier, la Chine, II. 525).

The Fathers Boym and Martini (17th cent.) assert further, that the common Pepper (*Piper nigrum*) is cultivated in the Chinese province of Yün-nan (Grosier, l. c. II. 519). The same is stated in the Pên-ts'ao, where Black pepper is described under the name of 胡椒 *Hu-tsiao* (XXXII. 9). There it is said, that in *Mo-kia-to* (Maghada) it is called 昧履支 *Mei-lü-chi*. This name can be referred either to *Maricha*, the Sanscrit name of Black pepper, or to *Mirch*, its name in Hindostani. I cannot find among the numerous Sanscrit synonyms of Black pepper, as given in the Amarakocha (l. c. I. p. 2 11.) a name, resembling the Greek *péperi*, from which originate all names of Pepper in the modern European languages. Hippocrates (5th century B. C.) states, that the Greeks received this product and the name *peperi* from the Persians. But the Persian name of Black pepper is *Filfil*. In my opinion the name *peperi* was wrongly applied in ancient times to Black pepper, for it seems to be derived from the Sanscrit *Pi-pa-li*, which relates to Long-pepper.

3. 無漏子 *Wu-lou-tsu*.

The Date Palm. Phoenix dactylifera.

P. XXXI 22.

Ski-ming. Explanation of names. The Date Palm bears according to the Pên-ts'ao a great number of synonyms, of which Li-shi-chên gives the following explanations. The tree is called 波斯棗 *Po-sso-tsao* (Jujube from Persia) for it grows in Persia. (As regards *Po-sso-kuo* I beg to refer to my article Chin. anc. geograph. names, Notes and Queries IV). The fruit is called 苦魯麻 *K'u-lu-ma*. (By these sounds the Persian name of the Date, being "Khurma" is rendered as correctly as possible by Chinese characters). The names 千年棗 *Tsien-nien-tsao* (thousand years Jujube) and 萬歲棗 *Wan-sui-tsao* (ten thousand years Jujube) are an allusion to its vigorous growth and long-lived character. The names 番棗 *Fan-tsao* (foreign Jujube), 海棗 *Hai-tsao* (Ocean Jujube) and 海櫻 *Hai-tsung* (Ocean Palm) relate to its foreign origin and to the resemblance of the fruit to the Jujube (*Zizyphus vulgaris*). It is further called 金果 *Kin-kuo** (golden fruit) in allusion to its utility and high value.

Description of the tree. Li-shi-chên states, after a writer of the Ming (1368-1644), that near *Chêng-tu* (the capital of the province of Ssü-ch'uan) there are six *Kin-kuo* trees, of an aged appearance, planted at the time of the Han dynasty (about our era). They are 50-60 feet in height, three fathoms in circumference. The stem is erect like an arrow, without lateral branches. The leaves are like a phoenix tail. The bark resembles dragon's scales, the fruit is like a Jujube, but larger. Its foreign name is *Ku-lu-ma* (v. s.) The author adds, that the fruit becomes edible only (he speaks apparently of the Ssü-ch'uan fruit) after a treatment with honey and other complicated processes. —This description suits quite well with the Date-palm. It is known, that its stem is marked with scars, indicating the places from which the leaves have fallen away in proportion as the tree has grown in height, and at the top new leaves unfolded. These

* I must observe, that now a days the fruit of *Salicaria adiantifolia* bears also the name of *Kin-kuo* (Ji-ko in Japanese.)

scales render it very easy to climb the tree. It is also true, that the Date resembles much the Jujube and for this reason also the Europeans call the large Chinese Jujubes, Chinese Dates. That the fruit of a Date-palm growing in Ssü-chuan cannot be edible is also easily understood; for it is a fact, that the fruits of the Date-palm ripen only in a rainless climate. Chêng-tu lies under the 30th degree of latitude, in a climate, which permits the thriving of a palm tree, planted in favourable conditions.

The *Kuang-kün-fang-pu* (Chap. 79 p. 14) quotes two works of the 12th century, which mention, also some rare trees, called *Hai-tsung* (Ocean Palm) at Chêng-tu-fu. There it is further stated, that once an attempt was made to transplant them to 金陵 *Kin-ling* (an ancient name for Nan-king.) But they could not grow in the climate of Nan-king and had to be brought back to Chêng-tu. These trees were carefully treated there and protected against injury by a wall.

The *Hai-tsao* (Ocean Jujube,) which is said by Li-shi-chên to be identical with the Date-palm is described in the repeatedly quoted *Nan-fang-ts'ao* &c., (4th century) as follows: An erect tree without lateral branches. The branch-like leaves on the top of the tree diverge in every direction. The tree bears fruit only once in five years. The fruit is as great as a cup and resembles, a Jujube. The Kernel is not pointed at the ends, as the Jujube. It is rolled up from the two sides. The *Hai-ts'ao* is sweet and well tasted, superior to the Imperial Jujube in the Capital. In the year 285 A. D. Lin-yi (a kingdom to the South of China) (see above) offered to the Emperor Wu-ti (Tsin dynasty) 100 trees of the *Hai-ts'ao*. The prince *Li-sha* told the Emperor, that in his travels by sea he saw fruits of this tree, which were, without exaggeration, as large as a Melon (!)

Under the name of *Po-sso-tsao* (Persian Jujube) or *Wu-lou-tsu* the Date is first described in Chinese works of the 8th century. These authors state, that the tree is found in Persia, where it bears the name 窟莽 *Kü-mang* (probably a distorted transcription of *khurma*.) It is said to resemble other Palms, as regards the stem and the leaves, which do not fall in winter and are in shape like the leaves of the 土藤 *Tu-t'êng* (probably a Rattan.) It flourishes in the second month; the blossoms resemble the Banana blossoms. It opens grad-

ually (the spathe,) and some ten bunches spring from them. Each cluster (朶) has 20-30 fruits. The fruit is 2 inches in length, at first of a yellowish white colour and like the fruit of the 楝 *Lien* (*Melia Azedarach*.) It ripens in the 6th-7th month and then becomes dark, resembling the fruit of the 青棗 *Tsing-tsao* (dark Jujube) from Northern China, but the flesh (pulp) is crumbling. It is of a sweet taste like sugar and has the colour of the 沙糖 *Sha-t'ang* (brown impure sugar.) The kernel differs from the kernel of the Jujube by the absence of the pointed ends (the kernel of the Jujube is very pointed.) It is rolled up from the sides (隻卷.) The *Po-sso-tsao* is brought to China in vessels by merchants from those countries, where it grows.

The description here given of the Date-palm and particularly of the fruit and the kernel is very correct. There can therefore be no doubt, that the *Po-sso-tsao* is the Date. But it is clear, that many of the synonyms, as given in the *Pên-ts'ao*, relate often to other Palms, which is easily understood, for the Date-palm is not indigenous in Eastern Asia, and, although some Chinese writers assert, that it was planted here in ancient times,—now-a-days, I think, the Date-palm occurs nowhere in China. The *Pên-ts'ao* gives a good drawing of it, but the *Ch. W. (XXXII)* represents under the name of *Wu-lou-tsu* a palm with fan-shaped leaves. Nevertheless it is certain, that at the time of the T'ang dynasty (618-907) the Date-palm and its fruit were well known in China. Embassies were often sent from the Persians and the Arabians to the Chinese court and even Chinese envoys and travellers visited the Date growing countries. (See my article: Chinese Ancient Geographical Names in Notes and Queries No. 4.) During the Yüan dynasty (1286-1368) and the Ming dynasty 1368-1644 likewise relations existed between China and those countries of Western Asia.—Mr. Sampson quotes a Chinese author, who states, that the Dates (*Ts'ien-nien-ts'ao*) come from 忽魯謨斯 *Hu-lu-mu-sso*. As I have proved in Notes and Queries (l. c. p. 53) the country here meant is *Ormuz* in the Persian Gulf. Ritter (*Asien VI* p. 724) is of opinion, that the name *Ormuz* is derived from the Persian word "*khurma*," (Date,) for the Date-palm grows plentifully on the shores of the Persian Gulf.

As regards the geographical distribution of the Date-palm it is a representative of the subtropical countries of Western Asia and the Southern littoral of the Mediterranean. It is confined to the more dry zones, where vehement rains do not exist. Therefore the Date grows plentifully in Northern Africa, Arabia, Southern Persia, Beloochistan, and the North Eastern corner of British India (Punjab, Lahore, Moultan.) But here is the Eastern limit of its distribution. To the South it can be found as far as Bombay, but here the fruits do not ripen.—In Persia it is only the Southern provinces, which produce dates, namely the littoral of the Persian Gulf and Kirman. The most Northern spot in Persia, where the Date is cultivated, is the oasis *Tabbes* in the great Salt-desert (about 34° latitude.) But at Isphahan, which has a more Southern position, I have not seen Date-palms. There is however in Mazanderan, (Ashref) near the shore of the Caspian sea a splendid Date-palm, which was planted by a Persian Shah, some centuries ago.—Bagdad (33° latitude) produces good Dates.

Mr. Sampson (l. c. p. 172) mentions a species of Chinese Phoenix (or Date-palm) in the following terms: "A species of Phoenix grows wild in Hongkong and generally near the sandy shores and slopes of the hills along the sea coast; it is often nearly stemless, but when suffered to grow to full development, has a cylindrical caudex of from two to six feet in height; this is referred doubtfully in the Flora Hongkongensis to *Ph. acaulis*, Roxb., but Dr. Hance (Seymann's Journal of Botany, Vol. VII p. 15.) shews it to be *Ph. farinifera* Roxb." Mr. Sampson adds, that he is not aware that this plant has at all attracted the attention of the Chinese. But in Dr. Hance's *adversaria* in *stirpes Asiae orient.* p. 48, I find a description of this palm: "Species Hongkongensis generis *Phoenix*, quae videtur diversa ab omnibus, quas descripsit Griffith. Propinqua autem videtur *Ph. sylvestri*, Roxb. Crescit gregarie in petrosis aridioribusque collum lateribus." Dr. Hance adds, that the fructiferous spadices of this palm are sold in Macao under the name of "Areca de mato" (i. e. *Areca sylvestris*.) and that the Chinese eat the farinaceous fruits, which however are very adstringent. *Phoenix farinifera* is common all over India and grows almost together with *Phoenix sylvestris* (the wild Date.) The stem of *Ph. farinifera* yields in India a meal, a substitute for the true Sago. It is used especially in time of famine (Ritter, *Asien IV* p. 862.) Lamarck mentions *Ph. farinifera* as growing also in Cochin China.

4. 櫻櫚 *Tsung-lü* Chamaerops,
and 蒲葵 *P'u-k'ui*, Fan Palms.

P. XXXV, 78, Ch. W. XXXV.

Shi-ming.—Explanation of names. A popular manner of writing the above name is 棕櫚 *Tsung-lü*. Both names are derived from 鬃 整 *Tsung-lü* (horse-hair,) on account of the fibres, like horse-hair, which surround the bark. Another name of the tree is 桢櫚 *Ping-lü*.

Description of the tree.—The authors quoted in the *Pen-ts'ao* about the *Tsung-lü* (for the most part writers of the 10th and 11th century) and Li-shi-chên himself, give the following description of it:

The *Tsung-lü* is a tree 10-20 feet in height, about the same thickness throughout, perfectly straight and branchless. The large leaves, which grow all from the top of the tree, spread out from thence, like a fan, in every direction. They resemble in shape a carriage wheel and do not fall in the winter. At first, when the leaves begin to unfold, they resemble the 白及.* The leaf-stalks are three-cornered. An author of the 8th century says, that in Ling-nan (Southern China, see above.) there are several trees, the leaves of which resemble the *Tsung-lü*, namely the *Ye-tsu* (*Cocos nucifera*), the *Pin-lang* (Getel-nut,) the *Kuang-lang* (*Caryota* spec. see below,) the *To-lo* (*Borassus*, see below,) the 冬葉 *Tsung-ye* and the 虎散 *Hu-san*.†

* The 白及 *Po-ki* relates to an *Amomaceae*, according to Tatarinow (Catal. med. sin.) Indeed the drawing of the *Po-ki* in the Ch. W. VIII 12 seems to represent a species of *Alpinia*.

† I am not able to state what trees are meant by *Tung-ye* and *Hu-san*.—of the *Tung-ye* (winter leaf,) the following short account is given in the *Nan-fang-te'ao* &c., (4th century.) The *Tung-ye*, called also 薑葉 *Kiang-ye* (Ginger leaf) or 苞苴 *Pao-tsu* is used in Southern countries. The climate there is very hot and everything spoils quickly. This can be prevented by wrapping them in the leaves of the *Tung-ye*. Things can be preserved in this manner for a long time.

The 虎散 *Hu-san*, called also 古散 *Ku-san* is described in a few words in the *Pen-ts'ao* at the end of the article *Kuang-lang* (XXXI p. 24.) There it is said, that from this tree canes are made. This is perhaps *Rhapis flabelliformis*, a palm native of Southern China, with fan shaped leaves. Lindley (*Treasury of Botany*) states about this palm, that it is said to yield the walking canes known as *Ground-Rattans*. Mr. Sampson, however, says (l. c. p. 172) that

Below the place, where the leaves proceed, there is a fibrous integument, formed by several strata of entangled fibres. When one circuit has ceased growing, it forms a joint on the stem. The trunk is of a reddish brown colour; the wood is fibrous and veined. It can be used for stamps and for manufacturing domestic utensils. In the 3rd month, from amidst the leaves at the top of the trunk, there issue several yellow bunches, formed of young flowerbuds, in appearance like fishroe; therefore they are called 樓

魚 *Tsung-yü* (yü=fish;) another name is 樓笋 *Tsung-sun* (sun=Bamboo sprouts.)

These bunches gradually expand and form a large panicle (花穗) of light yellow flowers. In the 8th or 9th month the fruits are formed. They are abundant and crowded together in large racemes. The fruit is about the size of a bean and of a yellowish colour as long as unripe, but when ripe black and very hard. The Chinese consider the *Tsung-lü* as a tree of great utility

(大爲時利.) Besides the above mentioned use of the wood, the fibres are woven into various articles of domestic use, clothing, hats, cushions, mats to sleep on &c. Ropes are also made from the fibres, which do not receive injury by many years immersion in water. The Chinese authors state, that the fibres must be removed from the tree two or three times a year, for they hinder the growth of it. By omitting to do so the tree perishes. But the Kuang-kün-fang-pu (Chap. 79 p. II) counsels to cut off the fibres not too frequently, or the tree will be injured. The same work quotes an author of the 11th century who states, that in

蜀 *Shu* (the modern province of Ssü-ch'uan) the *Tsung-sun* (the flowerbuds of the tree, v. s.,) gathered in the first or second month, are used as food, especially by Buddhist priests, who prepare them by boiling like Bamboo sprouts, &c.—The Pên-ts'ao states finally, that in Southern China, there can be distinguished two kinds of the *Tsung-lü* tree, the one bears a fibrous integument, used for making ropes, the other is smaller, without fibres; its leaves can be used for brooms. Some authors were of opinion,

Rhapis flabelliformis is known at Canton by the popular names 樓竹 *Tsung-chu* (Palm bamboo) or 油棕 (*Bamboo palm*.) and that it is a tree of no importance or celebrity. *Rhapis flabelliformis* is described in Bentham's *Flora hongkongensis*. The synonym *Rhapis laevinoortsi* Herm. Wendl. quoted therein seems to be derived from a Chinese name of the plant in the Southern dialect.

that this smaller kind of *Tsung-lü* and the 王簕 *Wang-sui* are the same. But Li-shi-chên proves, that *Wang-sui* is another plant, identical with the 地膚 *Ti-fu*.*

The *Tsung-lü* seems to be the only Palm known to the Chinese in the most ancient times, at least the character 樓 *Tsung* occurs in the *Shan-hai-king* or "Hill and River Classic," which the Chinese attribute to the Emperor Yü (2200 B. C.) It is there said that at the 石琴 *Shi-tsui* hill and at the

天帝 *Tien-ti* hills a great many *Tsung* trees grow. The ancient Chinese Botany Nan-fang-tsao &c. (4th cent) mentions the tree as 栟櫚 *Ping-lü*.

As regards the geographical distribution of the tree in China, according to Chinese sources, the ancient Chinese works, quoted in the Pên-ts'ao, mention it as growing in Ling-nan (Southern China beyond the Meiling mountains) and Ssü-ch'uan. It is further said there, that it was planted also in Kiang-nan (the modern Kiangsi and Fukien,) but it did not grow easily. In the Wu-lü-ti-li-chi (T'ang dynasty 618-907) it is stated, that on the hills near 臨沅縣 *Lin-yüen-sien* there is an abundance of *Ping-lü* trees. [Up to the T'ang dynasty the modern *Wu-lin-sien* (Chang-tê-fu in the province of Hunan) was called *Lin-yüan-sien*. Cf. *Yi-tung-chi*.]

In the great geography of the Empire, *Yi-tung-chi*, and in the special description of the single provinces I find the following departments and districts mentioned as producing *Tsung-lü* trees.

Province of Che-kiang:—Hang-chou-fu—Shao-sing-fu (Shan-yin-sien)—Tai-chou-fu (Ning-hai-sien).—Kü-chou-fu (Chang-shan-sien).—Yen-chou-fu (in all districts.)

Province of An-hui:—Chi-chou-fu.—Liu-an-chou.

Province of Hu-nan:—The *Tsung-lü* tree is generally mentioned in the *Hu-nan-tung-chi*.

Province of Kiang-si:—Nan-an-fu.

Provinces of Kui-chou and Yün-nan (generally mentioned.)

Province of Kuang-si:—Kui-lin-fu.

* *Ti-fu* or 掃帚草 *Sao-chou-tsao* (Broom plant.) P. XVI 44. Ch. W. XI. 21, is the *Kochia* (*Chenopodium*) *Scoparia*. This pretty shrub grows everywhere at Peking and is much cultivated also in gardens where it takes the shape of a dense bushy globe.

Mr. Sampson may be right in assuming, that the name 梭 *Tsung* has become to some extent a sort of generic term in popular language for Palms in general. As the character *Tsung* is said in the Pên-ts'ao to be derived from another character meaning horse-hairs, I think, the Chinese apply it to all Palms, which yield horse-hair-like fibres, namely *Chamaerops*, *Livistonia*, *Rhapis*, *Caryota*. Mr. Sampson is also correct in stating, that the names *Tsung-lü* and the synonym *Ping-lü* relate not to one only, but to several Palms. The Chinese themselves distinguish several species of *Tsung-lü*. But it seems to me that, nowadays at least, these names relate more especially to the Hemp-palm, *Chamaerops Fortunei*. This is proved by the geographical distribution pointed out for the *Tsung-lü* or *Ping-lü* in the above quoted geographical works. The *Chamaerops* is the most Northern genus of Palms. *Ch. humilis*, the African and European representative of this genus, extends as far as Nice to the North ($43\frac{1}{2}^{\circ}$ of lat.) *Ch. Palmetto* grows in Northern America, namely in Georgia. A third species is found in Japan and was described by Thunberg (1784) as *Chamaerops Excelsa* but mentioned much earlier by Kaempfer (1712.) Some 20 years ago Fortune detected in Northern China the Chinese Hemp-palm, named in the system *Chamaerops Fortunei*. But some botanists believe, that this is only a variety of *Chamaerops excelsa*. Fortune mentions repeatedly this beautiful Palm in his writings on China and gives also a good drawing of it: Fortune, in visiting the Tea countries in China, met with the Hemp-palm in the Northern provinces, namely in Chekiang, on the island of Chusan and in An-hui. He states, that near Ningpo the hills are covered with it. Fortune says further, that in the countries, where this tree is found, the Chinese agricultural labourers use the coarse brown fibre, obtained from the hairlike bracts (!) for making ropes, hats, bed-bottoms, and also the garment called So-e 蓑衣, known as, "raincloaks" by Europeans, worn in wet weather and protecting perfectly from the rain. These accounts given by Fortune agree perfectly with the above description of the *Tsung-lü* from Chinese sources. The Chinese say, that the *Tsung-lü* is a tree of 10 to 20 feet in height. According to Fortune the Hemp-palm grows to about 12-20 feet in height. All species of *Chamaerops* are more or less dwarfish palms. There can be no doubt, that the Palm tree *Tsung-lü* or *Ping-lü* mentioned by the Chinese authors as growing in the Northern provinces, namely Chekiang, Anhui, Hunan, Kiangsi, can be other than the

the Palm described by Fortune. But it is possible, that in Southern China, where the *Chamaerops* is not indigenous, (Fortune,) the name *Tsung-lü* is applied to other Fan-palms, which give fibres. Mr. Sampson states, that in the province of Kwang-tung, under the name of *Tsung-lü*, two kinds of Fan-palms are cultivated, a coarse leaved—*Livistonia chinensis* R. Br., and a fine-leaved. The latter is commonly, though whether correctly or not, Mr. Sampson is not prepared to say, said to be the *Chamaerops excelsa*, Thbg. Mr. Sampson says further, that the fine leaved species (*Chamaerops*), when distinguished from the coarse (*Livistonia*) is termed 蒲葵 *P'u-k'ui*, the latter character giving its name to the fans, *K'ui-shan*, into which its leaves are made. I am not aware, whether in China fans are made from the leaves of *Chamaerops*; Fortune does not mention it, and the Pên-ts'ao says also nothing about the manufacture of fans from the leaves of this Palm. But the Pên-ts'ao as well as the Kuang-kün-fang-pu describe *P'u-k'ui* as a peculiar Palm, growing only in Southern China, from the leaves of which fans are made, and distinguish it clearly from the *Tsung-lü*.

At the end of the article *Tsung-lü* the Pên-ts'ao states: But the 蒲葵 *P'u-k'ui* is a different palm. Li-shi-chên does not agree with the ancient Dictionary *Shuo-wen* (100 A. D.) which considers the *P'u-k'ui* identical with *Tsung-lü*. Li-shi-chên gives the short description of the *P'u-k'ui*, consisting of 13 characters, as found in the Nan fang ts'ao mu ch'uang (4th century). The *P'u-k'ui* resembles the *Ping-lü* (*Chamaerops*) but the leaves are finer. Fans can be made from them. The *P'u-k'ui* grows in 龍川 *Lung-ch'uan*, (Province of Kuang-tung, Hui-chou-fu).

I think the *P'u-k'ui* must be another Palm than the *Chamaerops*. The leaf fans made from the leaves of the *P'u-k'ui* palm, and known in commerce under the name of 葵扇 *K'ui-shan*, (Cf. Dr. Williams' Commercial Guide p. 119) form an important article of trade. Mr. Sampson states: "The leaf fan is said to have been first introduced into use among the élite of the Northern provinces, during the Tsin dynasty (A. D. 265-419) when the barbarian people of the South are stated to have attached great value to the products of the *Tsung* tree; the wind from these fans was supposed to be peculiarly agreeable; and it appears, that at that time these leaves came into special repute, for it

is stated, that hats were made from them, which were worn by men of all classes and superseded the turbans formerly in use. In the manufacture of certain kinds of hats they are still employed in Canton. According to the *K'uei-tung Sin-yu*, in the preparation of leaves for fans, the finest are selected, soaked in water for a fortnight, and then redried by fire heat. This process gives them a smooth polish; they are then bordered with silk or rattan fibres and fastened at the junction with the stalk by brass pegs driven through plates of shell; just, indeed, as we find them at the present day."

The *Chamaerops Fortunei* has been introduced by its discoverer in England and is now also cultivated in France. It is perfectly hardy in the Southern parts of England and grows in the open air in the gardens of Cherbourg, Bordeaux &c. (Bull. d. l. soc. d'acclim. Juillet 1869). In Peking it is much cultivated, but not in the open air, the winter in Peking being very rigorous.

Loureiro describes also the *Chamaerops Cochinchinensis*, as growing in Cochin China. I am not aware, whether this is a true *Chamaerops* or rather another Palm.

Our European writers have often mentioned in their works on China the manufacturing of garments, mats, ropes &c. from palmfibres, but their accounts about the origin of these fibres present much confusion. Morrison (Dictionary of the Chinese language) says: the *Tsung* is a tree, of the bark of which the peasants make garments to defend them from the rain. Dr. Williams in his Middle Kingdom, I. 278, states: "The fan leaf palm (*Rhapis*) is cultivated for its leaves. The wiry fibres of the bracts (!) of the *Rhapis* are separated into threads and used largely for making ropes, cables, twine, brooms, hats, sandals and even dresses or cloaks for rainy weather. Dr. Williams' Commercial guide p. 66: The most of the coir is made from the bark of the Hemp-palm (*Chamaerops*). The loose bark is stripped off in large sheets from the trunk of the tree, and when steeped in water the fibres separate in short wiry threads of a dark brown colour. It is the material, from which the Chinese make mats, brooms, cordage, raincloaks &c."

Fortune states, that the raincloaks are made from the bracts of *Chamaerops*.

Finally I find in the Bull. d. l. soc. d'acclim. 1862, No. 4, a very curious statement. There it is said: "à Canton il y a une espèce de Chanvre (!) appelée *Chamaerops excelsa* ou *Hemp aloës* (!) dont on fait le po lo ma

pu." Dr. Williams (Commercial Guide) states, that the Po-lo-ma-pu is made from the fibres of a *Corchorus*.

I am of opinion, that the textile fibres in question are neither obtained from the bark of palms, nor from the bracts of it. ("Bracts" is a botanical term used for the leaves placed immediately below a calyx and altered from their usual form). But, as the Chinese authors correctly state, the base of the leaf stalks (of several palms) is enveloped by a fibrous integument, the fibres of which are entangled and cross each other. These fibres seem to proceed from the base of the petioles. After the leaves have fallen off, the remains of the leafstalks and the leaf-sheets separate themselves in fibres and form the above mentioned network. This process I have observed myself on the specimens of *Chamaerops*, cultivated in Peking, but I am not acquainted, from my own observation, with the mode of obtaining these fibres by the Chinese for the purpose of manufacturing garments, ropes &c.

5. 桃椰子 *Kuang-lang-tsu*.

Caryota species.

P. XXXI 23, Ch. W. XXXI.

Shi-ming.—Explanation of names. The name *Kuang-lang* is said by Li-shi-chên to be derived from 光 *Kuang*=smooth and 榔 *Lang*=Betelnut, for the tree resembles in appearance the *Areca* palm and has a smooth stem (or wood). The wood especially is called 姑榔木 *Ku-lang-mu*. The synonym 麩木 *Mien-mu* (flour-wood) refers to the meal contained in the stem, the synonyms 董榲 *Tung-tung* (solid palm) and 鐵木 *Tie-mu* (iron wood*) have refer-

* This Ironwood must, however, not be confounded with the Ironwood of Loureiro, *Baryxylum rufum*, since *Tie-li-mu* (Flora Cochinchinensis). Grosier (la Chine II 286) and Duhalde (la Chine I p. 24) give the following description of it, after Loureiro and other missionaries:—This tree, which grows in several provinces of China, is as high as our oaks. It is remarkable for its wood, which resembles iron as regards the colour as well as its hardness and heaviness. It cannot float in the water. The tree belongs to the Leguminous ord. r. has pinnate leaves, yellow flowers with 5 petals, 10 unequal stamens. The flowers are arranged in racemes, the fruit is a long pod, a little curved, roundish and contains several seeds. The Chinese use the wood as timber in all cases, where great loads must be supported and a great resistance is required. It is from the *Tie-li-mu*, that the anchors of the Chinese ships are made. Dr. Williams in Bridgman's Chrest. p. 441 quotes the *Tie-li-mu* under the name of iron pear wood among Canton woods. But our botanists consider this tree, described by Loureiro under the name of *Boryxylum* as dubious. In Bentham and Hooker, Genera plant I p. 464 it is said: "*Boryxylum Lour.* est genus valde dubium. Description auctoris

ence to the durability and strength of the wood.

I find the Kuang-lang first described in the Nan-fang-ts'ao &c., (4th century,) but mention is made of it in the History of the Post-Han 221-263 A. D. The Chinese authors describe this palm as follows:

The trunk is 50-60 feet in height, several fathoms (!) in circumference, upright, without lateral branches. The tree resembles the Ping-lü (Chamaerops) the Pin-lang (Areca

pluribus notis Cassian refert. Icon. Rumphii dubie citata est Afzeliae species. Specimen Loureiranum, errore quodam sub hoc nomine in Hb. Mus. Brit. servatum cum caractere nequaquam convenit."—Chinese books give but little information as regards the Tie-li-mu. It is not mentioned either in the Pén-ts'ao or in the Kuang-kün-fang-pu. Only in the Chi-wu-ming &c. (descriptive part XXI b p. 100, article

欄木 Lü-mu) I found a short account of the Tie-li-mu, taken from the Nan-yü-pi-ki, a description of the modern Kuang-tung province. There it is said:

In Kuang-tung there are three kinds of wood used in carpentry, the **紫檀** Tsu-tan, **花梨** Hua-li and **鐵力木** Tie-li-mu.

An author of the 4th century says, that the **紫檀** Tsu-tan comes from Fu-nan (in India beyond the Ganges v. s.). The name Tsu-tan (red tan) is explained by the brown red colour of the wood and the resemblance of the tree to the Fan tree. The character Tan refers according to Hoffmann and Shultes (l. c.) to a *Cassia* pinka. The drawing of the Tan in the Ch. W. XXXV agrees quite well with this. **檀香** Tan-siang is the Chinese name for Sandalwood. The Tsu-tan used at Peking is of a dark brown colour and very heavy.

花梨木 Hua-li-mu (the meaning of the characters is wood veined like pear-wood) is a common name. The book name of this tree is **欄木** Lü-mu. The wood is a little fragrant, of a brown red colour curiously veined. If the tree is old, the lines are more curved, on young trees they are straight. Delineations can often be found like combs. The tree grows in Annam and also in Hainan, namely in Yai-chia (Southern coast) Chang-hua (North-western coast), Ling-shui (South-eastern coast). I have already stated above, that the growth of Hua-li-mu in Hainan is confirmed by European writers. The Hua-li-mu, which is sold at Peking, is a very carefully dried wood of a brown colour. Cf. also Grosier (l. c. p. 285).

As regards the **鐵力木** Tie-li-mu (wood of the strength of iron) only a few words are dedicated to its description in the Chinese work. There it is said, that it is very durable and hard. The colour of the wood is at first yellow, but becomes after use, black. In the **黎山** Li-shan hills the people use it for the fuel. But when it arrives at the Northern provinces it becomes very dear. Li-shan here refers probably to Hainan, for the aborigines of the island are called **理** Li. But Li-shan is also a hill in Honan.

Catechu.) the Ye-tsü (Cocoa-nut,) the Po-sü-ts'ao (Date-palm.) The wood is hard like Bamboo wood, of a dark brown colour, very durable. It is veined like the Hua-li-mu (see the foot note.) The centre of the trunk is humid and rots quickly. The joiners cut it into little pieces and make chess-boards from it. It is adapted also for shovels and spades. In some places the mariners use spears of Kuang-lang wood. On the summit of the tree, large leaf-like branches and luxuriant racemes of greenish flowers proceed. The fruits can be gathered throughout the whole year. They resemble blackish pearls and are produced abundantly. One branch contains not less than 100 fruits and each tree has 100 of such branches, which hang down gracefully. The whole resembles an umbrella. Below the insertion of the leaves, there is a net-work of entangled horse hair-like fibres, resembling the fibres of the Tsung-lü (Chamaerops.) The Kuang-tung people collect and use them for manufacturing tissues. But they must be at first soaked for some time in saltwater in order to become fine. These fibres are also used for ship building. The author adds **不用釘線** "they use neither nails nor threads." Mr. Sampson explains this passage by a quotation from Yule's Cathay: "Menentillus, a Dominican Friar, writing from Southern India in A. D. 1292, says: their ships in these parts are mighty frail and uncouth, with no iron in them, and no caulking." The bark of the Kuang-lang tree is very tenacious and flexible. It serves to make ropes. The Chinese authors, who describe the Kuang-lang, agree in stating, that within the bark of the tree a white flower (according to some authors of a yellowish red colour,) is found, resembling pounded rice. It is said to be very nutritious. The Chinese say, those, who eat the Kuang-lang flour, will not suffer from hunger. In the provinces, where the Kuang-lang grows, corn is there not abundant and therefore people eat the Kuang-lang flour with cow's milk or bake it into cakes. The flour is found several inches beneath the bark. A large tree yields 100 Chinese pounds of it.

Ancient and modern writers agree, that the Kuang-lang grows in the Southern provinces of China. According to the History of the Post-Han (25-221 A. D.) the Kuang-lang tree is found in **句町縣** Kü-ting-sien (now-a-days Lin-an-fu province of Yunnan,) and flour is obtained from its trunk. The Nan-fang-ts'ao &c., (4th century) states **Kiao-chi** (Cochin China, v. s.) and **九真**

Kiu-chên as its native country. (Kiu-chên was at the time of the Han a district in the modern Annam. Cf. Li-tai-ti-li-chi IV, I.) Another ancient work (Yi-wu-chi,) says that the tree grows in 狝犲 Yang-ko, (Yang-ko comprised in ancient times parts of the modern provinces of Ssü-chuan, Hu-kuang, Kui-chou, Kuang-si: Cf. Biot. l. c).—The Chung-nan-chi 14th century,) quoted in the Kuang-kün-fang-pu, says: in the three districts (郡) of 梁水 Liang-shui, 興古

Sing-ku and 西平 Si-ping there grows little corn. But the Kuang-lang which yields flour is found there. These three districts comprised in ancient times the Western part of the modern Kui-chou province and the North Eastern part of Yunnan. (Cf. Li-tai-ti-li-chi IX 4, XII 10, XIII, 2). Su-sung (an author of the 11th century) states, that the Kuang-lang grows in Ling-nan (v. s.) and in all districts of Kuang-tung and Kuang-si, where it is much cultivated in gardens. Li-shi-chên indicates Ssüchuan, Kuang-tung, Kuang-si, Annam as the native countries of the Kuang-lang.

According to the great geography of the Empire and the special descriptions of the single provinces I find the Kuang-lang mentioned as a product of the following provinces and districts.

Yunnan. Kai-hua-fu—Kuang-si. Nan-ning-fu, Wu-chou-fu, Ssü-chêng-fu, Chên-nang-fu.—Kuang-tung. According to the Kuang-tung-chi there is a hill 60 li to the North of Lien-chou, where a large number of Kuang-lang grow.—Ssu-chuan. Sü-chou-fu. The Kuang-lang here is found on the hills 石門山 Shi-mên-shan.

I am not acquainted myself with the palm, which the Chinese call Kuang-lang. But Mr. Sampson in his interesting article on palms gives some accounts of it, based upon personal inspection, which I may be allowed to quote here. Mr. Sampson identifies the Kuang-lang with a species of *Caryota*, which he saw growing abundantly in Shui-tung on the West coast, (Mr. S. does not say what West coast he means), and which is planted at Canton in monastic and temple grounds for ornament. Along the bank of the West River it is abundant, and may frequently be seen rearing its graceful head above the other trees of natural woods; on the border of Kuang-si is a magnificent grove formed entirely of these trees. In Canton the *Caryota* is almost always called *Trung*. (But as has been pointed out in treating of the Fan palm this is in popular language a generic term for Palms, which

yield horse-hair like fibres). The name Kuang-lang is (now at Canton) seldom given to the *Caryota* tree, but the fruits of it are sold in druggist's shops under the name of *Kuang-lang-tsu* (Tsu-seed). The identity of the *Caryota* with the Kuang-lang of Chinese authors is not quite free from doubt, for the plates of this tree given in the Pên-ts'ao and in the Ch. W. (both represent a palm with fan shaped leaves) do not accord with the *Caryota*, and the statements of authors, that Sago is made from the pith of the tree, are not verified, as far as Mr. S. can ascertain, by the practice of the Southern Chinese of the present day. But it must be remembered, that the tree intended to be represented grew only in Southern China, in Cochin China and perhaps other adjacent countries, the whole of which territory was, at the time, when the original accounts of the tree were written, loosely classed as the Barbaric states of the Southern ocean; it is highly probable therefore, that the Northern Chinese authors never saw the tree, and only figured it in accordance with imperfect descriptions, filling up the gaps by drafts on their own imagination.—As regards the flour obtained from the pith of the tree, according to the Chinese, there is nothing at all improbable in the statement, that a *Caryota* can yield a farinaceous product, for another representative of this genus (*Caryota urens*) in India is known as a Sago yielding Palm. In addition to this the *Caryota* is the only Palm in Southern China according to Mr. Sampson, to which the Kuang lang can be referred.

Mr. Sampson states: The most important product of the Kuang lang at the present day is the fibrous sheaths or bases of leafstalks; this is the *Trung* fibre of native commerce of Canton. It is principally imported from Kuang-si. Mr. S. describes the raw material as follows: they are in the form of an isosceles triangle, about eighteen inches in length and ten inches wide at the base; they are composed of fibres, longer than those of the Cocconut tree, crossing each other in two directions with considerable regularity; the apex, which represents the lower end of the leafstalk, becomes somewhat ragged, and the base, which represents the downward continuation of the leaf stalk forming a portion of the trunk, is covered with a fine thin cuticle, which however soon wears off. The uses to which these fibres are put are manifold; the entire sheaths are employed in covering boxes, securely fastened down by small ropes made of the same material; some of the ropes used in ships, and smaller ropes for all purposes, are twisted from the fibres, and are said to be remarkable for their power of resisting the injurious effects of long immersion in the water. Brooms are also made from them.

(To be continued.)

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RUSSIAN ECCLESIASTICAL MISSION.

Second Part.

BY J. DUDGEON, ESQ., M. D.

This paper consists of additional information regarding the siege of Albazin, drawn chiefly from Chinese sources. Nothing of this has before appeared in English, except Gerbillon's account, which may be found *in extenso* in the translation of Du Halde. The recent work of Sabir in French, On the Amoor, will also be briefly noticed. The whole is so interesting and throws such a flood of light upon those early transactions between the two great Empires of the East, that we are certain the reader will forgive us for dwelling thus minutely on the fortunes of Albazin, the key to the present position of Russia and the Greek Church in China, just as a similar event hereafter to be mentioned, and in a precisely similar manner, led to the admittance and present position of Russia, in Persia.

In the Memoirs of the St. Petersburg Geographical Society Vol. XII, there is a description of Manchuria from Chinese (Mantchu) sources by Professor Wassilyeff. At the end of the same, there is a translation of the Memoirs of a Chinese concerning the Mantchu city Ninguta, written by the son of an exile, who was transported thither by Kanghi in the year 1658. The following relating to Russia is taken from this Memoir:

"I began five years ago to learn and I could already understand the Shiking (book of Odes), when at this time the people from the country Lotcha*

* The Mantchus called the Russians by this name. The Mantchu and Mongol pronunciation is Rakosha, probably an early attempt to pronounce Russia, although they are now called O-ro-sz and their country

羅刹, revolted and came to the Wu-lung-kiang 烏龍江,† and in the land of the Hei-kiang robbed the natives of their sables. Their country extends 10,000 li (3 li = 1 English mile) to the East. They have green deep-sunk eyes, straight-noses, and red hair. They are as brave as tigers and shoot with certainty. Their weapons are frightful. They have cannons, which are called 西瓜炮 Hsi-kwa-p'ao (Water melon guns) because the balls resemble water melons. They hit very surely at a distance of several li upon the enemy's position where they explode. Whoever is hit, is infallibly killed. The Mantchus were struck with terror. The Tsiang-tsün 將軍 (military Governor) sent a report to the Emperor and begged assistance. The order came to collect together all the exiles, up to the age of 60 years, to choose out from these 200, who were accustomed to the sea and to exercise them in naval tactics. Besides this, 32 Imperial farms were to be formed, where stores of grain and straw were to be laid up. When the military

Oros. The Chinese name, however, Lo-ch'a, in Sanscrit Rakshasa, from which we have the Mantchu name as above, may be a term of reproach like "foreign devils," as their presence, as above related, had inspired them with great dread. Mr. Porter Smith in his Vocabulary of Proper names &c. is surely wrong, when he states that Lo-ch'a is a country of red-haired black savages between Lin-zih and Siam. The name occurs in the Buddhist Classics, and is applied to evil spirits, who are said to have come from Ceylon. Mr. Porter Smith is wrong in limiting this term Lo-ch'a, to a tribe that existed in the T'ang dynasty in the borders of Siam, for certainly the term is applied to the Russians, whatever may be the explanation given, and yet it is remarkable that the Mongols and Mantchus should call them Lo-ch'a as the name by which they are now known was also the name adopted as early as the Yuen dynasty, in fact ever since they became acquainted with the Russians. This term presents an important enquiry. The Chinese name for Russia as is well known is 俄羅斯 O-ro-sz.

† Called also Hei-lung-kiang (black dragon river) and Sahallen oola (Amoor.)

Governor received knowledge of this, he gathered the exiles together in his yamén and spoke as follows.—“The Government has supported you these many long years at its expense and you have had, I believe, no hard labour to perform. At present, the enemy threatens, quite unexpectedly, the frontiers, and the Emperor orders you to ward off the danger. You can choose between the three services, as sailors, farmers and as labourers on the farms. In three days bring me your answer.”

When the exiles heard this they were moved and the military Governor also wept.

A French book entitled *Le fleuve Amour*, by C. de Sabir, 1861, throws additional light on this subject. The author, a Frenchman, in the service of Russia, was long in Siberia and spoke Russian as well as he did French. His work is very correct and compiled from Russian sources. He informs us that in 1682 a company of Russians went out from Albazin and established a fort at the confluence of the river Amgun with the Dukitchan. In 1683 Gregor Mylnik with 67 Cossacks was sent to this fortress to relieve the garrison. In the neighbourhood of Aigun he was surrounded by 300 Mantchus and along with a part of his people was taken prisoner and later conducted to Peking, where he laid a project before the Emperor for building Russian mills and manufacturing soap. In 1684, Kanghi sent the following edict to the garrison of Albazin with two of these Russian prisoners, accompanied by two mandarins:

“The great and powerful Emperor of the mighty and glorious land sends this edict in the 22nd year of his illustrious reign to the governor of Albazin. I am great and renowned in the world and I am to every man, good and merciful like a father to his children. I govern peacefully and attack none. But you have broken into my country and driven out my subjects and destroyed their trade in fables. You have received Gantimur * and his

comrades among you and have produced revolution on my frontiers. Therefore I send a large army against you in order to compel you to give up your bad intentions, to forsake my territory and give up my Gantimur, who has gone over to you and concerning whom I have several times written and especially besought Nicola,* that you should send all those of my subjects back, who have gone over to you. You have not esteemed my request but have persevered in your earlier conduct. Last year you in a malevolent manner enticed Ordighy and his companions belonging to my tribute-bound Tunguses and Daur, † who carried on sable hunting, into a house and there burned them. If you do not return to order, I will send my general with a numerous army against you. I have ordered him to build forts on the Amoor, Zeya and their tributaries and to prevent your navigation on these rivers. I have ordered him to attack you and to take you prisoners whenever he shall meet you. But beforehand I try to bring you under my sceptre with kindnesses, and at the same time promise you an honourable treatment and recompense. Your countrymen, 30 in number, who last year, as they were sailing down the Amoor in the neighbourhood of the river Bystrya fell in with my army and surrendered, were well treated by me and no one punished. From among these people I now send two, viz., Michel and Ywan to carry this edict to you, which is written in Mongol and Mantchu, and accompanied by a Russian translation. Send me back your answer through these same people and come yourselves to me or send a delegate. He shall be maintained on the way at my expense. Fear nothing. May the Governor of Albazin take knowledge of this edict given in the 22nd year of my reign.”

* This is Nicolas Spafari, a Greek, who was sent in 1677 to Peking by the Tribunal of Envoys in Moscow.

† The Daur (Tagouris) are considered as stretching from Lake Balkal by the Russians, so that they are not all subject to China. With the Solons, their country embraces all the peoples from the mouth of the Argun for 150 French miles East to Ninguta. They were the most civilized of all the peoples in that region.

* Gantimur, a Tungusic Prince, who renounced the Chinese and went over to the Russians, where he embraced Christianity.

It is not said that the Russians answered this kind edict, but Sabir (p. 20) mentions that the Chinese in consequence compelled Albazin to capitulate in 1685, and that at the invitation of the Emperor 25 men with the priest Maxim Leontyeff declared themselves in favour of going to Peking. The others returned to Russia.

A very complete description of the war with the Russians—much more ample than that given in the Russian annals—is found in the biography of the Mantchu General Langtan, who commanded the Chinese troops in this war. The Russian Sinologue Leontyeff translated this biography of Langtan from the Mantchu into the Russian language, at the end of the preceding century. The following is an extract from this Russian translation, to which some characters from the Chinese text 耶坦列傳 are added and also some remarks.

In the 8th month of the 21st year of the reign of Kanghi (September 1683) a high official, by name Langtan, was sent to the country of the Daur and Solons, under the pretence of hunting deer, but in reality, the design of the mission was to study the situation of the Lotcha in Yacsa* (雅克薩 in the Chinese text, Albazin.) The Emperor gave him personally the following instructions:

"The Lotcha forcibly entered the district of the Hei-lung-kiang (Amoor) robbed and killed our hunters. I sent my troops against them, but they effected nothing. Many years have since passed away, and the number of the Lotcha increases on the Amoor. I order thee and those who shall accompany thee, that thou shalt raise, besides the soldiers which thou shalt take along with thee from the Capital, in Korchin (Eastern Mongolia) 100 men, and in Ninguta (in Mantchuria) 80 men. When thou arrivest at the Daur and

Solons,* thou must immediately despatch a courier to Nipchu (尼布楚, in the Chinese text, Nertchinsk) to spread abroad the report that thou art come on account of hunting. From this, thou shouldest, while thou, on the way, makest preparations for hunting, betake thyself to the Amoor and then advance towards Yacsa, and with all foresight study the Lotcha, their customs and means of defence. I am convinced that they will not venture to attack thee. If they offer thee provisions, accept of them and make them return-presents. But if they attack thee thou must in no case take to arms nor kill them, but thou must withdraw thyself. This is my war plan. On thy return thou must sail down the Amoor until thou reach the village Essoori. Having arrived there, send people to Ninguta in order to make out which is the shortest way thither." After the Emperor had so spoken, he took from his shoulders the costly fur and presented it to Langtan.

After Langtan had accomplished what the Emperor ordered, he presented in the 11th month the following report:

"We betook ourselves from Mergen and the country of the Daur to Yacsa, which we reached in 16 days. Upon our way we met with no mountains difficult of ascent, but the whole land is covered with impassable forests. According to our idea, it is impossible in carts or with heavy goods, to travel over this region; in winter there is a great snowfall, in summer the earth is saturated by the violent rains and turns into morass. In our return journey we sailed down the Amoor and reached the city Eihoo (愛濤 in the Chinese text, Aigoon, celebrated for the treaty of 1858) in 15 days. We found that from this place to Yacsa larger ships could proceed without difficulty. The banks allow of towing. A rider can go from Eihoo to the mouth of the Sungari in 30 days. Vessels take three months to it. The road is long, but

* So called after a stream; the Russian name Albazin is derived from a Daurian prince Albasa.

* This is a Mongolian word meaning an Archer.

there is the advantage of being able by it to transport direct, cannons, war material and provisions to Yacsa. To conquer Yacsa and the other forts of the Lotcha siege trains are indispensable. The cannons could be had from Mukden."

In consequence of this report, the Emperor issued the following edict:

"I share completely in the view of Langtan that 3000 soldiers will be enough with which to besiege the Lotcha. Still I would prefer not to commence hostilities, for war is a great misfortune. On this account I order for the present, 1500 troops to be collected in Ghirin-oola and Ninguta, ships, cannons and guns to be prepared, and the troops to be exercised. Everything shall finally be concentrated in two places, viz., Sahalien-oola (on the Amoor, South of the present Blagoweshtshen) and in Khumar (a place at the mouth of a tributary of the Amoor of the same name, North of the preceding.) Here redoubts are to be built. The supply of provisions must come through the Imperial farms in the province of Ghirin-oola. It is easy here to procure 12,000 saos of millet. That will suffice for 3 years. The city Sahalien-oola is 5 days' journey from Hulunboir (Hurunpir in Dr. Williams' Map) the capital of the Solons. I order a station to be established between these two points. Cattle and sheep can be forwarded from Hulunboir."

Hereupon the Lotcha kept themselves quiet for some years on the Hei-lung-kiang. In 1685 however they suddenly broke in upon the country of the Orotch'ones and Solons. The Emperor therefore appointed Langtan as Commander in chief of the troops and associated with him also several generals. Over and above this, he issued the following edict:

I order, that if, after the arrival of Langtan's army before Yacsa, the Lotcha give themselves up, even if they have previously attempted a fight, Langtan must neither kill nor in any way punish them. He must by this opportunity say to them that the Em-

peror, the Ruler of all lands and peoples, is a merciful and good Prince, who desires not their death for the outrages which they have committed. Such a severe act, would be against his sympathizing heart. He wishes only that his frontiers should remain free of the Lotcha.

On the 20th of the 5th month (June 1685) the troops reached Khongomo, and sent, as the Emperor had ordered, a summons to capitulate, to the Governor of Yacsa, Erkeshi (額里兄舍 O-li-ko-shi in the Chinese text, Alexis Tolbuzin). On the 22nd the army approached nearer Yacsa and on the same day, the commander of the fortress was sent for and the orders of the Emperor were communicated to him. This was without effect. The Lotcha relying upon their strength even answered offensively. Langtan resolved immediately to reconnoitre. Early on the morning of the 24th, 40 Lotcha were observed in a boat on the river, endeavouring to reach Yacsa. All were massacred, because they would not deliver themselves up. Women and children to the number of 15 were taken prisoners. On the same day preparations were made for building a wall to the south of Yacsa. Another division of the army was secretly planted to the North of the city in order to bombard it. At the same time a third division embarked to attack Yacsa on the South East. This battle which lasted 24 hours had no result. When Langtan saw that he could not take the city by storm, he ordered dry wood to be laid at the bottom of the wooden wall and to be set fire to. Then the Lotcha were afraid and delivered themselves up. Their capitulation was accepted according to the orders of the Emperor. Six hundred of them requested permission to return to their own land. This desire was granted. Erkeshi and his people bowed most lowly when the Imperial favour was communicated to them. They were accompanied by a Chinese detachment as far as the river Erguni (Argun.) A certain Wassili (巴什里 Pa-shi-li, in the Chinese

text,—the priest Wassili Leontyeff) with 45 of his companions, their wives and children, returned with this escort. Moved by our great generosity they wished to remain the subjects of our magnanimous Emperor. Langtan accepted the proposal and thereupon ordered Yacsa and all the other settlements of the Lotcha to be burned.

In the year 1687, a Lotcha by the name of Okshonko, was taken prisoner, and from him, it was learned that the Lotcha had rebuilt Yacsa and cultivated the land in the neighbourhood. When the Emperor heard of this, he ordered, in the 4th month, Langtan and others, to raise troops. At the audience-hall, he gave Langtan the following instructions:

"In this distant expedition which thou undertakest, thou must carry on this work with great circumspection. On arriving at Yacsa try first to persuade them to surrender. Say to the Lotcha that thou standest at the head of a great army. Say to them, that when they shall be subdued after a battle, not one single individual shall remain alive. After Yacsa is conquered, thou must march upon Nipchon (Nertchinsk) in order to bring to an end there, all affairs with the Lotcha. Return then to Yacsa in order to winter there. The city is not to be burnt. The grain also on the field, is not to be destroyed, but must be reaped as soon as it is ripe."

On the 3rd day of the 5th month (June 1687) the troops arrived at Sahalien-oola and on the 14th at the station Mendigen. Langtan, after he had held a council of war, concluded to divide his army. The one half was to betake itself on the Amoor, to Yacsa, the other half to go by land. On the same day they captured a reconnoitring party of four Lotcha. On the 28th they reached Yacsa, placed themselves under cover, in a pine forest, and sent to the Lotcha, a summons to submit. But these answered at once with a brisk cannonading and made a sortie. After a hard fight, Langtan finally seized the piece of land which is separated from the river by the city, and com-

menced here to build a bastion. At last they succeeded in killing Erkeshi (Alexis Tolbuzin) the chief of the Lotcha. The enemy as often as he made sorties in order to conquer our batteries was invariably driven back. Just as Langtan wished to undertake a great storming of the city, for the Lotcha ceased to make any more sorties, suddenly there came a courier from the Emperor, with the orders to raise the siege. The Chaghanhan (in Mantchu the white king, in the Chinese text 察罕汗, the Russian Emperor was so called in Mantchu) when he saw, that he was not in a position to battle with us, had sent an ambassador to the Emperor with the news, that he had submitted and that an ambassador would be sent to settle the frontiers. Langtan, when he heard this, withdrew his troops and took up a position of observation. This happened in the 10th month (November 1687).

On the 11th day of the 11th month, the chief of the Lotcha, by name Beidun (Beithon, the brave defender of Albazin) sent one of his soldiers to request provisions. Langtan granted them and transmitted them by one of the Chinese officers who at the same time received the order, to convince himself of the position of the Lotcha in Albazin. He reported that Beidun was dangerously ill, and that altogether there were now only 20 Lotcha in Albazin, and all sick. *

In the 4th month of the 26th year (May 1688) our troops withdrew still further from Albazin. Beidun requested permission to cultivate the land in the environs of Yacsa, which was refused him. On the 21st day of the 7th month (August 1688) Langtan received the Imperial order to withdraw with his troops to Ninguta.

In the 3rd month of the 28th year (April 1689) it was learned that the white Khan of the Lotcha, had sent an ambassador by name Feodor (費耀多羅 Fei-yao-to-lo in the Chinese

* According to Russian accounts, scurvy prevailed in their camp.

text, Feodor Golovin) who was to arrive in Nipchu in spring. The Emperor appointed Langtan and other high dignitaries, to repair thither. One part went with troops by land; another with cannons and war material by water, and by way of the Amoor. On the 10th day of the 6th month (July 1689) the Embassy arrived at Nipchu. We encamped on the right bank of the river. On the 16th the first conference with the Lotcha took place. It was agreed upon to carry on the negotiation upon a plain, 5 li distant from Nipchu and from our position. Tents were erected on this spot. The discussions began. The Chinese delegates explained that from the earliest time, the river Lena had formed the boundary between the two countries, and it ought so to remain. Feodor, however, would not agree to this and the negotiations remained fruitless for several days. Langtan then went with his troops, secretly in the night across the river and settled in the forest in the vicinity of Nipchu (with the object of blockading it.) The Russians had observed this movement and on the following day (supposing that their terms were rejected) were inclined to accept of our proposals. So originated the treaty which holds good to this day.

On the 26th of the 7th month (September 1689) Langtan took leave, and received from Feodor a sealed letter, which ordered the Lotcha in Yacsa to leave the city. On the 7th of the 8th month he arrived in his boats before Yacsa, and ordered everything to be destroyed, which took three days to accomplish. Thereupon they gave to the Lotcha, ships, bread, money and to their chief Beidun, who came to thank Langtan, some presents. When Langtan dismissed the Lotcha, he addressed them, and referred especially to the unmeasurable magnanimity which the Emperor had shown towards them. The Lotcha took off their caps, bowed lowly, had tears in their eyes, and then withdrew.

On the 21st of the 5th month of the 29th year (June 1690) Langtan by

order of the Emperor, proceeded to the river Ergune (Argun) and set up at its mouth (junction with the Shilka) a monument upon which an inscription in Mantchu, Chinese, Mongol and Latin was engraved. *

A fuller and minuter account of the treaty of Nertchinsk, and all the negotiations connected therewith, is found in Du Halde than exists in the Russian annals. We shall briefly refer to those portions only of Gerbillon's narrative who as is well-known played an important part as translator in these conferences which tend to throw light upon Albazin. The reader who wishes to consult the first and second journeys of Gerbillon and Pereira will find them in Du Halde Vol. II. English Edition, and an excellent summary of the same in the *Chinese Repository*, Vol. VIII p. 417. The substance of the following remarks are taken from the German Edition 4th Part.

After Russia had informed the Chinese Emperor that the Czar was willing to enter into a treaty of peace, Kanghi sent an Embassy consisting of two mandarins and the two Jesuits, mentioned above, to the river Selenga 1688. They never reached this point, because just at this time the Eleuths and Kalkas were at war and the country was unsafe. They returned, but sent the letter to the Muscovite Delegates the substance of which was given at the conclusion of the first paper, (*Chinese Recorder*, p. 146.) The letter was translated into Latin by Gerbillon.

Although the Chinese had taken possession of Yacsa, after they had been unreasonably and unrighteously attacked by Alexis Tolbuzin, when they came to kindly adjust the differences, as already detailed in this paper and

* Russian travellers who have seen this monument, which still exists, report that a portion of the treaty of Nertchinsk is engraved upon it. The 8th article of this treaty makes provision that the terms of peace should be engraven upon stone in Mongol, Chinese, Russian, and Latin, and to be placed at the boundaries of the two Empires as a perpetual monument of the good understanding that ought to exist between them. This monument may be one of those.

had provided horses, guns, and provisions for those Russians who wished to return to their own country and had promised to treat with great consideration all who wished to proceed to Peking, yet notwithstanding all this kindness on the part of the Chinese, they returned in the following autumn, and rebuilt the fortress destroyed by the Chinese, robbed their hunters and penetrated with their soldiers even to Houmari, where they hid in ambush and carried away 40 of their people.* This obliged the Chinese general once more to besiege Yacsa, with the view solely of getting the faithless Alexis Tolbuzin once more into their hands in order to punish him. Just as they were about to take possession of the fort, reduced to the last extremity, the Russians sent a man Nicephorus,† who informed the Chinese, that a plenipotentiary from Moscow had been despatched who would conclude a peace with them. The Emperor on hearing this was so gracious as immediately to send a courier who travelled night and day to order that the siege of Yacsa should be raised. Later another officer, called Stephanus‡ was sent, to enquire at what place they wished to conclude the peace. The Emperor was so greatly pleased with the intention of the Czar, because it was so reasonable, that he ordered his delegates to repair to the river Selenga where the Russians then were. On account of the war which had then broken out between

* This fact is not mentioned in the Russian annals. Tolbuzin sent in 1686 Beiton to reconnoitre on the river Humar or Kumar, where the Russians had also a small fortress. His people, attacked the Manchus from an ambuscade and killed 80 men. In Du Halde, English Edition, Vol. II p. 286, it is said only one, named Kevutey, among the 40, for whom the ambuscade was laid, was carried off.

† Wenyukoff (not to be confounded with that one of the same name who wrote concerning the treaty of commerce 1861) was sent to Peking by the Tribunal of Envoys in Moscow, to notify the impending appointment of a Russian plenipotentiary.

‡ Loginoff, an official of the tribunal of envoys in Moscow, was sent to Peking to notify the appointment and departure of Golowin as Plenipotentiary &c.

the Eleuths and Kalkas, they could not advance further, and therefore sent a letter, the substance of which we have just given, and awaited an answer. One thing additional they added, which I have not seen in the English translation of this letter in Du Halde, viz., that the neighbourhood of Yacsa durst not be cultivated by the Russians, nor must they disturb the native hunters. The Chinese troops received orders to destroy at once the grain which they sowed. After this the embassy returned to Peking.

Gerbillon further relates that on the 23rd May 1689, there came to Peking a delegate,† who brought a letter from the Moscovite plenipotentiary, in which the Emperor was desired to name a place on the frontiers, for the peace negotiations. The answer named Nipchu as the place of conference.

This commissioner was a well educated man, who, during the short time he was at Court, had earned the reputation of being intelligent and a man of sense. He and his people, to the number of 70, were rather badly clothed. He visited the Jesuits with permission of the Emperor. They received him at the porch of their church in which he prostrated himself after the Moscovite fashion out of reverence to the pictures which stood upon the altar. They received him to a repast, at which he conducted himself politely and showed much judgment and wit. They believed him to be either a Dutchman or an Englishman, for his language had nothing Moscovitish about it. He could read French fluently. They refused some presents of sables which he wished to make to the church.

Soon after the return of Gerbillon and Pereira from their first journey to the Russian frontiers, Kanghi again ordered them to proceed in June 1689 through Mongolia, direct to Nert-

† The nobleman Korowin, was sent by Golowin after his arrival at Selenginsk, as a courier to Peking, to request what place the Emperor wished to name, as the spot for the negotiations.

chinsk, in company with the Chinese land expedition against Albazin. Their names however are not mentioned in the Chinese account. When they returned, Gerbillon states that the Emperor was greatly pleased and said that the peace negotiations had been effected through their care and diligence.

After a journey of six weeks, the Chinese embassy reached Nipchu, and pitched their tents, with their numerous followers, at some distance from the frontiers, where they waited 14 days for the arrival of the Russian plenipotentiary, Golowin.

Although both the Chinese and Russians had brought with them some thousands of troops, and both sides were distrustful of the other in the highest degree, nevertheless Gerbillon succeeded in pacifying both parties. The Chinese greatly afraid of a surprise had posted soldiers on the banks and near the place of conference, although opposed to the agreement with the Russian delegates, that they should remain only on board the boats. The Chinese were then ignorant of the Law of Nations, which makes the person of an ambassador sacred. These were their first peace negotiations with any nation.

Gerbillon relates that the Russians had a Polish Theologian for interpreter, with whom he spoke in Latin. Repeated conferences took place, because they could not come to terms as to what should be the permanent boundary. The Russians insisted then upon what they now enjoy, viz., the Amoor as their boundary. The manoeuvre already related brought the Russians to terms. At last therefore through the interposition of Gerbillon, the conferences came to a close in the well-known treaty of Nertchinsk, 27th August 1689 in which the Russians gave up the Amoor and Albazin. The

little river Gerbitza or Kerbetch (which runs West from Nipchu into the Shilka) and the Argun were resolved upon as the boundary in that region.

This treaty gave the Chinese all the lands East of Argun and shut out the Russians from the navigation of the Amoor—an irreparable loss for their Siberian possessions. This river and its tributaries served as a means of easy communication between their Eastern and Western possessions and its utility as regards the cultivation of a country so capable, cannot be estimated.

It is worth mentioning at the present time, in view of the revision of treaties with foreign powers, that Russia brought up the question of titles at these conferences, and wished them introduced into the treaty. They were anxious that the Czar's titles should be written at length or in brief, and that no terms, expressive of superiority on the part of either Emperor should be used; and secondly that ambassadors on both sides should be treated honourably and should be obliged to make no mean submission—should deliver their Masters' letters into the respective Emperors' own hands, and that they should be at full liberty where they reside, even at the capital itself; and thirdly that there should be free commerce. The Chinese ambassadors, of course alleged their ability to deal with the first two points, but agreed to the third, although they scrupled to insert it in the treaty, saying that a matter of such small consequence was not proper to be joined with the weighty affair of the regulation of the limits.

J. DEDMON.

PEKING, 18th Jan. 1871.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BRETSCHNEIDER, ESQ., M. D.

6. 薏木麪 *So-mu-mien*.

P. XXXI. 23. Ch. W. XXXV.

This is another tree, resembling the Kuang-lang, which the Chinese authors describe as yielding flour. It is more than 100 feet in height, the leaves proceed from the summit of the tree and spread in two directions like a flying bird. Another author compares the arrangement of the leaves to the 薏衣

So-e, or raincoats (the character *so* denotes the material, from which raincoats are made, v. s.) Hence the name *So-mu-mien* (*Mu*=tree, *mien*=flour.) The latter character relates to the white or yellowish white flour, obtained from the bark (or the pith) of the tree. This flour is smooth and better than that derived from the Kuang-lang; cakes can be made from it. One tree furnishes about 100 pounds of flour. An author of the 8th century states, that the *So-mu-mien* grows in Ling-nan (Southern China.) According to the *Shu-ki* (Annals of *Ssu-ch'uan*, 15th cent.) it is found also in Southern *Ssu-ch'uan*.

The *Wu-lu-ti-li-chi* (T'ang dynasty) describes a tree 欖木 *Siang-mu* which resembles the Kuang-lang and which yields a white flour like bruised rice. This tree is said to grow in Kiao-chi (Cochin China, v. s.) *Li-shi-chên* is of opinion, that this tree and the *So-mu-mien* are identical. He identifies it also with the tree 都勾 *Tu-kü*, mentioned in the *Kiao-chou-ki*, as resembling the Kuang-lang and yielding flour.

It is difficult to say, what tree here is meant by the Chinese authors. In Southern Asia there are many trees, the trunk of which yields a granulated form of Starch, known under the name of Sago. The true Sago, sent to Europe is obtained from *Sagrus leavis* and *S. Rumphii*, native of the Molucca islands. In Ceylon and Malabar it is obtained from *Corypha umbra-culifera*, in Malabar also from *Caryota urens*. All these palms cannot be considered as the Sago-palms, described by Chinese authors, for they occur only in countries distant from China. According to Dr. Williams' Commercial Guide, nowadays the true Sago, brought to China from Singapore is known by the Chinese as 西穀米 *Si-hu-mi* (Western corn rice.) As Dr. Hance states (Notes and Queries III. p. 95:) "no true Sago-palm has hitherto been detected in China, though one of them, *Arenga saccharifera*, occurs in Cochin-China. But there are in China or in the adjacent countries some representatives of the genus *Cycas*, separated by the modern botanist from the true Palms, which furnish Sago. Loureiro, writing of his *C. inermis* (which only attains a height of about 5 feet) states, that it

is not used for food in Cochin China, but he adds: *Tunkini incolae mihi retulerunt in sua patria fieri panem Sagru sat bonum ex trunco hujus palmae*. Thunberg again says (*Flora japon* p. 280) of *Cycas revoluta* (much cultivated also in China) but which also rarely exceeds the height of a man: *medulla autum caudicis supra modum nutriens, imprimis magni aestimatur; asseverant enim, quod tempore belli frustulo parvo vitam diu protrahere possint milites, ideoque ne commodo eodem fruatur hostis extraneus, sub capite poena vetitum est palmam e regno japonico educera*.

In India Sago is obtained also from *Phoenix farinifera*, a dwarf palm, which occurs also in Southern China, as has been above stated. But the Chinese assert, that the Sago-palms, known by them and used for food are of high growth. All the *Cycas* species, with the exception of *C. circinalis*, which attains a height of 40 feet, are also of a dwarfish nature. In addition to this, several species of *Cycas* are known by the Chinese and described in their books under other names, as I will point out subsequently. It is therefore unlikely, that by the name of *So-mu-mien*, or *Siang-mu* the Chinese understand a *Cycas* or *Phoenix farinifera*. But perhaps the *Siang mu*, which is said to thrive in Cochin China, means the *Arenga* (*Sagurus*) *Saccharifera*. This Sago-palm is mentioned by Loureiro under the name of *Borassus gumotus* as growing in the forests of Cochin China. (Cf. Lamarck, Botanique).

7. 相多 *Pei-to*.

Borassus flabelli formis Palmyra palm.

(The first character is sometimes written 貝.)

This name is applied by some ancient Chinese authors to the Sacred Fig (*Ficus religiosa*) but more generally it relates to a Palm tree, namely the *Palmyra palm*, *Borassus flabelliformis*, and *Corypha umbra-culifera*.

The *Pei-to* tree is mentioned repeatedly in the 佛國記 *Fo-kuo-ki*, the well known work of the Chinese Buddhist priest 法顯 *Fa-sien*, who visited during the years 399-414 A. D. the countries, where Buddha was worshipped. *Fa-sien* seems to refer this name always to the *Ficus religiosa*. He saw (l. c. p. 23-24) the *Pei-to-shu*, beneath which past and future Buddhas attain perfection near 伽邪 *Kia-ye*. This is the ancient *Gaya* in Maghada, where Sakyamuni lived 7 years until he attained to Buddhahip.

—Another Buddhist priest 玄奘 *Huan-tsang*, well known among our savants, who travelled over India in the first half of the 7th century, mentions this sacred tree in the

same place and calls it 道樹 *Tao-shu* (the tree of intelligence) a literal translation of the Sanscrit name "Bodhidruma." Cf. Stan. Julien, *Mémoires s. l. contr. occid.* II. 376. The same tree, in the shade of which Buddha is said to have spent 7 years of penance, exists still, a splendid Sacred Fig tree; 2 miles S. E. of Gaya in Bahar.

Fa-sien (l. c. p. 29) states further about the Pei-to-shu: The ancient Kings of the 獅子

國 *Shi-tsu-kuo* (lion's kingdom, a literal translation of Singhala, the ancient name of Ceylon) sent a deputation to 中國 *Chung-kuo* (Middle kingdom*) for seeds† of the Pei-to-shu (貝多樹子.) The Pei-to-shu were planted near the temple of Buddha. As the (principal) tree attained a height of 200 feet it inclined to the South-East. The King, being anxious that it should not fall down ordered it to be supported by 8 or 9 pillars. The tree shot forth then a branch, which after having grown through one of the pillars, descended and took root in the ground. Fa-sien says, that the tree was 4 圍 *Wei* † in circumference at the time he saw it. The pillars, although curved and cracked also still existed. There seems to be no manner of doubt, that Fa-sien speaks not of a palm tree, but of *Ficus religiosa*,—although the statement, that a branch of the tree descended and took root in the ground, points more to the Banyan tree, *Ficus indica*.

* By Middle kingdom Fa-sien understood not China, but, as he explains himself (l. c. p. 5) India. He calls China always by the name of its celebrated dynasties

漢 *Han* and 晉 *Tsin*.

† Beal, *Travels of Fa-sien* p. 152 translated "a slip of the Pei-to-shu."

‡ As the character *Wei* occurs very often in Chinese descriptions of trees and some of our sinologues wrongly understand this word, I will give a short explanation of it. Landresse states in a note to *Résumé's Po-kuo-ki*, p. 844, "4 Wei environs o.m. 0612. Le wei équivaut à la moitié d'un Tsun, lequel est la dixième partie de la coudée Chinoise, soit o.m. 0306." Hence it would follow that the splendid Pei-to-shu, several centuries old, which Fa-sien saw in Ceylon was of the size of a walking cane. I do not know from what sources Landresse received this information, but I find in the Dictionary of Kang-si the following

五寸曰圍一抱曰圍 *Wu-tsun-yü-wei-i-pro-yü-wei*. Five Tsun (inches) or tenths of a cubit are called *Wei*, and also one fathom. Morrison translates in his Dictionary the character *Pao* wrongly by bundle, but its meaning is "to embrace" or the distance between the horizontally extended arms of a man (a fathom). Such contradictory meanings of the same character occur very often in the Chinese language, which, notwithstanding the high position assigned to it by the eminent savant W. v. Humboldt (*Verschiedenheit des menschlichen Sprachbaues*), is one of the most imperfect and confused.—But the character *Wei* in Chinese botanical writings denotes always a fathom and not 5 inches.

The tradition of Fa-sien, regarding the introduction of the Pei-to tree from India to Ceylon is met with also in the ancient annals of Ceylon (Cf. Sacred and historical books of Ceylon by Upham, 1833, III. 219, a detailed account of the transportation of the branch of the Bogana tree at Anuradhepura.) There is described how a branch of the sacred Bo tree, beneath which Buddha entered "nirvana," was brought with great ceremonies from Maghada, the fatherland of Buddha (Sakyamuni) to Singhala (Ceylon) and planted in the garden Mahameunah near Anuradhepura (288 B. C.) Cf. also Chapman's remarks on the ancient city of Anarajapura in the Transactions of the Royal Asiatic Soc. Vol. III. p. III. The same tree is still at the present day an object of veneration by Buddhists. Cf. Tennent's Ceylon II. 613.

Ficus religiosa, the Peepul tree, the Sacred Fig tree of the Buddhists, one of the giants of the vegetable kingdom, is considered throughout India as a sacred tree. Burmann in his *Thesaurus ceylanicus* 1737 describes it as *Arbor zeylanica religiosa foliis cordatis, integerrimis acuminatis, prepetus mobilibus* Boghas, Budughas incolis dicitur. The trembling of the leaves of the tree, like the Aspen tree, is a characteristic of it, often mentioned and poetically interpreted in ancient Buddhist works. *Ficus religiosa* is called *Bodhi* (meaning intelligence) by Northern Buddhists, or *Chudala* (the tree with tremulous leaves), in Hindustani = *Pipala* (Cf. *Amarakocha* l. c. I. p. 84). In Chinese Buddhist works the name *Bodhi* is rendered by the characters 菩提 *Pu-ti* and *Pipala* by

畢鉢羅 *Pi-po-lo*. Cf. Kuang-kün-fang-p'u. Chap. 81 p. 7. A fine drawing of it is found in the *Ch. W. XXXVII. p. 27*.

Besides these names, Chinese Buddhists call the tree 思惟樹 *Ssu-wei-shu* (tree of meditation.) As has been done also often by our botanists in former times, the *Ficus religiosa* is confounded by some Chinese authors with the *Ficus indica* or *Banyan tree*,* for some authors state, that the roots of the *Pu-ti-shu* grow from the branches.

* *Ficus indica*, the *Banyan tree*, is another sacred tree of India, but more especially an object of veneration by the Brahmans. A striking characteristic of it and distinguishing it from *Ficus religiosa* is, besides the oval lanceolate leaves, that the branches send roots down to the ground, which form new trunks. In this way one tree forms a whole forest. The *Banyan tree* is found throughout India. In Ceylon, the Archipelago, to the West as far as Arabia. Lourde mentions it in Cochin China (*Ficus indica*, ramis latissime expansis radices crassas in terram demittentibus). Neuhoff (*Gesundheitsreise nach China*, 1666), describes and represents the *Banyan tree* and states, that he saw it growing in China. Atsile (*Matéria med. ind.* II p. 10-11) asserts, that the *Banyan tree* is called *Yang-shu*

I suppose, that Fa-sien by the characters *Pei-to* intended to render the name of the Bodhi tree. It was only after the time of Fa-sien, that the characters *P'u-ti* for rendering this name came into use.

On the other hand some Chinese authors chose the characters 貝多 *Pei-to* to designate the Palms, or rather the leaves of Palms, which are used in India for writing (Palmyra palm). Chinese writers explain, that *Pei-to* means leaf (patra) in Sanscrit. But the Palmyra palm bears the Sanscrit name *Ta-la*.

Mr. Sampson (l. c. p. 180) gives the translation of several quotations in the Kuang-kün Fang-p'u, regarding the *Pei-to-shu*. As I am not able to present to the reader, a more correct translation, I may be allowed to quote Mr. Sampson's words, adding only a few explanations.

In China. *Ainslie* means probably 榕樹 *Yung-shu*. Under this name, which does not occur in the *Pên-ts'ao*, the Kuang-kün Fang-p'u describes pretty well the Banyan tree, as a large wide branching evergreen tree, with numerous rootlets pendant from the branches, which on reaching the soil penetrate it and form, as it were, new trunks, so that a large tree will have roots in 4 or 5 different places. A single tree will afford a shade of several mow in extent. A fine drawing of the Yung tree is found in the Ch. W. XXXVII 10. Mr. Sampson gives much interesting information about the Banyan tree in China. (Notes and Queries III p. 72.)

"The Banyan tree of South China, as the distinguishing name *Bastard-banyan*, which is often applied to it, imports, is not considered identical with though it is closely allied to the celebrated Banyan tree of India. According to Flora Hongkongensis the Bastard banyan is the *Ficus religiosa* L. In Southern China there is scarcely a rural ferry landing on the rivers of Kuang-tung, that is not furnished with one or more, to afford shelter to the passengers as they await the return of the boat; few public buildings are without the tree to adorn and shade the space in front or the court yards behind. There is no doubt, that the Banyan is a native of this part of the world. In China it extends northward as far as the Yang-tze; it is abundant in the Fu-kien province, and has for that reason given its name to the capital city Foochow, which is poetically termed 榕城 *Yung-ch'eng* or Banyan city; and besides growing abundantly in the more Southern provinces, it forms a prominent feature in the landscape along the rivers south of the Poyang lake.

Mr. Sampson states, that the Yung tree is mentioned only by modern Chinese authors. But he overlooked the fact, that the first book quoted in the Kün-fang-p'u about the Yung tree is the Nan-fang-ts'ao-mu-ch'uang (4th century) and that some of the statements, which Mr. S. translates, are taken from this work.

The Sanscrit name of *Ficus indica* is *aswattha*. By this name it is always called in the Vedas, Shastras, Puranas and other ancient Indian writings. Kreesna said:—The Eternal Being is like the tree *aswattha*, the roots of which turn towards the heaven, whilst the branches descend to the ground. (Cf. Bhagvat-geeta or Dialogues of Kreesna and Arjoon, quoted in Ritter's Asien IV 2, p. 665). This points unmistakably to *Ficus indica*. Some savants, however, consider *aswattha* as a synonym for the Bodhi tree (*Ficus religiosa*). Cf. Amarakocha l. c. I p. 84, also Asiatic Researches Vol. IV p. 839. Mr. Eitel (Chinese Buddhism I p. 25) uses also the name *aswattha* (阿濕

The *Shi-wei-ki* (4th century) states. In 洛陽 *Lo-yang* (the Chinese Capital during the Tsin dynasty 265-420 A. D., to the West of the present Ho-nan-fu) the Yih Tsin bridge leads to the Bôdhi-manda (altar of intelligence, v. Eitel l. c. p. 25) where the Buddhist classics were translated. At this Bôdhi-manda were upwards of ten Brahmin and Indian priests making a new translation of the classics, the originals of which came from abroad and were written on leaves of the *Pei-to* tree; the leaves are one foot and five or six inches in length, and more than five inches broad; in form they are like a 琵琶 *Pi-pa* (guitar) but thicker and larger; they are written on crosswise, and are bound together in books of various sizes.

The *Yu-yang-tsa-tsu*, or Desultory Jottings of Yu-yang (close of the 8th century) reads as follows:

The 根多 *Pei-to* tree comes from Magadha (v. s.); it is sixty or seventy feet in height, and its leaves do not fall in winter. There are three kinds of this tree:

1. 多羅婆力义貝多 *To-lo-p'o-li-ch'a-pe-i-to*.

2. 多利婆力义貝多 *To-li-p'o-li-ch'a-pe-i-to*.

喝吡 *A-shi-ho-ta* in Chinese books) as a synonym for the Bodhi tree. It seems indeed, that the two sacred trees of India, *Ficus religiosa* and *F. indica* are often confounded by native writers. Other Sanscrit names of *Ficus indica* are *Vata* and *Nyagrodha* (Cf. Asiatic Researches IV p. 309, also Amarakocha l. c. p. 66). The latter name is rendered in Chinese Buddhist books by 尼拘律 *Ni-ku-lü*. This tree *Ni-ku-lü* is mentioned also by Fa-sien (p. 24), besides the *Pei-to-shu*, as a tree, beneath which Buddha sat on a square stone, turned to the East. Perhaps some of the quoted synonyms relate to other species of the Genus *Ficus*. Sir W. Jones in the Asiatic Researches IV p. 109 enumerates 4 kinds of holy Fig trees in India, distinguished by different Sanscrit names. Ritter in his Asien, IV 2, p. 666-65, gives very valuable accounts of the sacred Fig trees in India.

Besides these trees Buddhist works enumerate some other trees, in connexion with the different Buddhas, namely.

The *Pandarica* (*Bignonia spec?*)

The *Patala tree* (in Chinese 波吒釐 *Po-to-li*), the Trumpet-flower (*Bignonia suaveolens*, according to Wilkins.)

The *Salt tree* 娑羅樹 *So-to-shu* in Chinese). *Shorea robusta*. Sakyamni's (Buddha's) death took place in the shade of *Sal* trees. Mr. Eitel (l. c. p. 114) commits an error in identifying *Shorea robusta* with the Teak wood. Teak wood is obtained from *Tectonia grandis*.

Sirisha (in Chinese 尸利沙 *Shi-li-sha*. Cf. Pên-ts'ao XXXVb 3. Article 合歡 *Hô-huan* *Mimosa Sirisha*, according to Roxburgh.

2. 部婆力叉 *Pa-p'o-li-ch'a*.

The leaves of the two first, and the bark of the last named, are used for writing on. *Pei-to* is a Sanscrit (梵) word (*patra*), which translated into Chinese signifies "leaf"; *Pei-to-p'o-li-ch'a* (*patra vrikcha*) being translated means "leaf tree." The classics of the Western regions are written on the leaves and the bark of these three kinds of tree, and they may be preserved for five or six hundred years without injury. From *Kiao-chi* (Cochin China, v. s.) the wood of this tree has lately been exported as material for the manufacture of bows; for this purpose it answers well.

The *Pên-ts'ao* describes the same Palm (XXXI p. 21), but quotes only the following statement from the *Huan-yü-chi* (close of the 10th century).

緬甸 *Mien-tien* (Burmah) is situated to the South of 滇 *Tien* (Yün-nan); it possesses the 樹頭欖 *Shu-t'ou-tsung* (tree head Palm), which is five or six feet in height and bears a fruit like a Coconut; the natives put some leaven (麴) in a jar, which they suspend beneath the fruit, cutting open the fruit so that the liquid runs into the jar; this makes wine which is called "tree head wine;" if leaven be not used they boil the liquid down into sugar. This is the 貝 *Pei* tree. The Burmese use the leaves to write upon.

Finally the History of the Liang dynasty (502-557), Chap. 54, mentions a wine tree, 酒樹 *Tsü-shu*. From the juice of its flowers wine can be made. This tree grows in 頓遜 *Tun-sun*, a country lying 3000 li to the South of Fu-nan (v. s.) The *Hai-kuo-tu-chi* states, that Tun-sun was in the peninsula of Malacca.

All the above descriptions of Chinese authors point to Palms, the leaves of which are used to write upon and which yield palm wine, and especially to the *Palmyra palm*, *Borassus flabelliformis*. The *Palmyra palm* is found throughout India, especially in the dry and hot regions. The limit of its geographical distribution reaches to the North as far as the 25°. It grows in Burmah and may occur also in Yunnan. Grosier (la Chine II. p. 534.) speaks of *Borassus tunicata* Lour. as of a Chinese palm: "Le Rondier (*B. tunicata*) croît à la Chine et dans les Indes. Les Chinois méridionaux, comme les Indiens emploient ses grandes et larges feuilles palmées à fabriquer des évantails assez grands pour mettre plusieurs

hommes à l'abri du soleil et de la pluie." The fruits of the *Palmyra-palm* are about the size of a child's head and contain a milky juice like the Cocoa-nut, much used among the natives as medicine. Therefore the ancient botanists called it "nux medica." The long stalked leaves from 8 to 10 feet long, resemble a fan. They are used for many useful purposes, in the manufacture of hats, umbrellas, for thatching roofs &c. The same leaves furnish the paper used by the natives. According to Crawford the greatest part of the Pali literature was written on leaves of the *Palmyra-palm*, from 1 to 1½ feet long, by scratching the letters with an iron stylus. The writings are made legible by rubbing them with a black powder.

The Sanscrit name of the *Palmyra-palm* is "tala" (rendered by the Chinese sounds *To-lo* v. s.) This name was known by Arrianus, who wrote (second century in his Hist. Ind. VII p. 43: *Arborum corticibus Indos vesci solitos fuisse, vocari autem eorum lingua eas arbores T'á-la*.

But there is yet another Palm in India the leaves of which supply the natives with paper, the *Corypha umbraculifera*, or *Tali-pot palm*, a native of Ceylon and the Malabar coast. Some of the sacred books of the Singhalese are written upon the leaves of this palm.

As regards the *Shu-t'ou-tsung* (v. s.) and the mode of obtaining wine from it in Burmah, as described by the ancient Chinese authors, this seems to refer also to *Borassus flabelliformis*. The "Toddy" or palmwine is obtained from the flower spikes (spathes) of the palm, from which it flows after an incision. It is intoxicating after fermentation. Toddy is also furnished by several other palms of India, namely *Phoenix sylvestris*, *Cocos nucifera*, *Arenga saccharifera*, *Caryota urens*.

8 and 9. 鳳尾蕉 *Fèng-wei-tsiao* and 鐵樹果 *Tie-shu-kuo*.

Cycas species.

I find in the *Chi-wu-ming-shi-t'u-k'ao* the description and engravings of two palms, which are not described separately in other Chinese botanical works. Both seems to refer to species of *Cycas*. The following short accounts are there given of them.

鳳尾蕉 *Fèng-wei-tsiao* (*Phoenix* tail's Banana) Ch. W. XXXVII. 28.—This is a tree of Southern countries. In Annam it grows abundantly. The trunk is covered with scales. The leaves resemble the leaves of the *Trung-lü* (v. s.) are pointed, very hard, shining and smooth. If the tree is

about to decay it must be burned by a red hot iron nail; then it will thrive again. The Pên-ts'ao identifies the Fêng-wei-tsiao with the Date-palm (v. s.) But the author of the *Ch. W.* believes, that Li-shi-chên is wrong. The drawing in the *Ch. W.* represents a Palm-tree with pinnate leaves.

鐵樹果 *T'ie-shu-kuo* (Fruit of iron tree.) *Ch. W.* XXXVI 43. This tree grows in 滇南 *Tien-nan* (Yün-nan province.) On the top of the tree there grows a bundle of leaves, crowded together, which are 7-8 inches in length and resemble in shape a spoon with its handle. From the borders of these spoonlike leaves the fruits proceed. They are roundish, flattened, with a depression in the middle. These fruits are inedible. Within there is a kernel. The natives of Yün-nan call them "Phoenix' eggs." The tree bears fruits only once in every 12 years. It is cultivated in gardens, only as a curiosity; but it is not classed among the fruit trees. The drawing of the *T'ie-shu-kuo* in the *Ch. W.* represents very well the pinnately cleft fruit-bearing leaves, with the nut like fruits at their margins, so characteristic of the genus *Cycas*.—What the Chinese tell regarding the revivification of the Fêng-wei-tsiao by iron is practised by the Hindus on the *Cycas circinalis*. Büsching (*Erdbeschreibung, Asien V. 4 p. 779*) states:

"Merkwürdig ist, dass *Cycas circinalis* eine grosse Sympathie zum Eisen hat, indem der Baum sogar, wenn er absterben will, durch einen eingeschlagenen eisernen Keil wieder neues Leben erhalten soll."—I. Bontius (*Histor. natural Indiae orient. 1631*) tells (p. 85): "In Japonia arbor Palmae figura crescit, quae si a pluviis permaduerit, tanquam peste correpta statim exarescit, quam mox cum radicibus avulsam in locum apricum siccandam exponunt indigenae, et tum in eandem scrobem injecta prius arena fervida, aut scoria ferri, replantant, et si qui rami exsiccati, vel avulsi sint vel decidere, eos clavis ferreis trunco affigunt, et sic pristino virori restituitur." This quotation points probably to *Cycas revoluta*, a Japanese species. This tree, much cultivated in China as an ornamental plant bears at Peking the popular name 鐵樹 *T'ie-shu** (iron

* The 鐵樹 *T'ie-shu* of Chinese books relates not to a palm, but probably to a species of *Dracaena*. The description given of it in the *Ch. W.* XXX 81, is the following:

The *T'ie-shu* is a little tree, several feet high with an undivided trunk without lateral branches and closely packed joints like a palm. The leaves, which are aggregated at

tree).—As regards *Cycas circinalis*, Dr. Hance states (*Notes and Queries III p. 95*) that there does not seem any evidence of its occurrence on the mainland of China, but it grows wild in Formosa.

These are palms and palm like trees, the description of which I have been able to find out in Chinese botanical works. But in the Chinese works are left out, I think, some representatives of the Palm order in China. Some European writers mention several species of *Calamus* (*Rattans*) as growing in Southern China. Grosier (*la Chine II 360*) states: "Le rotang, que les Chinois appellent *ten*, croit dans toutes les contrées meridionales de l'Empire; la province de Kouan-ton en fournit une immense quantité, et il abonde surtout dans les environs de *Souitchou-fou*, où les montagnes en sont couvertes. On en distingue plusieurs espèces, dont une se fait surtout remarquer par la prodigieuse longueur de ses tiges (*Calamus rudentum*. Lour.) L'espèce la plus commune à la Chine, et qu'on emploie à un plus grand nombre d'usages, est celle qui ne pousse qu'une seule tige (*Calamus verus*. Lour.) Le rotang est très souple et ne se rompt que très difficilement; aussi en tire-t-on le parti le plus utile. Il fournit à la marine Chinoise des câbles et des cordages. On le divise en brins longs et déliés, dont on façonne des corbeilles, des paniers et surtout des nattes, sur les quelles les Chinois couchent en été."

the summit, are of a purple colour, resembling the 芭蕉 *Pa-tsiao* (Banana.) Therefore the tree is also called 朱蕉 *Chu-tsiao* (red Banana.) The name *T'ie-shu* refers to the reddish iron colour of the whole tree. The blossoms resemble those of the 桂 *Kui* (*Cinnamomum Cassia*.) In Bridgman's *Chrestomathy p. 453* the *T'ie-shu* is identified with *Dracaena ferrea*. In Grosier's "*la Chine*," III 96, *Dracaena ferrea* is described as follows: "Cet arbrisseau s'élève à huit pied de haut. Sa tige, d'un pouce de diamètre est simple, à noeuds rapprochés, produits par la chute des feuilles. Il paraît appartenir à la famille des palmiers."

Lamarck (*Botanique IIa p. 324*) says regarding *Dracaena terminalis*: "Cette plante s'élève à la hauteur de huit à dix pieds, sur une tige arborée, feuillée à son sommet, et est souvent remarquable par la couleur pourprée que prennent toutes ses parties. Ses feuilles sont grandes, petiolées lancéolées, striées par des nervures latérales, obliques comme dans celles des Balisiers (*Canna*). Cette plante croît à la Chine, Burnet states; "*Dracaena terminalis* is planted as a landmark in China as well as India."

But Dr. Williams (Middle Kingdom I p. 278) says: "The Rattan has been said to be a native of China but this requires proof; all that used at Canton for manufacturing purposes is brought, together with the Betelnut from Borneo and the Archipelago."

According to Bridgman's Chrestom. the Rattan is called 沙藤 *Sha-t'eng* (sand liana) at Canton. The character *T'eng* corresponds with the European term "liana," for it is used by Chinese writers for many coarse climbing plants. The Kuang-kün-fang-pu (Chap. 81) and also the Pên-tsao (Chap. XVIII^b, Twining plants) mention about 50 kinds of *T'eng*. But the *Sha-t'eng* is not treated of. I cannot find in the *Ch.*

W. a drawing, which could he referred to a Rattan.—Dr. Hance observed three kinds of *Calamus* in the island of Hongkong (Cf. Bentham's *Flora Hongkongensis*.)

In concluding, I have undertaken to illustrate my notes on Chinese Botany by several Chinese woodcuts, representing plants, treated of in the foregoing paper. They are cut by a Peking artist after drawings from the *Chi-wu-ming-shi-tu-k'ao* and printed on Chinese paper and according to the Chinese method. Although they do not stand high as specimens of art, they will give at least an idea to the reader of the drawings in the best Chinese pictorial work of this class. I have chosen the following representations.

1. 蜀黍 *Shu-shu*. *Sorghum vulgare*

I. 44.

2. 梁 *Liang*. *Setaria italica*. I. 18.

3. 薯蕷 *Shu-yü*. *Dioscorea Batatas*.

4. 籬麻 *T'ing-ma*. *Sida tiliacifolia*.

XIV. 14.

5. 商陸 *Shang-lu*. *Phytolacca*. XXIV. 3.

6. 佛手柑 *Fo-shou-han*. *Citrus sarcodactylus* XXXI. 24.

7. 椰子 *Ye-tsu*. *Coccoloba*. XXXI. 18.

8. 鐵樹果 *T'ie-shu-kuo*. *Cycas*. XXXVI. 43.

ADDENDA.

Red Rice.—In treating of the different kinds of Rice known at Peking I omitted to mention a singular variety of rice, called

御稻米 *Yü-tao-mi* (Imperial Rice) or

香稻米 *Siang-tao-mi* (fragrant Rice) or

紅稻米 *Hung-tao-mi* (red Rice.) This

Rice is mentioned in the Memoirs of Emperor Kanghi, 1662-1725 (聖祖御

製,) quoted in the *Shou-shi-t'ung-k'ao*, Chap. 20. The Emperor states, that he once, discovered, while walking among the rice fields in the neighbourhood of his summer palace, a singular rice plant, which was ripe much earlier, than the other rice and bore a very beautiful corn of a red colour and pleasant odour. Kanghi gave orders to have this corn sown in his gardens. Its culture was very successful and this rice was afterwards used for the Imperial table because of its very pleasant taste. As it ripens early it can be cultivated also beyond the great wall (in Mongolia,) where the frost begins very early and ceases very late. The Emperor sent also this rice for cultivation to Chekiang and Kiang-nan, where two crops yearly can be obtained from it. I am not aware whether the *Yü-tao-mi* is now generally cultivated in China. But in the neighbourhood of *Yüan-ming-yüan* (the Imperial summer palace) its cultivation is still continued. The corn of this kind of rice is not completely red, as the Emperor states, but of a pale carnation colour with brown spots. When boiled it becomes very pleasant to the taste.

I have expressed some doubt whether *Rye* occurs in the Chinese dominions. Since writing this I read an article of Mr. Simon (Journal of the North China Branch of the Royal Asiatic Society New series No. 4, Carte agricole d. l. Chine), in which he states that Rye is cultivated in the province of Shensi. Mr. S. does not say whether he speaks from his own observation; he does not give the Chinese name of the plant. It was in vain that I looked through Chinese works to make out a cereal, which could be identified with Rye. But perhaps the 黑龍江麥 *Hei-lung-kiang-mai* (wheat from the Amur River,) mentioned in the Memoirs of Emperor Kanghi (quoted in the *Shou-shi-t'ung-k'ao*, Chap. 26 p. 10) refers to Rye. It is there said that this kind of corn was brought from 鄂羅斯 *Ao-lo-ssu* (Russia). Rye is largely cultivated in Siberia.

The Chinese Oats 青稞 *T'ing-ko* * in Chinese books is not, as I stated above, identical with our common Oats (*Avena sat-*

* The character 青 *T'ing*, which is met with very often in Chinese descriptions of plants is one of the ambiguous characters, in which the Chinese language is so rich. Morrison translates it by "light green colour," de Guignes by "blue," Schott (Chinese Sprach-

iva), but resemble more the *Pill corn*, (*Avena nuda*), the glumes being much shorter than those of *Avena sativa* and the grain separating very easily from it. The Chinese oats was described by Fischer as *Avena chinensis*.

I stated above, that at Peking now a days the character 黍 *Shu* is applied to a kind of *Panicum*, allied to *Panicum miliaceum*. The corn has glutinous properties and is called 黄米 *Huang-mi* (Yellow corn.) This character *Shu* has been for a long time erroneously used in this connection and this erroneous application of it took place before the 6th century. The Pên-ts'ao (XXIII 4) quotes a writer of the 6th century, who states, that the *Shu* is cultivated to the North of the Yang-tse-kiang. The plant resembles the 蘆 *Lu* (Reed) the corn is greater than millet. The author adds, that this character *Shu* is erroneously applied to another kind of corn 秫. (This character is likewise pronounced *Shu*.) This latter cereal is separately described in the Pên-ts'ao (XXIII 13.) The grain called *Huang-mi* is said to possess much glutinous matter. It is used for manufacturing alcoholic drinks. This corn was known to the Chinese in the most ancient times. It seems to me, that the meaning of the character 黍 *Shu* in ancient times was not glutinous Millet (as Dr. Legge states, c. f. his translation of the *Shu-king*), but rather Sorgho, as Dr. Williams translates (Bridgman's *Chrestom.* p. 449).

I have stated above, that the character 杏 *Sing*, meaning *Apricot* does not occur in the text of the five Cardinal Classics. But Biot in translating the *Chou-li* states (l. c. I p. 108): "Les paniers de l'offrande des aliments sont remplis avec des Jujubes, des Châtaignes des Pêches, des Abricots secs &c." Biot translates the character 棗 *Lao* by dried apricots. This is not correct. In the ancient Dictionary *Shuo-wen* it is explained by 乾梅 *Kan-mei*, dried plums. Cf. also Kanghi's Dictionary.

lehre p. 47) by "bläulich grau, olivenfarbig," Wassilyeff (Chinese Russian Dictionary) by "dark or black." All these sinologues are right, for the character T'sing does not relate to a fixed colour. Its meaning depends upon the thing to which it relates; referring to a horse its meaning is grey, referring to silk it is black, but if it refers to a leaf it must always be translated by dark green,

Regarding the question ventilated above about the native country of the *Ground-nut*, *Arachis hypogaea*, which Decandolle believes to come from America, I would quote a statement of Piso (Hist. natur. Indiae occident. 1658 p. 256): "Fructus subterraneus ex oris Africae olim translatus, tandem Americae nativus quasi factus, *Mandobi* vocatur." The further description of this plant and the drawing given of it by Piso without doubt refer to *Arachis hypogaea*.

It will not be without interest, I think, if I notice here shortly, as an addition to my former statements about *Tea*, the time, when Europeans first became acquainted with this renowned plant. It is well-known, that the use of the *Tea* was first introduced into Europe by the Dutch East India Company in the first half of the 17th century. But it was described much earlier by European savants. Bontius (Hist. natur. and med. Indiae orient. 1631 p. 87,) gives a very good drawing of the *Tea* shrub: "De Herba seu Frutice quam Chineses *The* dicunt, unde potum suum ejusdem nominis conficiunt. B. states, that no European has seen the Chinese *Tea* plant and that he was indebted for all information about it to the General Spex, who resided several years in Japan and saw it there growing. *Tea* is first made mention of in the work of Petrus Maffaeus (Historiarum Indicarum select. libri XVI, 1539, in the 6th and 12th Chap.) I have not seen it, but it is quoted by Bontius.

Having treated in the foregoing notes of the most important cultivated plants of the Chinese and of their origin, it will not appear superfluous if I dedicate also a few words to the *Sugar-cane*, which is extensively cultivated in Southern China,—all the more as the statements of our Savants about the Chinese *Sugar-cane* do not always agree.

Rondot (Commerce d'Exportation de la Chine 1848, p. 202) states: "La Chine, si nous en croyons les documens historiques des anciens temps, et en juger par les peintures des plus anciennes porcelaines (!), semble être la première contrée qui se soit occupée de la culture de la canne et de l'extraction du sucre."—The same is repeated in Dr. Williams' *Commercial Guide*, p. 139.

Father Cibot states (Grosier l. c. III, 206): "La canne à sucre ne fut introduite à la Chine que vers la fin du troisième siècle depuis notre ère."

Mr. Stan. Julien notices (*Industries de l'Emp. Chinois*, p. 204): "La canne à sucre a été introduite en Chine à une époque très reculée mais les Chinois, pendant des longues années, ne surent pas extraire le suc cristal-

lisable du jus sucré. Ce fut dans l'intervalle de temps compris entre les années 766 et 780, sous la dynastie des Thang, qu'un religieux indien, nommé Tseou, voyageant dans la partie occidentale de la province de Sse-tchuen, enseigna la fabrication du sucre de canne aux habitants du Céleste Empire."

Let us refer to the Chinese records about the Sugar-cane. I have not been able to find any allusion to the Sugar-cane in the most ancient Chinese works (five Classics). It seems to be mentioned first by the writers of the second century B. C. The first description of it I find in the Nan-fang-ts'ao-mu-ch'uang (4th century) in the following terms.

The 諸蔗 *Ché-ché* is called also 甘蔗 *Kan-ché** (kan, sweet, or 竿蔗 *Kan-ché* (kan, a kind of Bamboo.) It grows in *Kiao-chi* [Cochin China (v. s.)] It is several inches in circumference, several *Chang* high (1 *chang*=10 feet) and resembles the Bamboo. The stem, if broken into pieces, is edible and very sweet. The juice expressed from it, is dried in the sun. After several days it changes into Sugar (飴) which melts in the mouth. This sugar is called 石蜜 *Shi-mi* (stone honey) by the natives. *Ssu-ma-siang-ju* (a poet of the second century B. C.) states in his poem *Lo-ko*, that the sugar-juice possesses the property of removing the bad effects of intoxication. In the year 286 A. D. the realm of *Fu-nan* (in India beyond the Ganges, v. s.) sent sugar-cane as tribute. The reader will remark, that here the sugar-cane is not mentioned as indigenous in China.

The *Pén-ts'ao* gives (XXXIII. 13) a good description of the Sugar-cane and its varieties, of the manufacture of Sugar &c., and quotes several authors of the Liang, T'ang and Sung-dynasties, who describe the plant. In the *Kuang-hün-fang-p'u* (Chap. 66, p. 17) it is stated, that the Emperor 太宗 *Tai-trang* 627-650 sent a man to *Mo-ho-to* (Magadha an ancient kingdom in India, the modern Bahar) to learn there the method of manufacturing sugar.

The ancient Chinese annals mention often among the productions of India and Persia

* These names must not be confounded with the 甘藷 *Kan-chu* (shu), or sweet Potato (v. s.), written with the same characters. The second character however is differently pronounced (*Shu* according to Kang-hi's Dictionary, *Choo* according to Morrison) if it refers to the sweet Potato.

the *Shi-mi* † (stone honey.) This is white crystallized sugar as the *Pén-ts'ao* explains, called also 白沙糖 *Po-sha-t'ang* (white sand sugar.) It is hard like a stone and white like snow.

In all probability the Sugar-cane was first cultivated in India, from which locality it spread. There can be found no proof from Chinese sources, that the Sugar-cane passed from China to India, as some authors assert, (Cf. Lindley, Treasury of Botany p. 1003.) The Sugar-cane seems to have been cultivated in India for the making of sugar much earlier, than in China. The Sanscrit name of Sugar "*Sarkara*" is rendered by Pliny (about our era) by the word "*Saccharum*," but his statements about sugar are not at all correct, (l. XII. c. 8.) "*Saccharum* et Arabia fert, sed laudatius India. Est autem mel in undinibus collectum, gummis modo candidum et fragile amplissimae Nucis Avellanae magnitudine, ad Medicinae tantum usum." The names for Sugar in all European languages are derived from the Sanscrit word *Sarkara*. The Persian name of Sugar is "*kand*." This seems to be derived from the Sanscrit "*khandā*," Sugar in lumps. From the same Sanscrit word is also derived our name Sugar-candy, or crystallized Sugar. The Sugar-cane is largely cultivated in Northern Persia, namely in the province of Mazanderan, near the Caspian sea.—Lindley states (l. c.) that the Venetians first imported the Sugar-cane from India to Europe by the Red Sea prior to 1148.

As regards the cultivation of the Sugar-cane in China now-a-days, the statement of Dr. Williams (Commercial Guide p. 139) is correct, I think, that it is cultivated everywhere South of lat. 30°. But I am astonished to find a statement of Mr. Champion (Industries de l'Emp. Chinois p. 207,) who speaks of the true Sugar-cane as growing in the province of Chili.

The true Sugar-cane (*Saccharum officinarum* and perhaps other allied species) growing in China, must not however be confounded with what is called the Northern China Sugar-cane. This is the *Sorghum Saccharatum*, a plant now-a-days largely cultivated in Europe and America for the purpose of manufacturing Sugar from it. This plant was first introduced from Shanghai into France by the French Consul M. Montigny, in the year 1851, whence it spread over Europe and America, after it was proved,

† I must here correct an error, into which I fell in stating (Notes and Queries IV. p. 56), that *Shi-mi*, mentioned as a product of Persia in the Chinese annals, may be the sweet hardened exudation-product of trees.

that it is very rich in Sugar (10-13%). In the year 1862 Mr. Collins was sent from America to China in order to study the mode of manufacturing Sugar from this plant by the Chinese. But he was much astonished at finding, that the Chinese knew nothing about the fact, that Sugar can be obtained from it. The cultivation of it is limited in China. The stem, cut in little pieces is eaten in a raw state. The grain is used like the grain of *Sorghum vulgare*. In the Chinese botanical works the *Sorghum Saccharatum* is mentioned under the same name as the *Sorghum vulgare*. Cf. article 蜀黍 *Shu-shu* P. XXIII. 6, Ch. W. I. But it is there said, that two kinds of this plant are cultivated; the one is glutinous and with glutinous Rice is used in manufacturing alcoholic drinks and also made into cakes. This is *Sorghum Saccharatum*. On account of the glutinous properties of the plant, it is very difficult to obtain Sugar from it in a pure state. The other kind (*Sorghum vulgare*, or 高粱 *Kuo-liang*) is not glutinous. It makes good gruel and cakes and is good for feeding cattle. Cf. Mr. Collin's article regarding the Northern Chinese Sugar-cane in the North China Branch of the Royal Asiatic Society 1865.

In order to complete my notes on Chinese cultivated plants, I ought also to have treated of the *Poppy* (*Papaver somniferum*), and now largely cultivated throughout the whole Empire. But this theme has already been largely treated by several writers in our periodicals in China (*Chinese Repository*, *Notes and Queries* &c.) I will therefore merely remark that the Opium plant is not indigenous in China, but it was brought at the beginning of the 9th century from Arabia. Therefore the first Chinese name for Opium 阿芙蓉 *A-fu-jung* (P. XXIII 24) represents the Arabian name, being "Afyun." Other names, as quoted in the Pén-ts'ao 鴉片 *Ya-pien* or 阿片 *A-pien*. Both resemble "Opium," which name, as is known, is derived from a Greek word. The popular name of Opium at Peking is 大烟 *Ta-yen* (great smoke.) In the second half of the 17th century the vice of Opium smoking began to prevail in China. Since England made the Chinese acquainted with the benefit (!) of Opium, they devote a great part of their arable land (illegally however and against repeated Imperial Edicts) to the cultivation of it, and it seems that the Poppy-plant will soon be considered by the miserable Chinese people

of the present day as important a cultivated plant, as the "five kinds of corn" which Emperor Shen-nung, the Father of Agriculture, taught them to sow.

Since writing on the European works, which try to identify Chinese names of plants with European scientific names, I have obtained a small work, treating of the same subject, *Essai sur la pharmacie et la matière médicale des Chinois*, par Debeaux 1865. I would quote some passages from this treatise, in order to show how useless and unintelligible it is to quote Chinese names of plants in European spelling, without the Chinese characters. It seems to have been unknown to M. D., that before him Tatarinov, Hanbury and others, wrote about Chinese materia medica, for he quotes only as regards the Chinese names Loureiro. Loureiro in his *Flora Cochinchinensis* gives a good number of indigenous names of plants, but without Chinese characters. I think, these names of Loureiro, quoted by numerous writers on China, as Chinese names of plants, are rather Cochinchinese for it is only in a few cases, that I have succeeded in recognizing them in Chinese botanical works. M. D. gives also a great many new Chinese names. For the most part they are either completely unintelligible, or very distorted, or erroneously applied.

Page 20 M. D. states that *Stillingia Sebifera* is *Ngan-shu* in Chinese, and p. 90: *Pi-ma-tse* ou fruits à peau huileuse (!) nommés aussi *Ho-tien-tse* fruits, qui produisent la lumière (!) sont les graines de l'arbre à Suif, *Stillingia Sebifera*. But all Chinese and European writers agree, that the Tallow tree is called 烏白木 *Wu-kiu-mu* in Chinese.

蓖麻子 *Pi-ma-tsu* are the seeds of *Ricinus communis*.

Page 69 and 35 Le *Che-tse*, fruit du *Crataegus bibass* ressemble par sa forme et sa couleur à une grosse tomate qui serait aplatie sur la partie calycinale. M. D. saw evidently the fruits of the 柿子 *Shi-tsu*, *Diospyrus Kaki*.—*Crataegus bibass* 枇杷 *Pi-pa* in Chinese.

Page 97 *Tsoun*, *Allium sativum*, *Tsoun-tse*, *Allium cepa*, according to M. D.—But *Allium sativum* (*Garlic*) is 蒜 *Suun*, *Allium cepa* (*Oignon*) 葱 *Ts'ung* in Chinese.

Page 68 *Kin-hiang*, bois d'Aloes produit par l'*Aloexylon agallochum*, et p. 89: *Tchin-hian*, bois de Santal jaune.—But Aloe-wood is

沉香 *Chên-siang*, and the Sandal **檀香** *Tan-siang*. *

Page 77. *Pekin-hoa* ou *Man-lan-hoa*, fleurs de *Callistephus sinensis*. The Chinese Aster (*Callistephus*) is called **菊花** *Kü-hua* in Chinese books and this name is known throughout the whole Empire. But there are numerous varieties with different local names.

Page 80. *Lan-hua*, fleurs d' *Olea fragrans*.—*Olea fragrans* is known to the Chinese as **桂花** *Kui-hua* in Peking as well as in Southern China (Cf. Bridgman's Chrestom. p. 455, Grosier III. p. 22.) But **蘭花** *Lan-hua* is applied to different *Orchideae* (at Peking to *Cymbidium*).

Page 85. *Yen-tchi-hoa*, c'est à dire fleur qui sent la nuit, racines du *Mirabilis Jalapa*.—*Mirabilis Jalapa* is indeed called **胭脂花** *Yen-chi-hua* (in Chi-fa, v. Bridgman's Chrest. p. 454) at Canton, but the Chinese characters mean "cosmetic grease."

夜來香 *Ye-lai-siang* (fragrancy coming in the night) is *Pergularia odoratissima* (Ch. XXX. p. 13).

Page 87. *Nin-fo-tze*, is Buck-wheat according to M. D. As far as I know Buck-wheat is **蕎麥** *K'iao-mai* in Chinese books as well as in the popular language throughout the whole Empire (Bridgman's Chrest. p. 447).

Page 89. *Yo-hoan-tze*—*Myristica moshata*.—The only Chinese name for Nutmeg, I know, is **肉豆蔻** *Jou-tou-kou* (Cf. Tatarinov l. c. p. 64. Dr. Williams' Commercial Guide).

Page 92. *Lien-tze*, fruits du Châtaigner. The name of the Chestnut is **栗子** *Li-tsu*.

Page 100. *Tao-ya*—semences d' Orge, Hordeum hexastichon. The Chinese name of Barley is *Ta-mai* (v. s).

Page 101 *Kin-tsoo-che*, tiges, et semences du *Sorghum Saccharatum*.—Such a name for Sorgho does not exist I think, in China.

* The Pên-tsao (XXXIV. 28) explains the name *Chên-siang* (Fragrancy sinking under the water) by the heaviness of the wood. Li-shi-chên states, that the Sanscrit name of the wood is **阿迦囉** *A-kia-nie*. The third character may be a misprint, for the Sanscrit name of Aloe-wood is *Agaru* (*Amarakocha* l. c. p. 166.)—*Garu*, heavy in Sanscrit,

Page 24. La résine d'une espèce de pin originaire du Thibet en nommé *Pe-go-song* est employé dans tout le Nord de la Chine.—

白果松 *Po-kuo-sung* is at Peking the popular name for *Pinus Bungeana*, a splendid Pine with white bark. It is met with everywhere in the neighbourhood of Peking. As far as I know this tree is not a native of Thibet, and has not been detected elsewhere than in the neighbourhood of Peking.

What M. D. means by *Ka-lo-kiang* (encens mâle) and *Yün-hiang* (encens femelle) page 65, I am not able to state. The Chinese name for Olibanum is **乳香** *Ju-siang*.

Page 93. *Chou-tsao*, tiges feuillées et sommités fleuries du *Cannabis sativa*. Les préparations méd. prennent le nom *Houang-yeou*, c'est-à-dire dans le dialecte du Fokien, faisant oublier le chagrin ou la douleur. M. D. believes, that the word *Huang* is derived from the Egyptian or Persian "bengh." These names quoted as Chinese names of Hemp and its preparations, I can nowhere find in the Pên-ts'ao, but his *Houang-yeou* is probably **黃藥** *Huang-yao* (yellow medicine,) whilst **忘憂草** *Wang-yu-ts'ao* (meaning make forgotten sorrow) is given in the Ch. W. (XIV 42) as a synonym of **萱草** *Süan-ts'ao*, *Hemerocallis graminea* according to Tatarinov.

LIST OF CHINESE WORKS, QUOTED IN THE FOREGOING NOTES.

As the greater part of these works cannot be found in Wylie's Notes on Chinese Literature, the information regarding them has been derived from an examination of the **四庫全書** *Ssu-k'u-ts'üan-shu*, the great Catalogue of the Imperial Library 1790. I hereby give only the title, the author's names and the time of publication. All these works treating of Materia medica, Botany, Geography, History &c., are often quoted in the Pên-ts'ao and in other Chinese Botanical works.

Works, written before the third century B. C.

1. **神農本草經** *Shên-nung-pên-ts'ao-king*. Classical herbal, or Materia medica of the Emperor *Shên-nung*. 2700 B. C.

2. **書經** *Shu-king*. Book of History, compiled by **孔夫子** *K'ung-fu-tzu* (Confucius) about 500 B. C. from the historical remains of the time of Emperor Yao (24th century B. C.), the **夏** *Hsia* dynasty

(2205-1766 B. C.), the 商 *Shang* dynasty (1766-1122 B. C.) and the 周 *Chou* dynasty, under which Confucius lived.

3. 詩經 *Shi-king* Book of Odes. Collection of ballads used by the people in ancient times in China; also by Confucius.

4. 春秋 *Ch'un-t's'iu*. Spring and Autumn Annals, by Confucius.

5. 周禮 *Chou-li*. Ritual of the Chou dynasty, written in the 12th century B. C.

6. 易經 *Yi-king*. Book of Changes.

N. B. No. 2-6 are called the 五經
Wu-king, the 5 classics.

7. 爾雅 *Rh-ya*. Literary Expositor, is attributed to 子夏 *Tsu-sia*, a disciple of Confucius (5th century B. C.) But a part of it was written in the 12th century B. C.

8. 山海經 *Shan-hai-king*. Hill and River Classic. It is attributed to the Emperor Yü (2205-2198.)

Works written during the 漢 Han dynasties, 202 B. C.—221. A. D.

9. 史記 *Shi-ki*. Historical Records by 司馬遷 *Ssu-ma-t's'ien* (second century B. C.)

10. 前漢書 *Ts'ien-han-shu*. History of the anterior Han 202 B. C.—25 A. D.

11. 後漢書 *Hou-han-shu*. History of the posterior Han 25-221 A. D.

12. 三輔黃圖 *San-fu-huang-t'u*. Description of the public buildings in *Changan*, and the Capital during the Han dynasties (second century B. C.)

13. 說文 *Shuo wen*, ancient Chinese Dictionary by 許慎 *Sü Shên*. A. D. 100.

晉 *Tsin* Dynasty 265-420 A. D.

14. 晉書 *Tsin-shu*. History of the Tsin dynasty.

15. 古今注 *Ku-kin-chu* by 崔豹 *Tsui-pao* (4th century.)

16. 拾遺記 *Shi-yi-ki* by 王嘉 *Wang-kia* (4th century.)

17. 南方草木狀 *Nan-fang-ts'ao-*

mu-ch'uang by 稽含 *Ki-han* (4th century.)

18. 吳都賦 *Wu-tu-fu* by 左思 *Tso-szu*.

19. 廣雅 *Kuang-ya* by 張揖 *Chang-yi*.

魏 *Wei* Dynasty 386-558.

20. 藥錄 *Yao-lu* by 李當之 *Li-tang-chi*.

21. 洛陽伽藍記 *Lo-yang-kia-lan-ki* by 楊衒之 *Yang-sien-chi*. Description of the Buddhist establishments in Lo yang, the Capital of the Wei (beginning of the 5th century.)

梁 *Liang* Dynasty. 502-557.

22. 梁書 *Liang-shu*. History of the Liang.

23. 名醫別錄 *Ming-yi-pie-lu* by 陶弘(宏)景 *Tao-hung-king*.

北齊 *Pei-tse* Dynasty 550-577.

24. 雷公藥對 *Lei-kung-yao-tui* by 徐之才 *Sü ch'it's'ai*.

唐 *T'ang* Dynasty, 618-907.

25. 唐書 *T'ang-shu*. History of the T'ang.

26. 唐本草 *T'ang-pên-ts'ao* by 蘇恭 *Su-kung* and 20 other authors. Second half of the 7th century.

27. 海藥本草 *Hai-yao-pên-ts'ao* by 李珣 *Li-sün*. Second half of the 8th century.

28. 本草拾遺 *Pên-ts'ao-shi-yi* by 陳藏器 *Chên-ts'ang-ts'i*. First half of the 8th century.

29. 嶺表錄異 *Ling-piao-lu-yi* by 劉恂 *Liu-sün*.

30. 太平寰宇記 *Tai-ping-huan-yü-ki* by 樂史 *Lo-shi*, a general statistical and descriptive view of the Empire. Close of the 10th century.

31. 吳錄地理志 *Wu-lu-ti-li-chi* by 陸廣微 *Lu-huang-mei*.

32. 西陽雜俎 *Yu-yang-tsa-tsu*
Desultory jottings of Yu-yang by 段成式
Tuang-chêng-shi, treats of the supernatural and strange, contains much information regarding the productions of China. Close of the 8th century.

宋 *Sung Dynasty* 960-1280.

33. 開寶本草 *Kai-pao-pên-ts'ao* by 馬志 *Ma-chi*. Second half of the 10th century.

34. 圖經本草 *Tu-king-pên-ts'ao* by 蘇頌 *Su-sung*. 11th century (first half).

35. 嘉祐補註本草 *Kia-yu-pu-chu-pên-ts'ao* by 禹錫 *Yü-si* and 林億 *Lin-yi*. First half of the 11th century.

36. 本草衍義 *Pên-ts'ao-yen-yi* by 寇宗奭 *Kou-trung-shi*. About 1100 A. D.

37. 廣志 *Kuang-chi* by 郭義恭 *Kuo-yi-kung*.

38. 炮炙論 *Pao-chi-lun* by 雷斅 (公) *Lei-siao (kung)*.

元 *Yüan Dynasty*, 1280-1368.

39. 文獻通考 *Wên-sien-t'ung-k'ao*, the celebrated Encyclopaedia of 馬端臨 *Ma-tuan-lin*.

40. 中南志 *Chung-nan-chi* by 黎崱 *Li-tsé*.

明 *Ming Dynasty*, 1368-1644.

41. 本草綱目 *Pên-ts'ao-kung-mu*, the celebrated Materia medica of 李時珍 *Li-shi-chên*. Close of the 16th century.

41. 大明一統志 *Ta-ming-yi-tung-chi*. Geography of the Empire at the time of the Ming.

48. 海槎錄 *Hai-cha-lu*, by 顧玠 *Ku-kie*.

44. 蜀記 *Shu-ki*. Annals of Ssü-ch'nan by 曹學 *T'ao-sio*.

45. 輟耕錄 *Cho-kang-lu*, by 陶九成 (宗儀) *Tao-kiu-chêng (Sung-yi)*.

46. 說郛 *Shuo-fu*, by 陶九成 (宗儀) *Tao-kiu-hêng (Tsung-yi)*.

大清 *Ta-tsing*, the present Dynasty.

47. 廣羣芳譜 *Kuan-kün-fang-pu*. 1708. vide supra.

48. 授時通考 *Shou-shi-t'ung-k'ao*. 1742. vide supra.

49. 植物名實圖考 *Chi-wu-ming-shi-tu-kao*. 1848. vide supra.

50. 大清一統志 *Ta-tsing-yi-t'ung-chi*. Great Geography of the whole Empire of the present Dynasty. Published about the middle of the last century. A new edition issued about 1826.

51. 歷代地理志韻編今釋 *Li-tai-ti-li-chi-yün-pien-kin-shi*, Dictionary of Chinese historical Geography. 1842.

52. 廣東統志 *Kuang-tung-t'ung-chi*. Description of the province of *Kuang-tung*.

53. 廣西統志 *Kuang-si-t'ung-chi*. Description of the province of *Kuang-si*.

54. 貴州統志 *Kui-chow-t'ung-chi*. Description of the province of *Kui-chow*.

55. 雲南統志 *Yün-nan-t'ung-chi*. Description of the province of *Yün-nan*.

56. 四川統志 *Ssu-ch'uan-t'ung-chi*. Description of the province of *Ssu-ch'uan*.

57. 湖南統志 *Hu-nan-t'ung-chi*. Description of the province of *Hu-nan*.

58. 浙江統志 *Chê-kiang-t'ung-chi*. Description of the province of *Chê-kiang*.

59. 安徽統志 *An-hui-t'ung-chi*. Description of the province of *An-hui*.

60. 南越筆記 *Nan-yüe-pi-ki*. A description of the modern Kuangtung province.

61. 海國圖志 *Hai-kuo-tu-chi* by 魏源 *Wei-yüan*. Historical Geography of foreign countries. 1844.

ERRATA.—The writer of these notes not being in the spot while they were passing through the press, several misprints have unfortunately crept in. The more important in the earlier impressions are here noticed, and the remainder are left to the reader.

Page 159, col. 1, (Foot-note) line 17 for There are, read, These are. Page 159, col. 2, line 48, for Paconia, read Paeonia. Page 159, col. 2 last line, for terrestres, read terrestria. Page 160, col. 1, line 44, for Carror, read Carrot. Page 160, col. 2, line 18, for Tampelmoose, read Pampelmoose. Page 161, col. 1, line 2, for Ertoton, read Croton. Page 161, col. 2, line 27, for 栗 read 栗. Page 161, col. 2, line 45, for Zifyphus, read Zizyphus. Page 162, col. 1, line 6, for Apeciosum, read Speciosum. Page 175, col. 1, line 8, for Hiang-mi, read Kiang-mi. Page 175, col. 2, line 2, for Fobstears, read Jobstears. Page 176, col. 1, line 27, for Pachyrrhifus, read Pachyrrhizus. Page 176, col. 2, line 11, for Plunus, read Prunus.

PREFACE TO THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

In presenting these pages to the learned world, I consider it my duty to confess, that I am neither a Sinologue nor Botanist, my knowledge in Chinese as well as in Botany being very limited. But living in the Chinese Metropolis five years, I was encouraged by the favourable conditions in which I found myself, to make some inquiries into Chinese plants and to venture on the publication of these notes on Chinese Botany. Every body will admit, I think, that some questions regarding Chinese plants can be more easily decided by men, living in China, by direct observation and information taken directly from the natives,—than in Europe by eminent savants, who have not been in China and must base their views, for the most part upon accounts given by travellers, which are not always exempt from errors, and upon translations from Chinese works, made by sinologues, who know little or nothing about Botany. I beg therefore to be excused if I have attempted sometimes to contradict some views of well known scholars. I implore indulgence for any errors which I may myself have committed. I have at least always endeavoured to adduce the sources whence I derived my information and prosecuted my enquiries

in order to afford an opportunity for correcting or confirming my views. Although I had the advantage of having access to the splendid library of the Russian Ecclesiastical Mission at Peking, where are to be found not only all Chinese works of importance, but also most European books relating to China,—the reader will observe the want of some special works on Botany, indispensable in the treatment of botanical questions. But such works can only be met with in the great European libraries.—

As my notes have been written for Sinologues as well as for Botanists, I have endeavoured to be intelligible to both, and especially to the latter, by explanations of the Chinese characters, which occur therein. I would take advantage of this opportunity to observe, that Chinese names of plants should not be considered from the same point of view as names in other oriental languages, which can be transcribed easily and unmistakably by our letters. The Chinese language does not possess more than 400 words or monosyllabic sounds, distinguishable by an European ear. But as the Chinese characters (or hieroglyphs) are very numerous, each sound relates to a great number of characters of very different meaning. I will quote an example taken from the Chinese nomenclature of plants.

李 is a Plum, 梨 a Pear, 栗 a Chestnut, 櫟 a kind of Oak, 藜 a kind of Vegetable, 蒜 a kind of Garlic.

All these characters are pronounced by a sound, which must be rendered *Li* by European letters. In addition to this the Chinese characters, used by almost all peoples of Eastern Asia, are pronounced in a very different manner, not only by these different peoples, but even in different parts of China.* Finally, European writers, ignorant of the Chinese language, frequently render Chinese names of plants very incorrectly and distortedly. This may suffice to prove, that it is completely use-

* 金橘 is the well-known little Kum-kwat orange (a variety of *Citrus japonica*.) The Chinese characters, meaning "Golden Orange" are pronounced *Kum-kwat* in the Southern dialect, but *Kin-kwat* in the Mandarin dialect.

less and unintelligible to write the Chinese names of plants in European books, without the Chinese characters. The Chinese language is one suited more for the eye, than the ear. Therefore, in quoting Chinese names of plants, ambiguities can only be avoided by the addition of the Chinese characters.

In transcribing the Chinese sounds by our letters, I have attempted to render them in the "Kuan-hua" or Mandarin dialect, the official language of the whole Empire, and which is at the same time the dialect of the Pekinese. With a few changes, I have adopted the mode of spelling in Mr. Wade's Peking Syllabary (but without tone marks). As is known, the Sinologues of each nation have a different system of transcribing the Chinese sounds, and each considers his mode as the best. But as it is impossible to render exactly Chinese sounds by any European letters, just as it is impossible for an European to pronounce Chinese sounds like a native, † this is a vain dispute. In my opinion the best mode of writing Chinese sounds is that, which requires the fewest letters. From this point of view I must declare the English language, so rich in useless letters, as not at all suitable. There are Chinese sounds, for the transcription of which Morrison (Dictionary) needs five letters, whilst by German or Russian spelling, they can be rendered by two. For instance 七 *Tseih* (Morrison) can be written in German as well as in Russian, by two letters.—The English *ch*, *sh*, *yew*, *ye* can be rendered in Russian each by one letter. In addition to this the Chinese have sounds, which can only be represented exactly by Russian spelling. The other European languages, for instance, do not possess letters, like the Russian, for transcribing such characters as 子 and 四 (*tsze* and *sze* of the English Sinologues.) I will not however maintain, that the Russian language is the best for spelling Chinese sounds, for it cannot transcribe all Chinese sounds. It is for instance im-

possible to write with Russian letters such sounds as *shang*, *tung*, *fung*, *ting* &c., for the Russian language does not possess the nasal *ng*.

E. B.

PEKING, December 17th, 1870.

THE SABBATH AND THE LORD'S DAY.

BY REV. JASPER S MC ILVAINE.

Scientific investigations show that life, whether animal or vegetable, exists only in connection with a cellular inclosure. Without the cell to conserve it, the pulsating fluid would be like water poured on the ground. Experience has shown that religion also, must have its forms. Attempts to dispense with them, have been the dreams of enthusiasts; and, in all cases, failures. Hence, when God gave to the Israelites, not a mere moral law—as it is so commonly called—but, the rudiments of religion, one commandment was inserted, requiring the observance of the Sabbath. For the same reason, at the very creation,—the moral law being written on man's heart, and his natural duties to God, being an easy inference from the knowledge he possessed,—it was necessary, to enjoin the hallowing of the seventh day, by special revelation. And again, when God led this people out of Egypt, the law of the Sabbath was announced at once; while the other commandments were not given, until the host had reached Sinai.

Such singular prominence given to this duty, confirms the teachings of experience, showing its absolutely fundamental character. The mere fact that the fourth commandment differs from the others, in being positive and not moral, does not prove a difference in the degree of its binding force; unless the fact, that the hand is not like the foot, will prove that it is not an integral part of the body. The body is an organism, and has diverse members. So the Ten Commandments, are not a mere series of precepts, but, have an organic unity and completeness. The commandment closing the first table, is peculiar, in that it comes out to exter-

† I must however except the Europeans born in China and who have spoken Chinese from their youth. These acquire perfectly the Chinese pronunciation.

nal ordinances. The closing command of the second table, viz; the tenth, is also peculiar, in that it turns inward to search the heart. This does not make these two commandments, in any way inferior to the others. It is their honorable distinction.

Yet a little attention to the fourth commandment, will reveal that it may undergo change, without being destroyed. Its ground work is a historical fact, which is made the reason, for certain observances on the part of man. That fact was the most signal event, which had yet occurred, in the history of the world, viz.; the finishing of creation. Now if there occur some other event, eclipsing in importance the creation, being a higher exhibition of Divine wisdom and power and grace, this may supersede the earlier fact, and, while the commandment stands essentially unimpaired, it may be somewhat modified in its form, and penetrated with a new meaning. Such an event was the Resurrection of our Lord. It would be most unseemly now, to observe the seventh day in preference to the first. Neither should we be justified in retaining anything, in the mode of observance, which is peculiar to the Old Testament institution.

Now, under the earlier economy, resting on the sacred day had a significance in itself. It was a ceremonial rite. By abstaining from labor, men avowed their belief in the record of creation, and confessed themselves the servants of Him who created all. As he rested, so did they. It would seem, that when, with the Resurrection of Christ, all things became new, this ceremonial resting was no longer required. Paul says, let no man judge you, in respect of the Sabbath. Abstaining from work is now obligatory, only in order that we may hallow the time by other occupations.

Notwithstanding this difference, the sacred day is in the main, the same institution under both economies. The earliest form of the command respecting it, was that it should be hallowed. This includes at once all acts of worship, all personal spiritual culture, and all that one may do, for the spiritual welfare of others. The holy convocation is fre-

quently mentioned in the Old Testament. It is proper, that men should acknowledge their common mercies of God in public assemblies,—and present their common petitions in united prayer. Yet religion is an essentially personal matter: between a man and his God. Hence there must be private devotion. The man of God must also give attention to the Study of the Scriptures, else he cannot grow in grace. And if he does not make some endeavors for the conversion of others, he will wear a starless crown. For these holy occupations, one-seventh of our time is assuredly little enough.

The question as to the New Testament church being under obligation to observe the day, is decisively settled, by viewing the matter from this, its positive side. Surely the memory of Christ's resurrection is not growing old, nor is the worship of the Creator to be discontinued, in the latter days; and it must be a very exceptional case, if a Christian can make any decided attainment in grace, without laying aside secular occupations, that he may be "in the Spirit on the Lord's Day."

No one can feel more strongly than the writer, the danger of making cessation from work on the Lord's Day, an end in itself. To the man who has no higher view of the day, its observance is a simple impossibility. We are active beings; to forbid action is theoretically, to require self-annihilation, and practically, it is to put a stumbling-block in another's way, over which he may fall into perdition. Too often, on the Lord's Day, the hearts of men who rest from their ordinary business, are like houses, empty, swept and garnished, and are freely occupied by the emissaries of the evil one. A late writer in the *Recorder* is not wrong in deploring the anticipated appearance of this evil among the Chinese. But the solution of the difficulty is not in giving up the day. We must present the positive side of the duty; that is, we should urge the people to spend this day in study of the Word, in prayer, in worship, in labors for the evangelization of their countrymen, thus filling its hours full with holy occupations.

The prominence of this question in the experience of modern missionaries

makes it very remarkable that it is not alluded to in the teachings of the apostles. We should have expected to see this observance of the Lord's Day, specified among the necessary things by the Council at Jerusalem; or, in some other way authoritatively enjoined on the Church. The explanation of this silence is probably, not to be found in any indifference to the question, but in the spontaneousness, with which converts to Christianity entered upon the celebration of Christ's Resurrection. In those early days, the rising from the dead of the Lord and Master, was the main topic in the preaching of the Gospel, the central fact in the faith of every believer. A Christian not disposed to celebrate the Lord's Day, was an anomaly as yet unknown. No special instruction on this point was needed. The principle that we are not under the Law, but under Grace, was allowed its freest application—and, as the early history of the Church shows, with the best results. This may suggest to us, as a means for the practical solution of this difficulty, presenting with greater prominence the fact of the Resurrection.

It remains to inquire, what degree of strictness in the observance of the Lord's Day, we shall expect from our Church members. It is a point on which a young missionary must speak modestly, but some suggestions may be offered. Our Lord spoke of the Jewish Sabbath, in which, as we have seen, resting was a ceremonial rite, when he said that it was made for man and not man for the Sabbath. It is interesting to find, that views somewhat similar, were reached by the patriot priest, Matathias, father of the Maccabees. In the beginning of their war for religious liberty, the Jews would not take up arms even in self-defence, on the Sabbath. Their pious leader found written in the Law; "Ye shall keep my statutes and my ordinances, which man shall do, that he may live by them." This seemed to him to mean that life, not death, was the result to be obtained by the observance of the Law; and by his advice, the people were induced to give up their infatuated self-immolation.

The rule which our Lord's practice seems to indicate, is that not only life,

but health and the property which constitutes man's livelihood, need not be ignored on the Sabbath. The case of Naaman, who wished to be reckoned among the worshippers of Jehovah, but was compelled on account of his subordinate position, to take part in the worship of Rimmon, whom Elisha bade to go in peace, suggests a principle of lenience towards those similarly circumstanced. The sailor cannot be sure that he will be able to spend the Lord's Day in religious exercises, nor should he be required to change his calling. The servants in our own families have some work to do on Sunday, yet they may be baptized. It may be necessary to extend this rule to some outside of our own households.

A VISIT TO YUAN-FOO MONASTERY.

BY J. THOMSON, ESQ.

The residents of Foochow are favoured with many attractive resorts, but, I think that 方廣嚴天泉 *Fang-kuang-yen-tien-chüan*, better known as Yuan-foo Monastery is the most fascinating of all.

It was recently my good fortune as the guest of a foreign merchant to form one of a party on a cruise up the Yuan-foo branch of the Min. Two house boats, or rather private Yachts were manned and fitted for the trip. In the one I was surrounded with every comfort, whilst to the other the presence and hand of a lady had brought much of the charm and refinement of her drawing room.

Leaving Foochow with the ebb tide at midnight, we awoke next morning at anchor with Pagoda island in view. The intense cold with drifting mist and rain made the prospect ahead unpromising. The bold mountain range known to the natives as Five tigers

(五虎) *Wu-hu*, and to foreigners as the Lover's leap, wore a thin veil which the sun was gradually raising, and it was nearly mid-day before the last shreds of vapour were withdrawn from the rugged overhanging crag so well known at Foochow.

We landed at the foot of the mountain, my friends to pass the time in botanizing, and I in securing a picture of the leap, which would certainly prove as fatal a leap as any unfortunate lover could desire.

Those crags, or Five Tigers, were supposed by the ancient geomancers to exert an evil influence on the city, which lies directly North of them, and in order to counteract this influence three stone Lions were erected facing the South in one of the principal thoroughfares of the city. These are defaced by age and exposure; still they are carefully preserved, as the natives have great faith in their power to keep the Tigers at bay.

I believe geomancy has degenerated into a system of imposture among the modern Chinese, as the geomancers of the present day are a herd of quacks who know nothing of the profession which must have originally been based on the principles of physical science. I merely throw it out here as a supposition that magnetism must have been a basis of geomancy. The Chinese believe that the magnetic current flows from South to North, and here in this instance is a mountain that may have been supposed to intercept its free passage over the plain and city, situated directly North of the range. It is possible that the Chinese may have had at one time a better knowledge than we now possess of the part which magnetism plays in the physical well-being of a country.

The mountains at this part of the river are grand and imposing as they rise like a giant from the bank, bathing his stony feet in the stream—the terraced cultivated sides, appearing like the folds of a rich mantle flung across his form. A walk along the bank, or a climb over the rocks is amply repaid by a thousand details of form and colour, ferns and flowers, stately pines and bold cliffs crowned with the graceful bamboo. Here a quaint rock, its head grey with lichen, resembles a venerable individual reclining on the mossy bank, and I never saw a cloak of velvet to match the richness of that bank with its embroidery of wild flowers, and there in that dell a slight effort of fancy and blue lights would make it perfect for a fairy revel. It is a dim retreat shaded by a roof of ferns. An old branch bestrides a fissure in the rock, and there fancy suggests some grim faced goblin, blowing a blast of midnight music that sets a thousand dainty figures dancing on the mossy floor, whilst a select party of imps busy themselves along the rocky ledges culling the flowery cups in which to brew the favourite fairy drinks. But the place though otherwise desirable felt damp to the feet and was disagreeable to stand on, as I was standing on nothing more ethereal than Chinese leather.

Next day we landed on the right bank, ascending a hill from which we had a striking mountain view. The two boats were moor-

ed in the foreground at the mouth of a creek that winds its way inland over a highly cultivated plain, dotted with pine clad hills and villages, and shut in by a barrier of lofty mountains.

We ascended the creek in the boats as far as possible, and then travelled about three miles inland to the foot of the mountains which sweep round what seems to have been at no distant period the basin of a lake. It is a wild and desolate place. No sound is to be heard, and no sign of life appears. The water is lying in pools in the half dry bed of a stream that has its shed in the mountains that rise up range above range and peak above peak, piercing the clouds with a hundred fantastic forms. I felt that I should like to cultivate a closer acquaintance with those grim old mountains. I accordingly started on the ascent, but darkness compelled me to abandon the task, and return with deep regret and only a brace of pictures.

The following morning at daylight we anchored at the foot of the first rapid, where owing to the bad weather we passed the day, ascending next morning in a native rapid-boat, remarkable for the thinness of the pine planks of which it was made, its flat bottom, and its high bow and stern curving upward to nearly a point, combining a rather elegant form, with a light draught of water, and securing to the steersman, who stands on a bridge near the stern, working a long oar or rudder, the most perfect command of the craft.

There is a strange transition in the water at the breaks in the rapid, where the river seems to pause in its haste forming itself into pools which mirror the overhanging foliage, producing an illusion where the rocks rise to a great height from the surface, seeming from the perfect reflection to descend to as great a depth as if our boat were gliding through mid air, but the harsh voice of the boat woman, who as captain was urging forward the crew for the next rapid, dispels the fancy and brings us near the anchorage, a pretty place with a temple or a high bluff on the left bank. A huge rock rises in the centre of the stream between which and the bank there is a narrow channel through which the boats pass to a small haven where they are closely packed at anchor. We landed here to walk to the monastery. My friends had brought their chairs. I hired one from the first and only village "en route." My dog as is his custom at once scrambled into it and stowed himself away beneath the seat. The chair was the smallest I have ever seen. I had to double up into a cramped and uncomfortable position. When ascending steep parts of the road, the

bearers made the swinging motion so irksome that I had to get out and threaten to send them back, and informed them further that as I had no intention to get out and walk they might as well stop their jolting and earn their hire. This had the desired effect of rendering the ascent easy as far as the chair could be used. In one place there is a flight of over 400 steps leading to the entrance, and probably the most romantic part of the ravine overlooked by the Monastery. The path winds through a forest with a rich undergrowth of ferns and flowering shrubs, appearing suddenly to terminate in a cave, this being in reality the passage through which the dell is entered. On the right a rude joss before which incense is burning guards the passage. On the stone walls of the natural tunnel, and on the striking portion of the rocks there are a number of ancient incised inscriptions. One may be taken as a fair example of the whole. Its first four great characters signify, "The scenery at this place is equal to that where the genii dwell." The other portions contain simply the names of visitors who have in this way courted immortality. Nature seeming to have compassion on their vanity has been long at work illuminating the worn characters with strange devices in moss and lichen. Passing into the cave, we found it formed a natural arch over the path. A cool shade this must be in the hottest day, as it is a perfect mountain of rock that roofs it over. Emerging from the darkness we paused and wondered for a moment whether there was no mistake, as we certainly left a cool region with its pines on the outer side of that long rock, and now we had entered what looked to be a tropical dell of palms. Do the genii really dwell here, and have they effected a transmutation scene, roofing over this dell with foliage of tropical luxuriance? Those great leaves that looked so like the Nipa palm are ferns on a magnificent scale, springing in a thousand graceful arches from the tumbled rocks and from the moss-covered branch of an old tree that bridges the ascent. Bending back and looking upward to catch a glimpse of the sky through a vista of foliage, I could see nothing but the bright colours of a curious building.—No clouds, no sunshine, nothing but that strange design in wood covered by a natural cavern overhanging the ravine. Following the winding ascent over a great rock we passed through a variety of scenes, whose beauty claimed our deepest admiration. Here the view of a cultivated valley framed in a foreground of foliage;—there through a break in the forest the bold crags of the mountain far overhead; or nearer just by the path, some bright

bouquet of wild flowers, or a delicate creeper that had climbed its way into notice hanging its blossoms from the branch of a tree, well engage one's attention. While ascending a ledge of rock the view of the Monastery burst upon us. There it stood perched upon a huge pointed boulder and beneath an overhanging mass of rock whose stalactites fall like the pointed ornaments of a Cathedral roof. It looks like nothing I have ever seen or dreamed of seeing, with its broad eaves, carved roofs and ornamented railing painted in the brightest hues. It is a strange feat in Architecture this, half the building overhanging a sheer precipice of nearly 200 feet in depth and only supported by a few frail stilts, and still more wonderful is this half dome of limestone that overshadows it. The greatest effort of human architecture is poor when compared with the grand simplicity of this cavern, where a single rock of the overhanging mass might furnish material for another pyramid of Gazoeth.

The upper and outer edge or crest is covered with luxuriant foliage overhanging the recess, the bright colour brought out by the slanting sun light streaming into the ravine and forming, with the smoke of incense, bands of light across the dark interior.

We determined to return to the boat for fresh supplies, as I had decided on remaining alone at the Monastery while my friends returned to Foochow to get their mail letters. Before leaving I succeeded in taking an excellent picture of this curious building. One of the monks ascended a tree to lop off the branches that were in the way with an ease that proved it to be his *native climb*.

There are only three monks attached to this building:—one a mere boy full of fun, the second an able bodied good natured youth, and the third very old, infirm, and blind. On my return I was furnished with a bed room from the verandah of which I had a magnificent view of the valley and mountains on the opposite side. The room was of thin pine planks with plastered pannels, on which former Chinese visitors had inscribed their names &c. A very square pine table adorned the centre, and if possible a squarer chair stood along side, and the square bed was superb with its posts supporting a square carved canopy of wood. I had to sleep in a kind of square chocolate coloured well three feet deep, open in front, and carved on its upper edge into the Chinese, or Greek pattern. Thus I had leisure to admire and study during the night as I did not sleep much. It was photographed on my brain, as were all the square things about me. It was a relief to get out in the morning and have a good look at the symmetry of the great bell close to my verandah.

It was about sunset when the monks, dressed in their yellow robes entered the temple for worship, one kneeling at the right, and the

other at the left of a small altar, serenading the gods to the monotonous accompaniment of the usual Buddhist instruments. A stroke on a large cap-shaped gong seemed to suspend the worship at intervals, whilst the monks breathed before beginning again. The fervour of what appeared a long-winded prayer was much reduced when I discovered that, to one of the devotees at least, it was meaningless mummery, as he did not understand it. After a time the young man got up, and devoted himself to muscular exercise on a big drum outside and then to beating the great bell with a wooden mallet, evidently saying some very hard things about it under his breath. The old blind monk then left the Jomhouse, (looking to me blinder then he could ever know himself to be) groaning as he groped his way to bed. At dawn the service was repeated and I was not sorry, as the thin planks of the room and all the blankets I had brought afforded poor protection against the cold. I rose early and walked up and down for some time for warmth, so that the sound of life in the court below was welcome. I stepped out into the verandah which overlooked the valley. The opposite mountain looked like a mammoth figure asleep in a very damp place, the heavy clouds furnishing a very inadequate covering, leaving half the body exposed. The dark pines were waving and moaning dismally, and the bamboos bending, till I thought they would break in the blast that swept the valley. The boatmen and coolies who were with me soon got out of their room, where they must have passed a comfortless night, although they slept closely packed together like sardines, under all the blankets the place could produce. They were not long in having a fire kindled and their portable charcoal stoves at work in warming their hands and feet, and a reeking pot of rice was discussed by them at a very early hour. It was a dark day; still a few breaks of light enabled me to obtain a number of interesting pictures. On one I have represented what is termed here the Laughing Buddh and in a square box before him a sort of joss-stick time-piece, consisting of thin sticks placed parallel to each other over a flat clay bed in the box. Each stick burns for twelve hours. The monks are careful as one expires to light another, so that this favored idol must enjoy during twelve months the burning of an Atlantic cable of incense. When familiar with the contrivance, it is easy by looking into the box to tell the time of day.

There is a curious contrivance here for supplying the place with water. A rope made of bamboo hangs from the top of the cavern where it rests in a spring of water, the rope acting as an aqueduct to the Monastery reservoir. By this simple means a supply of the finest water is secured.

Another night of intense cold, and day of photographing having ended, in the afternoon I parted with my monastic entertainers leaving behind a few dollars in return for their cold

hospitality. I descended the edge of the ravine to its rock entrance. By careful examination of this mass of stone which covers the lower approach, I conclude that it represents nearly the whole block which by some natural cause has been displaced above, forming the cavern in which the Monastery is built. The upper and superior block has been arrested in its downward course by a smaller one over which it rests forming a natural tunnel across the pathway. Upon explaining this, to the youthful monk who accompanied me to the foot of the mountain, he replied, "Yes, that is probably the case, as it was quite necessary that the rock should be displaced to enable the Monastery to take its place. And it was a trifle compared with what could be achieved for a shrine of Buddha." He also said that the event must have occurred over 800 years ago, as that was about the time the Monastery was founded.

Need I add that I left this place strongly impressed with its romantic beauty, and the wonderful degree of taste displayed by the early founders in the choice of such a site for the erection of the building. Next morning I joined my friends who had returned to the rapids, and we spent a few days more in exploring the grand scenery that abounds on both sides of the river.

CHINESE MYTHOLOGY.

No. 3. * First Half.

BY SINENSIS.

1. Chaos, being eternal according to the Confucian system, is necessarily divine and a god; and from this being, all things in the universe, including both gods and men, derive their origin. He is designated 太極 the Great Extreme, "the highest point beyond which we cannot go," in the Yih-king; and 太 — the Great Monad in the Lo-ke; and from this Shang-te, *by the division of his substance*, is generated every portion of the whole universe, e. gr. "The Great Extreme generated the Two E. (i. e. Yin and Yang; the latter the *male* principle of nature, and the former the *female*); the Two E. generated the Four Simulacra; and the Four Simulacra generated the Eight Diagrams" *Yih King, Sec. III. Ch. X p.*

* For proofs of the exact agreement existing between the system of the Confucianists, and that of the Stoics, the reader is referred to the Article on "Chinese Cosmogony" in the Shanghai "Cyclo" newspaper for 24th June 1870 and four following numbers.

14. The way in which this being "generates," is, by dividing his own substance, e. gr. "The Great Monad *divided* and became Heaven (the first male) and Earth (the first female); he *revolved* and became Light and Darkness; *changed* and became the 4 seasons; *arranged* (himself), and became the Demon gods." *Le-ke, Ch. IV p. 58.* This

Chaotic Shang-te, or 太一, as we have already seen, (No. 2) is an infinite body of eternal Air (氣,) consisting of subtle Air or Ether (Yang) and grosser Air or coarse matter (Yin) confused together in one mass. "The Great Extreme" says Choo-tsze, "is one Air, which by degrees *divided* and became two Airs (the Two E); he also *divided* and became five Airs (i. e. the Five Elements, Metal, Wood, Water, Fire, and Earth); he *scattered* and became *all things*." *Works, T. K. par. 3.* He is also called "Heaven," e. gr. "The accumulated (i. e. Chaotic or undivided) Air is *Heaven*." *Ibid. T. T. par. 39.* Hence Heaven and Earth, Light and Darkness, the four seasons, the five elements, the Demon-gods, Men, Birds, Beasts, Insects, Trees, Vegetables &c., &c., are all made from this one eternal Air, called "Heaven," or 太一, or Shang-te; so that this Great Monad, is, like his ærial counterpart Jupiter, (the Monad of the Greeks and Romans), "one yet all things; all things yet one." Hence we are distinctly told that all the gods of the Chinese Pantheon are, in reality, but this one god, being but decepted portions of his one substance—Air, e. gr. "Shang-te is Heaven, all the gods of Heaven designated collectively, are called Shang-te." *Le-ke, Ch. V. p. 21. Com.* Also, this

太一 or Shang-te is a *compound* being; male and female (Yin and Yang); and is at once, the Great Father and Mother of all things, e. gr. The far distant 昊天上帝 is designated *Father* and *Mother*. "*She-king Sec. V. p. 40.*" The most common, and most ancient (title of the Confucian Shang-te), as it occurs in the Book of Odes, is

昊天上帝." *Theol. of Chin. p. 271.* "Though the Gentiles" says Faber, "were essentially polytheists; yet in absolute strictness of speech they worshipped only one compound deity, who was the reputed parent of the universe. All their gods ultimately resolve themselves into a single god, who was esteemed the great father (*Yang*); all their goddesses finally prove to be only one goddess, who was accounted the great mother (*Yin*), and these two beings at length appear as a sole divinity who was thought to partake of both sexes, and who was venerated as alike, *the father and mother of the world*." *Orig. Pag. Idol. Vol. II. p. 205.* The commentary on each of the above two passages from the Classics, states that the Great Extreme, and the Great Monad are the same; and that this Hermaphroditic Chaos, from which the world is arranged, triplicates into "Heaven-Earth-Man," that is, into a god, a goddess, and their son, the union of both; Heaven or the Ether being his soul, and Earth his body. These constitute the three-fold powers of nature, the three being but one and the same Shang-te; for, "including *three*, he is but *one*." So that *Heaven* is Shang-te, *Earth* is Shang-te, and *Man* is Shang-te; and these three form but one Great Monad (太一) or Great Extreme, or Shang-te who generates all things from himself: in other words, these three divinities are included in the one designation 太一 or Shang-te; and "Imperial Heaven" and the First Man are evidently the same. This is common in heathen mythology. E. gr. In the Gothic cosmogony, "Bure" the first *Yang* sprung from Ymer or Chaos, "and Bore, though the one is made the father of the other, are evidently *but one person*." The same relationship and the same identity may be observed in the Osiris (the *Yang* or Light born from Chaos) and Horus of Egypt." *Fab. Vol. I. p. 218 n.* "Nous (*"Mind"*) or Shang-te in China) was equally Cronus and Jupiter, *though one was ordinarily esteemed the father of the other.*" *Ibid p. 267.* Man is Shang-te in human

form, and Shang-te is the First Man deified. "This notion of a double nature (divine and human) may be clearly traced throughout the whole mythology of the pagans, and is in fact necessarily required by every page in the history of their gods one and many." "These two natures often act independently of each other, and may exist at the same time in different places." *Ibid.* Vol. II. p. 228 and note. *Asiat. Res.* Vol. VI. p. 479. Hence this Chaotic Air is regarded as a *fœtus* because it is a Man when grown up; and it is symbolized by an egg or circle because it is equally the god Shang-te or the animated "Heaven" or universe; e. gr. "The Great Extreme—the Air-embracing three is one (i. e. 太 —). The San-woo-leih-ke says that previous to Heaven and Earth, Chaos was like an egg." *Wan-haou-tseueu-shuo* p. 1. "Before the Air (太 —) divided (into Yin and Yang) his form was a *fœtus*, like an egg." *Imp. Thesaurus*. And when the world is fully formed from this Chaotic being, it is still symbolized by the circle or Egg; e. gr. "The form of Heaven (Shang-te or the world) is like a bird's egg. Earth rests in his midst, and Heaven upholds her outside as the shell does the yelk, the whole being round like a bullet, and hence the phrase "Circumference of Heaven" means that his form is a complete circle. Both portions are Heaven, namely, the concave half above the Earth, and the half below the Earth." i. e. Hades. *Sing-le-tat-seuen* Vol. XII. 22. "The ancient pagans in almost every part of the globe were wont to symbolize the world by an egg." "The symbol was employed to represent not only the Earth, but likewise the universe in its largest extent" &c. *Ibid.* Vol. I. p. 175. Hence the whole world is "Heaven," and this 太 —, or Great Extreme, or Shang-te is the highest *numen* known to the Chinese, e. gr. "The Great Extreme is a great thing; the four quarters, Zenith, and Nadir, are called *Yu*; (duration) from ancient to modern times is called *Tsow*. Nothing is so extensive as *Tsow*; from the most ancient

times to the present, the coming and going of ages is unceasing (i. e. the world is infinite and eternal.) Every one should be acquainted with this. Being asked who asserts this, he (Choo-tsze) replied, the ancients assert it." *vide Works T. K.* p. 25. "The Great Extreme is the most extreme point, beyond which we cannot go; most high, most mysterious, most pure, most divine (神) surpassing every thing." &c. *Ibid.* par. 30. Thus the Confucianists agree with all other heathen nations in their views of Chaos, and the arranged world; e. gr. "All the theogonies make an eternal Chaos the origin of all things." *Euf. Hist. Philos.* Vol. I. p. 129. "Chaos, which was also called Night (Yin) was, in the most ancient times, worshipped as one of the superior divinities. Aristotle speaks of Chaos and Night as one and the same; and as the First Principle from which, in the ancient cosmogonies, all things are derived." *Ibid.* p. 90. "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg formed by the union of Night or Chaos and Ether, which at length burst and disclosed the forms of nature." *Ib.* p. 127. "The world, and that which by another name is called *Heaven*, by whose circumgyration all things are governed, ought to be believed a *numen*, eternal, immense, such as never was made, and shall never be destroyed." *Cud. Intell. Syst.* Vol. I. p. 210. This Chaos or "Heaven" or world, was the Monad Cronus, or the elder Jupiter, the 太 — of the Greeks and Romans as he is the Shang-te of the Chinese. Vishnou-Narayan is the Hindu Chaos, and "they represent him moving, as his name implies, on the waters, in the character of the first male (Yang) and the principle of all nature," &c. "Janus, who is certainly the same as Noah, is introduced by Ovid declaring himself to be the primitive Chaos out of which the world was framed." *Fab. Vol. II.* p. p. 281, 301. "Janus was the primitive Chaos, in whose substance the four elements were

mingled together." All things which we behold whether the heaven, the sea, the air, or the earth, are shut and opened at his discretion. To him the custody of the vast world is entrusted, and the seasons revolve under his superintendence." *Ibid.* Vol. I. p. 186.

2. At the commencement of the formation (or renewal) of all things, this infinite, eternal Chaos or 太一, or Shang-te, begins to revolve, and the result of his circumgyrations is, that his finer air or ether (*Yang*) which is his soul, ascends and becomes Heaven while his grosser air (*Yin*) or body, coagulates and becomes Earth, and the First Man, the union of this soul and body then comes forth. Thus the elder 太一 or Shang-te, like the elder Jupiter, triplicates himself into three younger gods, which are yet but one with himself. The three are one, and the one divides his substance into three portions, which is the usual heathen mystical manner of stating that he begat three sons. "We are told of three gods being born out of the same egg," (Chaos). "As the three classical gods, are certainly the same as the three Hindoo gods, the mysterious self-triplication of Brahm (one or Monad, into Brahma-Vishnou-Siva), is nothing more at bottom than the birth of three sons from Saturn." *Id.* Vol. II. p. 286. These "three powers of nature," as the Chinese designate them, are the three most ancient Cabiri, and it is evident that the first (who is designated "Imperial Heaven") is also in reality the elder 太一, or Shang-te or Chaos. "Considered then as Noah, we find Jupiter (*Cælus*) both esteemed the father of the three most ancient Cabiri, and himself also reckoned the first of the two primitive Cabiri (*Cælus* and *Terra*), Bacchus (their son) being associated with him as the younger." "The character of Jupiter (like 太一 or Shang-te) is evidently not that of a single individual: but a more ancient (Chaos or Cronus) and a less ancient (the animated Heaven) God of that name is spoken of" &c. "The most ancient Jupiter

..... is the same person as Cronus or Saturn; who is himself said to have been dethroned, and whose glory was eclipsed by his off-spring the younger or Hammonian Jupiter (*Cælus*). Probably the fiction arose from the retired and devotional habits of Noah, and from the more enterprising temper of his son Ham and his descendants, particularly those in the line of Cush; when Ham, in the veneration of his posterity, usurped, as it were, the regal honours of his parent." *Ibid.* p. 286-7. Here then we have evidently the Great Father of the Gentile world, Adam (or Noah) and his three sons, or triplication; and the mythological characters which answer to Seth, Cain, and Abel, will always be found to be the same as Adam; while Shem, Ham, and Japhet will always melt into Noah; for "embracing three (Shang-te) is but one." On turning to Chinese History we are expressly told that the infinite, eternal Chaos (or Shang-te,) is in reality the First Man Pwan-koo, (*Mirror of Hist.* Vol. I. p. 2.) and consequently we find this deified being, followed by three other egg-born Sovereigns, corresponding to the three Orphic and Platonic kings, viz. "Imperial Heaven, Imperial Earth, and Imperial Man." (See No. 2, 4;) and these we are told are "Heaven, Earth and Man, the three powers of nature" which are born from the Chaotic egg or circle, which is 太一, or the elder Shang-te, or Pwan-koo. "Imperial Heaven," thus born from an egg, is mentioned in the classics under various other names and titles; his chief designation however is 昊天上帝, and he receives the highest and most solemn worship in China. "The sacrifice at the round hillock to 昊天上帝 is an acknowledgement of our origin." &c. Legge's Notions &c., p. 168. That is, we are all descended from Noah (or Adam) and we should show our gratitude by worshipping him as our common Ancestor. This "Imperial Heaven" was "born on one of the mountains of Kwan-lun in a region beyond which there is nothing," he is said to have reigned

on earth 18,000 years and some writers attribute to him the invention of the horary characters, so that another of his designations is "Naou the Great," *Chin. Rep. Vol. XI. p. 111.* This is the "Heaven" (Noah) who invented Wine. See *Shoo-king*. Pwan-koo, the first sage and universal Monarch, is deified in consequence of his virtues, and his triplication, the three younger Shang-tes or Pwan-koo's (Heaven, Earth, and Man—the common Ancestor) who divide the world between them are the three gods worshipped with the highest honours in the state religion of China. *Chin. Rep. Vol. III. p. 49.*

3. This Shang-te or Great Monad, or Chaos is both Yin and Yang; that is to say, he is both male and female, or an Hermaphrodite. His triplication therefore must resemble himself, and hence he begets three Hermaphroditic deities; that is, we have here a family of eight persons, viz. Pwan-koo or Adam—the first man,—his wife, and three sons and three daughters, each couple being united together as husband and wife; and this family emerges from Chaos, or the *ovum mundi*, or Circle, which is alike symbolical of the Earth and the Ark. "K'een (Imperial Heaven or Shang-te) completes the male, Kwan (Empress Earth—his wife) the female. Although the male belongs to the Yang, yet we cannot affirm that he is not Yin (female); and although the female belongs to the Yin yet we cannot affirm that she is not Yang" (male.) *Chao-tse's Works Y. and Y. par. 17.* Or, as the Chinese popularly say. "The male begets daughters, and the female gives birth to sons, therefore, the male is also female, and the female is also male." In fact this follows as a matter of course from the theory of the Chinese, according to which the two beings, Imperial Heaven and his wife, are blended together in one circle or world under the one title Shang-te. Empress Earth is necessarily male in virtue of her union with Imperial Heaven, her husband; and the latter is necessarily female in consequence of his union with the former; and the First Man, the son or union of

both, is consequently, as we are told, "a little Heaven," or "Heaven and Earth," or Hermaphroditic microcosm, partaking of the same nature as his parents. This "Heaven" or "Heaven and Earth" then, is the First Man deified, and the First Man is "Heaven," or "Heaven and Earth" in human form. "The notion," says Faber, of the first created man being an Hermaphrodite, has doubtless arisen from a misconception of the primeval tradition which through Noah was handed down to the builders of the tower respecting the process of forming the original pair. As the woman sprang out of the side of the man, and as therefore she made a part of him before such disjunction, it was mystically said that Adam was androgynous, and that all things were produced from an hermaphroditic unity." i. e. Monad. *Fab. Vol. III. p. 69.* The Hermaphroditic 太 — of China (Shang-te) therefore, precisely corresponds to the Hermaphroditic Monad of the whole Gentile world, and is Adam and Eve (or Noah and his wife,) regarded as one compound being.

(To be continued.)

THE SURNAME OF THE ANNAMITE KING.

BY GEO. MINCHIN, ESQ.

During the Opium crisis which occurred at the close of the reign of the emperor Taou-kiang, a native, belonging to Hsing-kwo-chow 興國州 a place about 100 miles below Hankow, named Yuen-fuh 阮福 was found guilty of selling (foreign) Opium, for which he was banished to the province of Kwang-si. After some time he effected his escape into the country of Annam, also called Cochinchina. By degrees he made the acquaintance of certain men who had much influence at Court.

It appears that Yuen-fuh was young and could write a good hand and nice

letters. He was, therefore, recommended by them to the King for an office. As the King had no children save an only daughter, he was not sorry to give Yuen-fuh a lucrative post that insured quick promotion; for he intended to make Yuen-fuh his son-in-law. Soon after this he was made a Minister of high order, and at this step the King was not ashamed to take Yuen-fuh as his son-in-law. So he ordered that the wedding should take place in his capital city, and from that time Yuen-fuh became Fu-ma-ye 附馬爺 and was addressed as such by the Annamese.

The King did not live long after this event, dying after a few years' reign; so that Yuen-fuh was proclaimed to succeed him as King; and from him sprung up the Yuen family-clan in the King's household, and which has continued until the present time.

On reading the Chinese book called Yin-k'wan-chi-liao 瀛環志略 written by the well known Seu Ki-yue, I find, on page 24, that the story in regard to the Surname Yuen is fully supported by it.

It has been the old established usage of the country, that tribute should be sent triennially, to the emperor of China. In the year 1868 an embassy composed of a prince named 阮世晉, a prime Minister 宰相, and suite arrived at Wu-chang en route for Peking; at which they stopped for some days when an exchange of visits took place between them and the then Governor General Li Han-chiang. During the interview they demanded permission to visit Hsing-kwo-chow; which as it is said, was the native place of their fore-fathers, and thither they were escorted.

Immediately after arrival they repaired to the Ancestral hall of the Yuen clan, where they worshipped the Ancestral tablets of the family, and distributed some money to the poor.

On close investigation I find that such was the case, and the matter of their visit to Hsing-kwo-chow being supported by the statement of Sen Ki-yue, fully convinces me that some kind of relationship must have existed, otherwise they would not have taken the trouble of intentionally visiting the place. How far the link of connection extends, it is not in my power to determine. Therefore I would like to have some gentlemen in the south of China or in Cochinchina throw light on the matter, by a communication in the *Chinese Recorder*.

HANKOW, 19th October, 1870.

LINES SUGGESTED BY THE PRAYER MEETING OF JAN. 6th.

Father in heaven who in mercy heareth,
Thy children's call,
Thy promise now fulfill.
Give us we pray the charity, all things that
Endureth all, [beareth,
Hoping, believing still,

Thinketh no evil, let such love to us be given
That we may win
Gently the cring one,
Back to the narrow way that leads to heaven,
Leaving the sin,
For God to judge alone.

Teach us, O Lord, though injured oft to still
Nor deem it hard. [forgive,
O let us ne'er forget,
How often in our Father's sight, the life we
By sin is marred, [live,
And he forgiveth yet.

Let sad suspicion's dark distrust have power
Earth's joys to blight. [no more,
What evil here we deem,
Perchance, when we have reached the other
In the clear light [shore,
Of heaven, may sinless seem.

Give us this grace we plead, low bending at
And day by day, [thy feet,
O help us so to live,
That we may bow before thy mercy seat,
And dare to pray,
Forgive as we forgive,

A REVIEW OF THE SIXTH ANNUAL REPORT OF THE HANKOW MEDICAL MISSION HOSPITAL.

By 柯爲樑

Each report of the above Hospital always brings something of interest alike to the medical man or to the general reader. Its author writes:—"It has been the object of the writer of this report, intended for general circulation, to give such details of the work of a Mission Hospital as shall sustain the interest of the supporters of a cause which has always commended itself to persons of every shade of religious belief." We may add that he has fully attained the object he had in view. The whole number of patients treated during the year ending June 30th 1870 was 6,067, of these 93 were in-patients and about one third of the total number were females. Among the diseases treated we notice the usual large proportion of Bronchitis, Rheumatism, Dyspepsia, Diseases of the Eye, and of the Skin. The first two diseases, viz. Bronchitis and Rheumatism, so exceedingly common in China may be accounted for by the carelessness of the Chinese in exposing themselves to the wind and the necessity of many to work day after day in the water on the rice field. Dyspepsia constitutes one of the diseases which occupies no small part of the time devoted to hospital practice and is caused by "The heavy, and too long separated meals at morning and evening." The subject of diet is one of the utmost importance in this, as in every other class of disease. On the eighteenth page we read:—

The Chinese are as particular as the homœopathic doctor in the matter of restricting special articles of food. A considerable parallel exists between the diet of the Chinese and that of the Hebrews. The food upon which the Israelites multiplied in the land of Egypt, described in the fifth verse of the eleventh chapter of the book of Numbers as their favourite diet, is exactly the diet of the Chinaman to-day. Fish, of which they both did and do eat freely, tending perhaps to the production of that curious disease common to both, namely, leprosy; cucumbers, leeks,

onions and garlic are the staple food of the Chinese. It is probable that the Israelites ate as little meat, day-by-day, as the Chinese, and oil supplied, as still supplies, the Jew and the Chinaman with that fatty element, which the Jew had to burn in sacrifice, and which if exceeded produces a special form of indigestion well known to the Chinese. Sir Duncan Gibb has recently shown that the excessive use of oil by the modern Jew has tended to diminish longevity. The devotion of the Chinese to the Alliacious articles of his diet, represented by the Onion, Shallot, Leek and Garlic, is confirmed and justified by the large proportion of some twenty five to thirty per cent of a nitrogenous substance found in the dried bulk of the Onion, which is a large element in the diet of the natives of Spain and Portugal. Hens are very largely fed, and forced to lay eggs all the year round, in China, by constantly feeding them on chopped leeks.

Dr. Smith remarks that Calculi is a disease almost unknown in Hankow, the same is true of Foochow. The past year, the writer has met with one case in a child, which was, however, an exception to the rule. There is a striking contrast between Hankow and Foochow when compared with Canton. Nearly one hundred and fifty cases have been operated upon at Dr. Kerr's Mission Hospital. What causes this remarkable difference remains a debatable question. We do not notice any record of the Elephantiasis Scroti, which is occasionally met with in Foochow, and of which we have seen two cases the past year. The Dr. devotes from four to five pages of his report, to observations on leprosy, which exists we think throughout all China, he writes on the 25th page thus:—

Two distinct forms of this disease are met with here in Hupeh, as elsewhere. Or it may be better to say that there is one great class of cases characterized by anæsthesia with an important sub-class constituting the tubercular form, as it is commonly termed. The former division includes by far the greater number of cases met with in Hankow. The history of the anæsthetic cases is something of this kind. A young, or middle-aged man comes complaining of a feeling of numbness (*Ma-mung* or *Ma-muh*), of some one or two of his fingers, more especially on the ulnar side of the hand, or of patches of "dull-wooden" skin on the feet, or any portion of the upper and lower limbs, more especially on the extensor surfaces. Sometimes these patches occur on the rump, the back, or on some other portion of the surface of the trunk. This feeling is often attended with deranged nervous power of the limbs in question, so that

internal, or adjoining, pain will often be found to exist, quite consistently, along with external numbness. Where pressure is wont to be exerted, or at such points of possible contact with foreign bodies, ulceration is apt to occur from the lack of the warning protection afforded by ordinary sensation, or the sense of touch. These ulcers are to be distinguished from those of the tubercular variety, and are much easier to heal than the latter. Slow atrophic changes take place in these widening patches which eventually absorb the whole limb, or major part of the surface of the body. The face becomes shining, the eyebrows disappear, as will as the fine hairs of the general surface of the body, and with them the sweat-glands, to a very great extent. The eyes become fixed or fierce, and the features become strained into a kind of permanent satirical stare, from the atrophy or paralysis of the muscles of the face. Dr. Shearer has apparently observed Bell's Palsy, due to paralysis of the 7th pair. This deformity is more probably due to local affection than to any lesion of the medulla oblongata, or medulla spinalis. Any such central disease as could explain these local lesions, on so large a scale, must be very extensive.

In regard to the treatment of this disease he says "Almost every important tonic and alterative medicine has been tried without yielding any remarkable benefit." In the treatment of this disease we have only to look to the long list of remedies recommended at different times, and never abandoned, to convince us of its incurability. We heartily agree with Dr. Smith that warm water with soap constitutes an important part of the treatment of various forms of skin diseases met with in China. We notice that the statement is made that "Harelip is not common in China." This may be true in the north, but it is of common occurrence in Foochow. Yesterday we saw three cases of it. I have also had several cases come to my dispensary for treatment.

Diseases of the eye of almost every variety are daily presenting themselves for treatment to the medical missionary.

Among the most common forms, we have an Ophthalmia or inflammation of the conjunctive Pteryginna Entrapium, and Opacity of the cornea. Doubtless the poor nutrition of the Chinese together with the universal custom of shaving the head and exposure to the sun has much to do in causing Ophthalmic disease.

Mention is made of communications having been held with some of the native physicians and druggists of Hankow as to their views and occupations. Also of the exchange of European drugs for some native preparations as a means of leading to a better appreciation of foreign pharmacy. The Dr. remarks that aloes, catechu, assafoetida, benzoin, myrrh, and ex. of Belladonna would find a ready sale here. The catechu or 兒茶 we have bought in Chinese drug stores, in Foochow. We think it must have been included in his list by mistake. We notice one or two suggestions of practical value to those in charge of Hospital work, with small means at their command, one of which is the use of ground rice for making poultices, or they may be entirely made of well cooked rice. A very good substitute for oiled silk is found in oiled paper which can be bought throughout all China. Only two cases of opium poisoning are reported. Either the number of suicides at Hankow must be much smaller than in other cities, or they have neglected to call upon the hospital. We have had from two to three cases of attempted suicide to every hundred patients. The prompt use of the stomach pump, or Sulphate of Zinc, and in some cases the subcutaneous injection of Atropine Sulphus, have been the means used with success in a majority of the cases.

We doubt if any money has been better invested, than that contributed for the support of mission Hospitals, especially where a medical man can devote all of his time to the work. The thousands of patients treated every year, not only have an opportunity of learning something of the teachings of Christianity but also have an illustration of disinterested benevolence, which removes prejudice and in some instances is the direct means of bringing the patient to believe in the teachings of Him who went about doing good, healing the sick and teaching the Way of Life.

BIRTH.

At Tientsin, 9th December 1870, the wife of Rev. C. A. STANLEY, of a daughter.

JOTTINGS AND GLEANINGS.

OFFER WITHDRAWN:—Our printers feel obliged to cancel the offer on page 168, (which has been accepted by Dr. Bretschneider in publishing his Article (On the Study and Value of Chinese Botanical Works,) to charge only \$1.25 per. page for the excess of 4 or 5 pages of any article in one issue of the *Recorder*. They find they cannot publish at that rate without loss. As some contributors desire to have papers, already published, again set up and have extra copies printed, they agree to set up such articles, at \$2.50 per. page, and print extra copies as advertised on page 168, and also on 3rd page of cover, of the December No. The other offers made known in the places indicated, continue in force.

TO OUR SUBSCRIBERS:—The communication between Foochow and Shanghai and between Foochow and Hongkong by steamer, has become quite irregular and infrequent. Only about half the number of steamers run at present between this port and ports north and south that ran last year. Commencing with the 25th of January no steamer left for Shanghai till about the end of the 1st week in March, an interval of 6 weeks. Our Subscribers in China and abroad will kindly bear these facts in mind if the *Chinese Recorder* does not visit them regularly. Besides, our printers owing to pressure of business are unable to bring the *Recorder* out at the beginning of the month.

DR. BRETSCHNEIDER'S PAPER ON BOTANY:—This is concluded in this Number. He has illustrated it with 8 wood cuts, which are to be found at the end of the *Recorder*. By some mistake they were made too large to fit well with the *Recorder's* page, but the patrons of the journal will be nevertheless glad to see them.

TRIP TO YUAN FU MONASTERY:—We are glad to present our readers with

this article, and we are sure it will be specially acceptable to such as have already visited or who shall hereafter visit that interesting and romantic region, whether residing at Foochow or elsewhere. In December the Editor accompanied Mr. Thomson on a trip of over two weeks up the Min as far as *Yen-ping-fu* nearly 150 miles. Mr. T. who travels as an artist, took 50 or 60 photographs of the most striking and beautiful scenes, of which about one half were stereoscopic, and the rest were of a much larger size. Since then he has taken a large number of stereoscopic and other pictures at Foochow, and at the tea plantations 12 or 15 miles north of Foochow, and during the excursion which he describes in his article. It is his design soon to visit some of the ports North of this place in China, including Hankow, Peking &c. In the fall, he proposes to spend some time in Japan on his way to the United States. He excels in taking views. We shall be glad to receive sketches from him describing his visits to other places of interest in China and Japan.

THE TIENTSIN MASSACRE and its bearings on Christian missions to China. We have received a copy of an article with the above caption reprinted from the *METHODIST QUARTERLY* for December 1870 occupying 21 pages of that Journal. Its author is Rev. John Innocent, of the Methodist New Connection Mission, Tientsin, now absent in England. On account of our want of room, we can neither reproduce it, which we should have been glad to do, nor notice at length the points made in the paper. We can only hope that as originally published, and in the pamphlet form, it has been widely circulated. Such articles on the subject are adapted to do good in various ways, and we regret that some such article was not month's ago contributed to the columns of the *Recorder*.

NEW CHAPEL AT TIENTSIN:—One of the Chapels of the American Board, at Tientsin, destroyed by the Chinese mob last June, having been rebuilt by the mandarins, was opened for the first time on the 3rd of February: a full house.

INDEMNITY MONEY FOR ROMAN CATHOLICS:—We learn that the Resident Catholic priest at Tientsin has told a Protestant missionary there that they have not received, nor will they receive, a single cash from the Chinese Government until a proper guarantee of safety and protection is given, and then *only* for property destroyed, not for lives lost, (blood-money.) The Acting French Minister received money on his own responsibility without consulting them, and they will not have it. Our correspondent says he saw the Vicar Apostolic's official letter to the Count to this effect, a splendid letter, which rather put the Count in a *box*. He don't like to give the money back to the Government.

MANDARIN TRANSLATION OF THE NEW TESTAMENT:—Under date of Jan. 25th, we learn that the Committee of the various Missions at Peking which have been engaged in translating the Scriptures into Mandarin more or less for several years, have revised and prepared for the press their former translation nearly to the end of John's Gospel. The American Mission Press at the Capital expected to commence publishing this revision in the early spring, as soon as the severity of the winter should moderate.

NOTES AND QUERIES ON CHINA AND JAPAN.

It is with sorrow that we have read the fate of the *Notes and Queries* in the *The China Mail* of February 2nd 1871. While the objects of the *Chinese Recorder* and of the *Notes and Queries* were in some measure identical, there was abundant room for both in China. Should the latter not be revived, we cordially offer the columns of the *Recorder* to such suitable papers as would have been contributed to the *Notes and Queries*. *The China Mail* says:—

"It may interest many persons in China—and elsewhere for the matter of that—to learn the fate of *Notes and Queries* on China

and Japan. It will be remembered that its existence commenced in the *China Mail Office* in January 1867, under the editorship of Mr. N. B. Dennys, whose knowledge of Chinese language and literature, and experience of Chinese character, carried the work successfully through three years—to the end of 1869, when owing to causes which it is unnecessary to specify, the property in the work passed into other hands. After a fitful life during the few months of a subsequent period, it expired, and the copyright in it was put up to public competition at a recent sale. The competition was not severe. There were only two bidders—and it was knocked down for One Dollar! Whether the purchaser intends to revive the publication or not, we are quite unaware, but our advice is—don't. And our advice is based on experience. The three excellent volumes with which the *China Mail* is connected contain a great deal of matter highly interesting to all persons to whom the study of things Chinese is in any degree attractive. But in respect of coarser considerations—i. e., as connected with money—the publication did not pay "a living profit." It paid for itself—it cleared its own expenses, and nothing else. It was maintained for the sake of its literary value, and the three volumes that remain will attest the worth of that. *The Chinese Recorder* is now we believe the only publication in China which aims at objects similar to those which *Notes and Queries* had at heart. We need not say that we cordially wish *The Recorder* success. In a business sense its production is relieved from hindrances which often hamper a publication got out upon ordinary business terms; but the value of the articles it contains is not affected by that consideration."

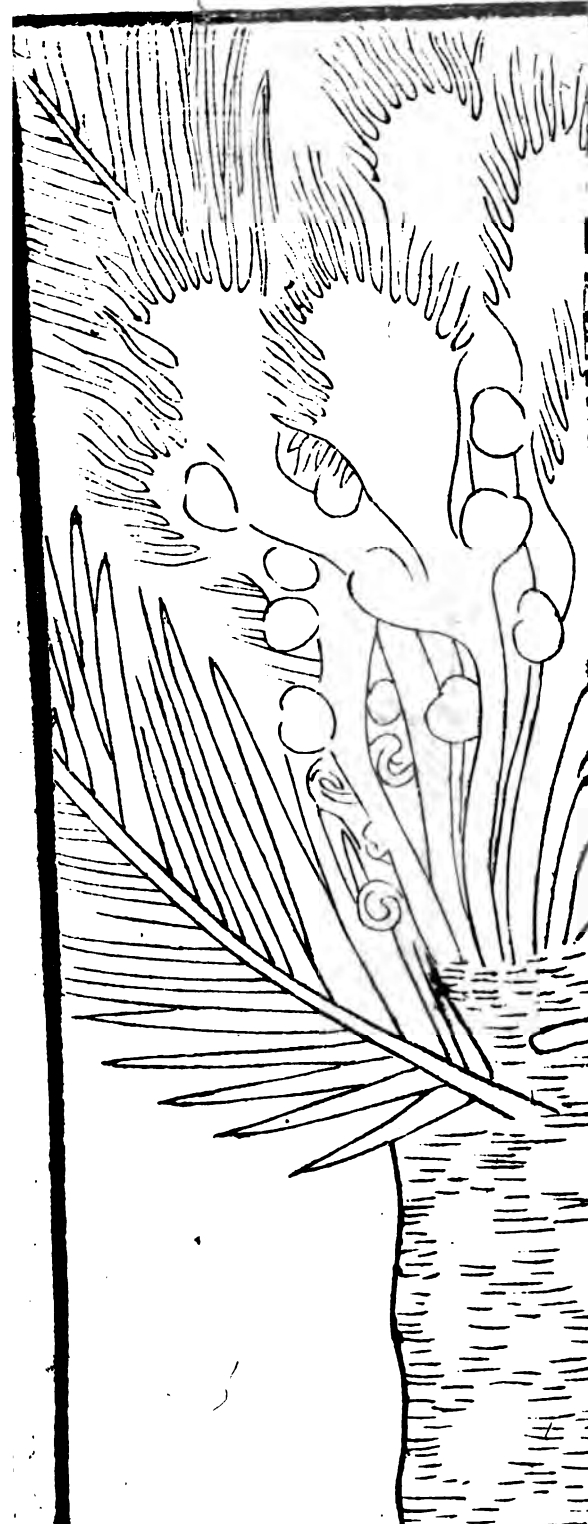
THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the Science, Literature, Civilization, History, and Religions of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

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The Editor is not responsible for the views expressed by contributors. New books, and pamphlets relating to China and the Chinese if sent to the Editor will receive prompt notice.

TERMS FOR ADVERTISING. On the cover, for ten lines or less, eight words to a line if printed closely together, for the first insertion *fifty* cents, for each subsequent insertion, *twenty-five* cents.



RECORDER.

JOURNAL.

1871.

No. 11

As we were not supported by foreigners, we here read that the native preachers of the month to the Apostles for their support supported themselves; hence they had courage, and did not fear to preach the gospel even in Jerusalem. We, as Christians, must not be sad about this matter of support; we must accept it gladly, for the preachers refuse to accept it, our people are unwilling. I have said that the preachers do not tell us just how the early preachers were supported, but I ought to have said that they do tell us how Paul was supported—he preached the gospel and supported himself. That is the way Paul was supported.

And he did so, not because he had a claim on the Church, but because he wanted to do it. The Apostle taught that it was the duty of the Church to support its preachers. He says (Gal. vi. 6) "Let him that is able in the word, communicate unto him that is weak in all good things. The gospel, which he preached, went out from Jerusalem, and into distant regions. It is not to be supposed that all the early converts to Christianity were at once perfectly acquainted with their duties, and yet it appears that, from the beginning, their preachers trusted to their own support. Now the case is changed. In our own countries the members of the Church support their own pastors, and also contribute missionary money to support those who go to preach the gospel in distant lands. In early times there was no missionary society in Jerusalem to raise money for their missionaries. Paul supported himself, while others of the early preachers were supported by the churches they served; the Methodist missionary Society supported Paul; for, while he supported only himself, this Missionary Society both supports his agents, and helps the native church to support its pastors. Now while it was the duty of the Missionary Society to aid us in our infancy, it seems to me that the time has come for us to commence providing for ourselves. For this view I assign the following reasons:—1st. If we, as preachers, are supported by the Missionary Society, we cannot be missionaries, preaching at large in the country, and hence we can never support our pastors, and it will be impossible to organize the Christian church here. If we are supported by a foreign society, we cannot be preaching for foreigners, and our people will think we are serving man, not God. You know the proverb: "Eat his

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 3.

FOOCHOW, APRIL, 1871.

No. 11

DUTY OF SELF SUPPORT.

Speech of Rev. Sia Sek-ong.

BY A FRIEND.

On the duty of the Chinese Christian Church to become entirely self-supporting as soon as practicable, delivered at Foochow, November 11th, 1870:—

I am glad to speak on this subject of self-support. It will not do for any one to say that this is a subject that concerns only the city of the church—the preachers, also, are concerned in it, and they ought to set an example for the laity to follow. Christ commanded his disciples to go into all the world and teach the gospel to every creature. This commission includes China; it embraces the whole world, from the rising of the sun to the going down of the same. But though the Saviour commanded his disciples to preach the Gospel throughout the world, he did not promise them any money for doing it; he did not even tell them where the money necessary for their personal support was to come from. With regard to this matter, they were to trust in God. They were directed not to take any money in their purse, or any clothing beyond their immediate necessities. The Saviour's meaning is: carry only the cross; don't burden yourselves with other matter; the cross is all you have strength to bear. Where do you suppose their food was to come from? The Saviour tells us: "And into whatever city you enter, and they receive you, eat such things as are set before you," and again, "The labourer is worthy of his hire." Our people are poor, but still it is their duty to support their preachers; and the preachers must be willing to receive such support as the people are able to give. The preacher devotes himself wholly to the work of the ministry, and is entitled to a support from those among whom he labors. The native church, indeed, should not only support its own pastors; it ought also to support the missionaries who bring the gospel to us. We were in darkness, in the way to hell, and they brought to us the message of salvation through faith in our Lord Jesus Christ.

Who supported the Apostles sent forth by our Saviour to preach the Gospel? All we know is that the early Christians were very generous; they "sold their possessions and goods, and parted them to all men, as every man had need." The native Christians in

those days were not supported by foreigners. We nowhere read that the native preachers went every month to the Apostles for their pay. They supported themselves; hence they were full of courage, and did not fear to preach the gospel even in Jerusalem. We, as preachers, must not be sad about this matter of self support; we must accept it gladly, for if the preachers refuse to accept it, our people will also be unwilling. I have said that the Scriptures do not tell us just how the early Apostles were supported, but I ought to have added that they do tell us how Paul was supported—he preached the gospel and supported himself. That is the way Paul was supported. And he did so, not because he had no claim on the Church, but because he preferred to do it. The Apostle taught that it was the duty of the Church to support its pastors. He says (Gal. vi. 6) "Let him that is taught in the word, communicate unto him that teacheth in all good things. The gospel, at the first, went out from Jerusalem, and spread to distant regions. It is not to be supposed that all the early converts to Christianity were at once perfectly acquainted with their duties, and yet it appears that, from the beginning, their preachers trusted to them for support. Now the case is changed. In Christian countries the members of the Church support their own pastors, and also raise missionary money to support those whom they send to preach the gospel in heathen lands. In early times there was no missionary society in Jerusalem to raise money for their missionaries. Paul supported himself, while others of the early preachers were supported by the churches they served; but the Methodist missionary Society surpasses even Paul; for, while he supported only himself, this Missionary Society both supports its own agents, and helps the native church here to support its pastors. Now while it was proper for the Missionary Society to aid us during our infancy, it seems to me that the time has come for us to commence providing for ourselves. For this view I assign the following reasons:—1st. If we, as preachers, are supported by the Missionary Society we ought to be missionaries, preaching at large through the country, and hence we can never become your pastors, and it will be impossible for us to organize the Christian church here. 2nd. While supported by a foreign society, we seem to be preaching for foreigners, and many persons will think we are serving man, not God. You know the proverb: "Eat his

rice, speak his words." 3rd. While supported by others, we make no sacrifices. The foreign missionary is considered responsible for everything. If any trouble arises, the members run to the preacher, the preacher runs to the missionary, and he is expected to settle all matters. Now all this is wrong, and the sooner we change the better. 4th. We must become self-supporting in order to acquire strength and courage. Our infancy must not continue forever; we must become men; while depending on others, we are necessarily feeble and timid; we cannot go with confidence before the public, or even before our own people. Our motives are suspected, and consequently our preaching fails to affect the masses. 5th. We must become self-supporting in order to obtain final salvation. It is wrong for us to receive support from the missionary society when we can support ourselves. It is wrong for us to receive service or money without doing our utmost to return an equivalent. The child may at first receive nourishment from its parents, but as soon as it is able to work it must provide for itself, and also contribute to the support of its parents. The missionary society has helped us during our infancy, and we cannot longer postpone vigorous efforts towards self-support without sin.

And now, I very much desire that we may all take hold of this matter in the right spirit. It is no time for sadness; we ought to rejoice that it is our privilege to aid in establishing the Christian Church in Foochow. I was delighted when I saw that this subject was to come before us at this annual meeting; and I believe the Holy Spirit is helping us; for all the remarks made this evening are in perfect harmony. After all, I incline to think that the laity of the church are ahead of the preachers on this subject. The trouble is with us. We are afraid to trust God in this matter. But why should we fear? It is true that God has not promised us money for preaching the gospel, but in the Bible he has directed us, when we go forth to preach, "to provide neither gold nor silver nor brass in your purse." He knows where our support is to come from; can we not trust Him? You recollect that when our Saviour was in the world he fed the multitudes who followed him merely from curiosity; will he not feed us who follow him, bearing his cross? Will he not feed us who go forth to preach his gospel, and to suffer for him? Don't trouble yourselves so much about the people; don't be always looking back to see where your supplies are to come from. Let us trust in God and go forward. We must bestir ourselves. If we are always to be infants, depending on others, then I am sure it would have been better if the Missionary Society had never given us any pecuniary aid. We are fully able to begin this work in earnest. If we were to give as much for Christ as the heathen give to the devil, we would soon be able to support our own pastors. We pay less money as Christians than the heathen do. We must give money to support

the gospel, and give liberally, or the church can never be established here. Let us come up with one heart and one mind to this work. Henceforth let every one say—"The Saviour is my Saviour, the gospel is my gospel, the Church is my Church, the preachers are my preachers;" and let us never cease our efforts till the Church of God is firmly established in China.

CHINESE MYTHOLOGY.

Paper 3: Second Half.

BY SINENSIS.

4. This antediluvian world, or the 先天, having gone through its Great Revolution or year, is destroyed by a Deluge and returns to Chaos, "in consequence of the degeneracy of mankind;" and then, in due time, the succeeding world emerges, by the assuaging of the waters; and the First Man who appears to usher in the new golden age, and who is represented as escaping from the Deluge with seven companions, is Fuh-he or Noah. The succession of similar worlds blends these two eternal beings together, so that the First Man, is in reality, Pwan-koo reappearing in Fuh-he, that is to say Adam reappearing in Noah, or, the Great Father of the whole heathen world, called Jupiter in Greece and Rome; Baal, by the Canaanites; Bel or Belus, by the Chaldeans, Vohrahm, by the Hindoos, &c., &c., and Shang-te by the Chinese. Chaos or 太一 is Pwan-koo; from this deified being is formed Heaven and Earth, by his dividing into two; this "Cælus and Terra" then generate Fuh-he by their union: hence, it is plain that Fuh-he or Noah is the same as Pwan-koo or Adam; i. e. the latter is but a reappearance of the former.

5. Out of this Great Extreme or Great Monad, or Circle, or Egg, emerge, according to the *Yih-king*, the Eight Diagrams, which are the universe divided into eight portions,

viz: Këen, Kwan, Le, K'han, Chin, Seuën, Kän, and T'huy; or Heaven, Earth, Fire, Water, Thunder, Wind, Hills, and Seas. But these, as Confucius tells us, are also eight beings; e. gr. "Këen is Heaven, and therefore he is called *Father*; Kwan, is Earth (his wife), and therefore she is called *Mother*; Chin is the first male, and is therefore called the eldest son; Seuën is the first female, and is there called the eldest daughter; K'han is the second male, and is therefore called the second son; Le is the second female, and is therefore called the second daughter; Kän is the third male, and is therefore called the youngest son: T'huy is the third female, and is therefore called the youngest daughter." *Yih-king Ch. IX.* "The various appellations by which *Heaven or the Divinity* is known to the Chinese, are not titles, but names. Thus, for instance, 乾 Këen" &c. *Chin. Rep. Vol. XVII. p. 630.* Here then we have the chief gods worshipped by the whole Pagan world without exception, from ancient Britain round to China, and consisting of the Great Father, Shang-te or Këen or Heaven; his wife the Great Mother; three sons and their wives. As they emerge from Chaos they are Adam and his family; and as they issue from the Deluge, they evidently consist of Noah and his family; and as Chaos and the Deluge are confounded together by the doctrine of the succession of similar worlds, these two families are consequently blended together, and Imperial Heaven or Shang-te, the First Man or Great Father, partakes of the characters both of Adam and Noah. But, as all the gods in heaven are collectively Shang-te, this ogdoad like the triad melts into this chief Demon-god; e. gr. "With regard to the whole (circle or universe), then Earth is *this one Heaven* (Shang-te), and the six children are *this one Heaven*"

(Shang-te) *Yih-king Vol. XIII. 19, 13. Com.* "If any one doubts whether Empress Earth is included, I should say that Empress Earth was evidently included in the designation Shang-te." *Shoo-king, Canon of Shun. Com.* Thus his three sons, or triplication, melt into the Great Father; and her three daughters, or triplication into the Great Mother; and this Father and Mother form one great Hermaphroditic deity under the *one title* "Shang-te." "The genuine triad doubtless consisted of three sons born from one father, and united in marriage with their three sisters, and this was sometimes mystically expressed under the notion of the primeval Demon-god wonderfully triplicating his substance &c. We shall constantly find the old hierophants confessing that in reality they have but one god and one goddess, for that all the male divinities may be ultimately resolved into the Great Father, as all the female divinities finally resolve themselves into the Great Mother." *Fab. Vol. I. p. 24.* "The eight forms of the Great Father mean the eight persons who were saved in the ark; those eight persons whom the Egyptians adored as their chief gods, and whom they depicted sailing together in a ship over the ocean." *Ibid p. 44. (Art. No. 1 par. 6.)* "This double unity," 太一 in China, "*male and female*, producing a double triad of gods and goddesses, and thus completing the sacred number *eight*, is manifestly Adam and Eve with their three sons and three daughters at the commencement of the antediluvian world, and Noah and his wife, with their three sons and three daughters at the commencement of the post-diluvian world." "The complete number of the Cabiric deities as given by Pherecydes, amounts precisely to eight; namely, a father and a mother, with three sons and three daughters." "The whole Cabiric

family, which consists of four males and four females, must be collectively those eight persons, who were preserved in an Ark, when all the rest of mankind were overwhelmed by the waters of the deluge." "Saturn whom we have seen to be palpably the same as Adam reappearing in the person of Noah, is said to be the husband of Rhea or Opis, the Saturn-*Upa* of the Hindoos. These are the parents of three sons and three daughters" &c. *Ibid. Vol. III. p. p. 58, 59.* Saturn is *Monad* and *Chaos*, like 太一 or *Shang-te*. The *Otaheitean* religion teaches that formerly a man was born of the sand of the sea, *who married his own daughter* (the *Yin* principle in China), and by her became the parent of three males and three females. These intermarried; and with their descendants the earth was gradually peopled." *Ibid. Vol. II. p. 326.*

6. The globe or Circle or *ovum mundi*, it is also evident, is the Earth (*Yin* or female principle) as it gives birth to *Pwan-koo* or *Adam*, and the Ark as it gives birth to *Fuh-he* or *Noah*. "The ancient pagans, in almost every part of the globe, were wont to symbolize the world by an egg. . . . The symbol was employed to represent not only the Earth, but likewise the universe in its largest extent." &c. "But there was another world which the hieroglyphical egg was employed to represent, as well as the Earth or universe. At the period of the Deluge, the rudiments of the new world were enclosed together within the Ark which floated on the surface of the ocean in the same manner as the globe of the Earth was thought to have floated in the waters of *Chaos*. Hence the Ark was esteemed a *Microcosm* or little world; and hence arose a complete intercommunion of symbols between the Ark and the Earth. The egg accordingly, being made a symbol of the

Earth, was also made a symbol of the Ark." &c. "As the globe which is a solid circle, is sometimes substituted for the egg, so the Circle or ring, which is a plain sphere, sometimes occupies the place of the globe." &c. *Ibid. Vol. I. p. p. 175, 176, 189.*

7. This *Kéen* or Imperial Heaven or (younger) 太一 or *Shang-te* is *Fuh-he* deified. In the list of the "names" of the *Shang-te* of the Confucianists already referred to, as given in the *Chinese Rep. Vol. XVII. p. 630*, we have another remarkable one given to this *Kéen* and 太一, who is there emphatically styled "the Divinity." The "name" is 太昊 *T'ae-haou*; and his full title, as already mentioned is 昊天上帝. He receives the highest worship in China, and we learn from *Kang-he* that this "T'ae-haou is *Heaven*," (*Shang-te*). His throne is in the East, the residence of the *Yang* or superior principle, and the ancient Emperors sacrificed burnt offerings to him in the spring, when nature is restored from the chaos of winter. "The *Te* (*Shang-te* sacrificed to in Spring) is *T'ae-haou* and his attendant God is *Kow-mang*." "*Le-ke Ch. III. p. 37.* and, on turning to the Mirror of History we find that *T'ae-haou* is *Fuh-he*, the "First man," according to the Confucianists, or, more strictly speaking, a *reappearance* of *Pwan-koo* from the chaotic Deluge. This Emperor is the "*Kéen*," or Heaven, or Great Father of the *Yih-king* who comes out of the Chaotic Great extreme, with his seven companions. In his *human* character, he is, like *Pwan-koo*, and *Jupiter*, and *Bacchus*, &c. &c., 天子 or the son of Heaven (*Shang-te*); and in his *deified* character, he is (like these gods) 天 or *Shang-te himself*; the "Sovereign Mind," or soul of the universe. *Shun* appointed him "to rule over the entire heaven," and called him 昊天上帝 and "the Lord of Heaven,"

and "the Great Te" (Shang-te), as "being proper titles for *Supreme Heaven*." *Shin-sëen &c. Sec. III, Ch. 5 pp. 6. 7.* The Confucianists tell us that this Fuh-he, or their "First Man" appears at the beginning of the Yin-hwuy, at the commencement of each world; (*See. Diagram of Succ. of worlds in No. 2*) and hence he is said to have "established the (human) Extreme," or origin. Confucius in the Lun-yu (Ch. X) tells his disciples to "observe the seasons of the Heave," (Dynasty) in which the Yin was considered the first Hwuy, as being the period when the First Man, and the inferior creation emerge from chaos at each revolution of Heaven and Earth. This Yin-hwuy in which Fuh-he comes forth from the Chaotic Egg, is the *Spring season* of the World, and answers to the Chin Diagram of the Yih-king; and in this Classic we are told that, "*The Ruler* (Shang-te) issues forth in the Chin Diagram." *Sec. W. Ch. 4.* Fuh-he then is the Classical Shang-te, "the Lord of Heaven," &c. &c. who issues forth from Chaos or the *ovum mundi*, to readjust his body the world, of which this "third (or youngest) power of nature," is the animating soul and real deity; and hence we are plainly told in the Le-ke (Sec. IV p. 56) that "MAN is the MIND of Heaven and Earth." And, this Shang-te or Demon god, governs his body the world, we are also told, *just as* the soul governs the body" in man; i. e. he is inherent in it and rules and guides it. This Shang-te is also called 天之神, the god, or *rational soul* of Heaven or the world, as Jupiter was the *THOOS* or rational soul of Heaven or the world, according to the Stoics. This "Mind of Heaven and Earth," is only manifested, or issues forth from his egg, when the world requires renewal; e. gr. "When the myriad of things are generated and flourishing, then Heaven and Earth

do not exert their Mind; but when they have decayed and require to be (again) generated, then Heaven and Earth exert their Mind." *Sing-le &c. Ch. XXVI p. 12.* Thus again, Shang-te, notwithstanding his high sounding titles, is, after all, but the chief Hero-god of the whole Pagan world, or the First Man deified and blasphemously decked out in the attributes which belong to Jehovah alone. In fact this follows inevitably from the statement that Shang-te or 太一 comprehends all the "gods of Heaven" in himself; "Instead," says Faber, "of describing the unity which they all acknowledge, as superseding the plurality: they (the pagans) speak of their gods as being *equally one and many*. Whatever therefore the many be *severally*, the one must be *collectively*; because the unity is but a combination of the plurality. Hence since the many are hero-gods; the one which mystically comprehends them all in an *imaginary hermaphroditic being*, must evidently be a pantheistic congeries of Hero-gods, and therefore cannot be the true God." *Vol. III pp. 61, 62.* "Here," in the heathen Monads, "so far as I can judge, we have the only divine unity that the heathens ever worshipped; an unity, which has often been mistaken for that of the Supreme Being, but which really has nothing in common with Him, save that it bore the name, and was decorated with the *usurped* attributes of the Deity. *Ibid p. 60.* This period of the world is called 後天 or the postdiluvian period, and we learn from Chinese History (in exact accordance with Scripture) that the period of man's life was henceforth shortened. Fuh-he, like Noah, is regarded in his human form as "the first sacrificer," and as dwelling secure in the midst of the "Birds and Beasts." He instituted marriage, taught the people Agriculture, Astronomy, and many useful arts, and

is Adam as he comes out of Chaos, and Noah as he escapes from the Deluge which is always confounded with Chaos.

8. The world or Shang-te then, is designated in the classics "K'een" or "Heaven," and "Heaven and Earth;" and we are not left to mere conjecture, but we are distinctly told that he is Man (body and soul); e. gr. "Heaven (Shang-te) is a mould—a Great Man; Man is a small Heaven." i. e. Microcosm, "Heaven and Earth are a mould—a Great Man; Man is a small Heaven and Earth." i. e. Microcosm, *Yu-tuy II.* 26. "Man's head is round like Heaven (Shang-te's head) and his feet are square like Earth." (Shang-te's feet) *Choo-tye's Works. Ch. XLIII.* 31. "The Sun and Moon in Heaven (Shang-te's eyes), correspond to the eyes in Man." *Sing-le &c., Ch. XXVII.* p. 1. And as this deified Man is an hermaphrodite, he is the Great Father and Mother of all things, who like the hermaphroditic Jupiter "generates the world from his sacred womb"—the Earth; e. gr. "Heaven and Earth are the Father and Mother of the myriad of things." *Shoo-king, Sec. IV.* p. 2. "Confucius said; In ancient times intelligent kings in serving their fathers were filial, and hence they intelligently served Heaven, (the Great Father); they also served their mothers in a filial manner, and hence they served Earth (the Great Mother) with intelligence." *Heou-king, p. 13.* "If Heaven and Earth had not sexual intercourse with each other, the myriad of things could not exist." *Yih-king: K'een Diag. Sec. 1* p. 30. "In families, the female properly remains in the inner apartments, the male in the outer. A male and a female constitute the great principle of Heaven and Earth." *Ibid Sec. II.* p. 10. "Marriage is the great principle of Heaven and Earth. If Heaven and Earth had not sexual

intercourse with each other, the myriad of things could not exist. Marriage is the beginning and end of mankind." *Ibid. p. 38.* "Heaven and Earth are my father and mother, and my father and mother are Heaven and Earth. Heaven is father, and father is Heaven; Earth is mother, and mother is Earth. Men ought to serve Heaven and Earth, as they serve their father and mother; and children ought to serve their father and mother as they serve Heaven and Earth." *Sing-le &c., Ch. IV* p. 21. Shang-te then, or Heaven and Earth animated, is merely Adam or Noah regarded as an Hermaphroditic Monad, who is at once the Great Father and Mother of the whole universe. These two beings are plainly the Cælus and Terra or Hermaphroditic Jupiter of the Greeks and Romans, and like them, are sacrificed to at marriages as being the patrons of fecundity (*No. 1.* 12.) As to the two beings included under one name "Heaven" or "Shang-te," Mr. Faber says. "All the chief gods of the Gentiles were hermaphrodites; but when they are divided into two distinct persons male and female, the two perpetually bear a name common to both." *Vol. I* 225.

9. The eight Diagrams of the Yih-king are the eight divisions of the whole universe or 太一, or Shang-te, according to the Confucianists; and hence, regarded as one hermaphroditic being, these constitute his parts and members; e. gr. K'een (Heaven) is his head, Kw'än (Earth) is his womb, Chin his feet, Seven his thighs, K'han his ears, Le his eyes, K'än his hands, and Thuy his mouth." *Sec. IV Ch. 8.* Thus Shang-te is but a deified man or Hero-god, and the Chinese are no exception to the general statement of the Apostle, that the heathen "professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like

to corruptible man." They have, like every other heathen nation in the world, "changed the truth of God (concerning the Creation and Deluge) into a lie, and worshipped and served the *Creature* rather than the *Creator*, who is blessed for ever."

STUDY OF THE SCRIPTURES AMONG CHINESE CHRISTIANS.*

BY REV. JNO. E. MAHOOD.

How shall we promote the more thorough Reading and Study of the Scriptures among our native Christians.

It is impossible to read the history of the Jewish nation, without being forcibly struck, with the vast importance which that people placed upon the reading and expounding of God's Word. The reason for their so doing may be seen, by referring to Dent. XI: 18, 19, when Moses in laying down precepts for the guidance of the Israelites, exhorts them saying:—"Lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." The psalmist David also declares that that man is blessed whose delight is in the law of the Lord, and who meditateth in that law both day and night.

A man who wishes to instruct others in the doctrines of Christianity without a thorough perusal of the Word of God, is like a workman without his tools. Those converts who have been but a short time released from the bondage of sin and corruption, especially require the study of the Scriptures, that by feeding upon the milk of the word, they may advance from childhood to manhood, as so be able to feed upon the strong meat of the word, which will enable them to make a bold profession of that faith which they have

embraced. There is nothing that can fortify them against the temptations of the world so well as the Word of God. We have an excellent example of this in the temptation of Christ. He who spoke as man never spoke as by his example taught his followers for ages to come that the Divine Word is the safest fortress in which we can take refuge when assaulted by the enemy of souls. When tempted to unbelief, the Redeemer's answer was:—"Man shall not live by bread alone but by every word which proceedeth out of the mouth of God." Every one who wishes to grow in knowledge and in grace must follow the example of Timothy of old, who knew the Holy Scriptures, "which are able to make wise unto salvation through faith in Christ Jesus."

Seeing then, that the Scriptures are of such vast importance to every believer, it may well be asked:—How can we promote the more thorough reading and study of the Scriptures among our native converts? In the first place, my answer is:—Give the Christians the Scriptures translated into a language, which will not only meet their prejudices, but which they can understand. It will not do for those who wish to become acquainted with God's Word and who wish to do his will, to study the Bible as the Chinese study their own books. Our duty in perusing the Bible is not to stand before it and to admire its style and symmetry; but to stand within, that we may believe and obey it. In the way of inward communication and obedience only shall we see the beauty of its treasures. In China owing to the difference between the written or classical language and the different colloquial dialects, there are many conflicting opinions respecting the best medium for conveying Scriptural truths to the people in writing. In Foochow we are favoured with a written colloquial as well as classical,—which in some parts of the Empire is not the case. The New Testament and other Christian books have already been printed in it, about the utility of which

* Read before the October meeting of the Foochow Missionary Conference.

INDEMNITY MONEY FOR ROMAN CATHOLICS:—We learn that the Resident Catholic priest at Tientsin has told a Protestant missionary there that they have not received, nor will they receive, a single cash from the Chinese Government until a proper guarantee of safety and protection is given, and then *only* for property destroyed, not for lives lost, (blood-money.) The Acting French Minister received money on his own responsibility without consulting them, and they will not have it. Our correspondent says he saw the Vicar Apostolic's official letter to the Count to this effect, a splendid letter, which rather put the Count in a *box*. He don't like to give the money back to the Government.

MANDARIN TRANSLATION OF THE NEW TESTAMENT:—Under date of Jan. 25th, we learn that the Committee of the various Missions at Peking which have been engaged in translating the Scriptures into Mandarin more or less for several years, have revised and prepared for the press their former translation nearly to the end of John's Gospel. The American Mission Press at the Capital expected to commence publishing this revision in the early spring, as soon as the severity of the winter should moderate.

NOTES AND QUERIES ON CHINA AND JAPAN.

It is with sorrow that we have read the fate of the *Notes and Queries* in the *The China Mail* of February 2nd 1871. While the objects of the *Chinese Recorder* and of the *Notes and Queries* were in some measure identical, there was abundant room for both in China. Should the latter not be revived, we cordially offer the columns of the *Recorder* to such suitable papers as would have been contributed to the *Notes and Queries*. *The China Mail* says:—

"It may interest many persons in China—and elsewhere for the matter of that—to learn the fate of *Notes and Queries on China*

and Japan. It will be remembered that its existence commenced in the *China Mail Office* in January 1867, under the editorship of Mr. N. B. Dennys, whose knowledge of Chinese language and literature, and experience of Chinese character, carried the work successfully through three years—to the end of 1869, when owing to causes which it is unnecessary to specify, the property in the work passed into other hands. After a fitful life during the few months of a subsequent period, it expired, and the copyright in it was put up to public competition at a recent sale. The competition was not severe. There were only two bidders—and it was knocked down for One Dollar! Whether the purchaser intends to revive the publication or not, we are quite unaware, but our advice is—don't. And our advice is based on experience. The three excellent volumes with which the *China Mail* is connected contain a great deal of matter highly interesting to all persons to whom the study of things Chinese is in any degree attractive. But in respect of coarser considerations—i. e., as connected with money—the publication did not pay "a living profit." It paid for itself—it cleared its own expenses, and nothing else. It was maintained for the sake of its literary value, and the three volumes that remain will attest the worth of that. *The Chinese Recorder* is now we believe the only publication in China which aims at objects similar to those which *Notes and Queries* had at heart. We need not say that we cordially wish *The Recorder* success. In a business sense its production is relieved from hindrances which often hamper a publication got out upon ordinary business terms; but the value of the articles it contains is not affected by that consideration."

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REV. JUSTUS DOOLITTLE, EDITOR.

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edge of the Scriptures and devotedness to Christ they are undoing a work which by giving sufficient time might be well done in the future.

Owing to the great distance of most of the stations from Foochow, the foreign missionary can only visit them about once every two or three months, at which intervals he can only stop at each station about a day or two at the most, so that, it is quite impossible for the missionary to instruct the Catechists sufficiently during his stay with them. As it is not our object now, however, to raise difficulties but rather to obviate them, let us try and devise some plans which may best accomplish our object.

To keep the stations supplied with well instructed men, I believe it will be necessary for each of the missions to keep a few of the most intelligent and best men we can get, constantly at head quarters under the instruction of one of the missionaries. These will answer as a sort of depot and will be ready to supply the place of those who may not be sufficiently instructed, or who through want of zeal or spirituality may be removed from their stations. The missionary who will have charge of them will have an opportunity of instructing them in the evidences of the Christian religion, which will fortify them against the adversary and will enable them to give a reason of that hope which is in them. He will have many opportunities of impressing upon them the importance of the profound study of the Word of God, and especially the private study of it for food for their own souls.

Boyle in speaking of the style of Scripture says:—"I use the Scriptures not as an arsenal to be resorted to only for arms and weapons.....but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."

In the private study of God's Word they will find out the internal evidences of Christianity, which are above all

other kinds of evidences, the highest, surest, and most complete.

The more we study the Bible the more shall we admire it. Like the kalidescope with its vast variety of colours, the Bible each time it is examined carefully will present to the reader a greater variety and beauty. The Bible is like the gold mine; when we get beneath the surface we shall discover in it the richest treasures. But I may be asked:—How can we best make those helpers who are at their different stations, study the Scriptures? Those who are in Foochow are under the control of the missionary who can instruct and interest them in the study of Bible truths, but what are those to do for instruction, who are scattered throughout the country at different stations, some of whom as yet may have but a very limited knowledge of the Scriptures?

My suggestion would be:—Have periodical examinations, say once or twice a year when all the Catechists will be expected to assemble at Foochow.

When I say examination I do not mean to ask a few questions, each person answering with an open Bible in his hand, but that part of the examination ought to be in writing, by which means the progress each person has made in acquiring a knowledge of the written character will be seen, as well as the proficiency made in the study of the Scriptures.

The portion of Scripture on which they are to be examined ought to be named at the end of the previous examination. The most useful and practical men are not always those who can answer the most on paper. Therefore due allowances must be made. This mode of examination will act as a stimulus to make them study the Bible, and to the intelligent and hard workers it will give satisfaction; for they will know that their work will be appreciated. In these examinations, the value of each portion of Scripture must be impressed upon them. The Bible is like one grand chain: every part of it helps to form a link. Like a building complete, every book of the Bible helps to form

the grand structure and to make up one great whole.

To suppose that portions of the Old Testament are merely historical facts and ritualistic ceremonies without much meaning or depth of spirituality, is to deprive ourselves and those whom we instruct of a great deal of comfort which otherwise we might obtain from the Word of God. The simple historical fact about Melchisedek blessing Abraham after the slaughter of the Kings, might have been passed over as an event of no great importance, were it not that the inspired Psalmist declares that same Melchisedek to be a type of Christ. And St. Paul uses the same incident as the strongest argument to show the superiority of the priesthood of Christ over that of Aaron. Look at Leviticus and examine it carefully, and you will find that there is hardly a book in the Bible, that displays the sinfulness of sin, the holiness, justice and mercy of God to a greater extent. The Bible is like the mind of God who gave it, a mine of the greatest wisdom, the depths of which we can never fathom.

Now let us consider the best means to use for making the native Christians, (who are not in the employ of the missions) read and understand the Scriptures. Many of this class cannot read; therefore they must depend almost entirely upon the person sent to teach them for all necessary instruction. It is impossible for the missionary who can only visit them once every two or three months, to teach them. The persons then who will be responsible for their instruction will be the catechists who are left in charge of the different stations. I prefer using the name catechist to that of helper or preacher; for I believe the best way to instruct those who are merely feeding upon the milk of the word, is to catechize them; for by so doing their wants will be better known to the person who instructs them. It was the custom in the early church to do it. It was so in the Church of England a half century ago, until Sunday Schools were introduced where children and young persons are now instructed and

catechized in the Word of God. We don't want catechists to become self-conceited orators, whose discourses are perfectly unintelligible both to themselves and to those whom they try to teach; but we want them to be humble, truthful men of God, who will sit down with the people and tell them about those things which concern their eternal happiness.

Once each week, at least, they ought to have Catechetical classes at each of the stations, where all the converts and inquirers who possibly can ought to attend for instruction. To see that this is done the missionary might each time when he visits his station, call the Christians together and catechize them to see whether they are growing in knowledge. The portion of Scripture, on which the Catechists were last examined at Foochow, might be the subject selected for the course of instruction. If they are improving in knowledge, then the missionary will easily see that the Catechists are doing their duty. By such examinations as these, the missionary will have a fair check upon the work of the Catechist; he will know the wants of the people better, and will be better able to solve their doubts and to impress upon all the importance of the study of the Scriptures. The people will take greater delight in reading the Word of God. They will see that its precepts are holy, just, and good and are given to be our rule and guide through life.

In examining the Bible they will see, that the Old Testament is not contrary to the New, but that both harmonize together in showing forth the glory and goodness of God, the fallen and corrupt nature of man, and the redemption of sinners through Jesus Christ.

Obedience to the precepts of God's Word will raise them from a low state of moral degradation to a life of holiness and love, and will by the Holy Spirit's help impart to them that wisdom and happiness which only can be enjoyed by the people of God. They will see by closely examining the Bible, that it is the only book which claims God for its author, unmixed truth for its contents, and salvation for its end.

RUSSIAN ECCLESIASTICAL MISSION.

* *Note to First Paper published in the
November No.*

BY J. DUDGEON, ESQ., M. D.

In addition to the visits of Russians to the Court of Peking there mentioned, and to throw more light upon those early transactions on the Amoor, we now add the following information. The facts relating to the Amoor are drawn almost entirely from Plath's "Mandschurey."

In 1672 Russia sent two noblemen, Milowayoff and Kawyakoff to Peking, whose names were inadvertently omitted in the first paper under this date; and in 1677 the Greek Spafari with a suite. Spafari was dragoman of the tribunal of envoys in Moscow and is mentioned in another paper, as being sent to Peking at the time of the first negotiations.

Russia's first acquaintance with the Amoor began in this wise. Some Cossacks who had built a winter quarter at the mouth of the river Ulja (Ula) on the sea of Okhotsk, heard first in 1639 from the Tunguses on the river Ud (Udi or Uda) that they had intercourse with a settled agricultural people living on the rivers Seja and Silkar (Chikiri) and bartered sables for grain. On another river Omut (Amgun, Omogun of William's map, after words Chamun, Chinese Henkon) dwelt Tunguses who carried on trade with a people on the lower Amoor, called Natkans, who had a particular language of their own. In exchange for their sables, they got from them silver, copper kettles, glass, corals, and silk and cotton stuffs, which they did not themselves, however, manufacture, but got them elsewhere. On one river Mannur (Amoor?) lived people who cultivated the land, kept cattle, distilled brandy, and conveyed flour up

[* This Note came to hand too late for insertion in its proper place. The additional information it supplies is interesting and valuable enough to justify insertion in this manner. *Ed. Ch. Rev.*]

the Amoor for the Natkans. They reported other news that on the upper Amoor or Shilka, there dwelt a people called Daur, rich in agriculture and cattle. One of their princes, Lawkai, dwelt at the junction of the river Ura with the Shilka. Here silver was worked and melted, which was exchanged for sables which they sold again to the Chinese for silk and other wares.

These reports were the occasion of the expedition of Wassilei Pojarkow in 1643. After he had crossed the mountain which is the watershed of the Aldan and Seja, he came to a river Bryanda, after two day's journey to another river of the same name and after two days more to the Gilla, after four days to the Ur, and again after three days to the Umlekan, which all flow from the West (?) into the Seja. Reindeer Tunguses dwelt on the second named river, cattle breeders on the Ur, and the Daur dwelt at the mouth of the Umlekan, carrying on agriculture and cattle rearing. Here came one of the people of the Dutchers (according to Gerbilon in Du Halde, the Mantchus are meant when so termed by the Russians) who live below the Seja. He heard, besides, that six weeks' journey from Umlekan * dwelt a Khan, by name Borboi, in a town with wooden walls and fortified with ramparts, which sent out 2-3000 men to make war on the neighbouring peoples. Besides bows and arrows, his people had also fire arms and in his capital cannons also. The sables which he received as tribute, he sold to the Chinese for silver, tin, copper utensils, silk and cotton stuffs. His land produced cattle, and corn. From the latter whisky was made. The language there was so different from that on the Seja that an interpreter was required. At the mouth of the Selimda, (Selimga) which four days journey beyond Umlekan falls into the Seja from the East, the Daur had a strong place called Moldikitschid; an other place Doduwa was situated where

* He mentions no direction. His news was first reduced to paper in Jakutsk after his return; which accounts for the apparent confusion in some places.

the Seja falls into the Shilka. (The upper part of the Amoor is also sometimes so called). Up the Shilka dwelt Prince Lawkai who had much land under cultivation, and disposed of the surplus of his grain to the Mongols in lieu of cattle. Three days journey from Umlekan, Pojarkow, found at the mouth of the brook Gogul Kurgu—a Daurian place—a day's journey brought him to the mouth of the Toma, which flows from the East, another day to a place of the Daurs, called Baldatschin and another day, to the mouth of the Seja. Besides these places, there dwelt also all around numerous Daurs, who carried on the cultivation of the land and gardens. In three weeks more he reached the mouth of the Schungal (Sangari) and after six days at the mouth of the Amoor. (The Ussuri is probably here meant. About this point somewhere the river bears often the name Amoor.) Up to this point and four days journey further dwell the Dutschers, then come the Natki, and lastly towards the mouth of the Amoor to the sea the Giliaks. Pojarkow spent two weeks journeying through each of these peoples. Those on the coast carried on fishing in summer and hunted sables in winter, and as they had never been tributary, Pojarkow was able to take away from them 480 sables and 10 robes furred with sables. His return journey was along the sea coast by means of the river Ulja (1646).

Some hunters afterwards made excursions in these regions and discovered, in 1647, a new way to the Amoor by the river Ura. Half a day's journey below its mouth, the Amoor was reached and boats were seen which came in the autumn from the upper regions of the Shilka to Prince Lawkai, to buy grain. Lawkai's residence, they heard, could be reached on horseback from the mouth of the Ura (Urka) in one day. The place lay above the river Oldekon.

After these and such like attempts, Ierofei Chabarow's expedition set out in 1649. Lawkai had heard of his expedition, and fled with his people, so that everywhere they met only with empty houses. Besides Lawkai's res-

idence were seen four others, belonging to his brothers and relations. There were little fortified places whither the people could flee when hostilely attacked; wooden walls with four to five shooting towers, surrounded by high ramparts and deep ditches; under the towers were covered gateways for sorties. Inside were large wooden houses, of one room with paper windows, which could in a case of necessity shelter from 50 to 60 persons. They remained in the third little town; here La-kai came with his brothers to ask what they wished; but he had no confidence and went away again. In the fifth (4th?) they met his sister. She related of the Bogdoi, a powerful lord, at whose command all the Daurs of that region were, that he ate and drank out of gold and silver bowls, had bows, arrows and swords, also firearms and cannons. His residence had an earth-wall and in the shops were precious goods for sale. The river Non flowed past it. But still mightier was the Khan who ruled over this one.

In the first town he settled down; they discovered holes where the Daurs in their flight had hidden a large quantity of grain. The Amoor promised fish in abundance; here and there were thick forests, full of the most beautiful sables and other animals which were worth hunting. He then returned, but came again the following year with a stronger body of men. Albazir by this time existed. From here he sailed down the Amoor; after the first two days, he arrived at a burnt Daurian village of the prince Dasaul. In the same manner had the inhabitants of two other places, which were reached the following day, left on the arrival of the Russians; then they came to a fortress, which by means of partition walls, was divided into three divisions, and belonged to three princes. The works of the fort were of wood, filled in with earth and plastered above with mud. No gates were to be seen, but around, were pits a fathom deep, in which covered ways led out of the fort. The Daurs shot from the towers of their triple fortress so many arrows,

that the field appeared to grow spikes. They fought bravely but of course their weak works could not withstand the Russian weapons. The Daur all remained, to the number of 661 men, except two who fled. The Russians captured 243 women and girls, 118 children, 237 horses, 113 cows; the inhabitants had trusted to secure them in holes, dug in the roads inside the fortress. They met Chinese, who to the number of fifty always sojourned here collected tribute and carried on trade. In vain they invited the surrounding princes to subjection and the payment of tribute. When they came the next day to Bambulai's city, they found it a waste. He and his people had fled. They heard from two prisoners, that opposite the mouth of the Seja, there dwelt a prince Kokorey, and after passing some other places of the Daur, there then came a strong, newly laid out fort of the three princes of that region. After a voyage of two days and a night, he arrived at the mouth of the Seja and found on the right bank of the Amoor below the mouth of the Seja, in place of Kokorey's city, only 24 empty huts. Towards evening he reached the described fortress, of one of the three princes, where many of the Daurian princes had hidden their best goods. They caroused just outside the city:—so much the easier was it for the Russians to take the fortress. The princes delivered themselves up, but forthwith all the Daur fled. The barbarians set fire to the city and sailed down the Amoor. In four days Chabarow came to a mountain which passes over the Amoor from S. to N., between the Songari and Seja and takes in both banks of the river. For two days and one night he sailed between the same; after other two days he reached the mouth of the Songari. The people that dwell on the Amoor above and below the mountain, are called by him Goguls. From the mouth of the Songari, down the Amoor for seven days' journey, dwell the Dutschers—then came to the Atschans. The Goguls and Dutschers both tilled the land and reared cattle, only that the

former had mere hamlets of not more than 10 huts, while the latter lived in large villages of from 60 to 80 huts. The Atschans supported themselves neither by agriculture nor cattle rearing, but lived entirely on fish. He here wintered; 10 days' journey from here should have dwelt the Giliaks. But scarcely had he sent 100 men up the Amoor to procure provisions than he was attacked by 1000 Atschans and Dutschers. Their arms saved the Russians; but soon the prince of Ninguta whom the governor of the Mantchus had sent to their help at their call for assistance came with 2020 men, 6 cannons and 30 guns. The bravery of the Russians repulsed the might of the Mantchus; however, when the Chinese threatened to come with a large force, he found it wiser to return to the upper Amoor. There he was strengthened, and courageously continued his journey up the Amoor. His messengers gave the most brilliant descriptions of the Amoor countries. "There were inexhaustible riches—a superfluity of gold, and silver, beautiful sables, cattle breeding, agriculture and fruits—the inhabitants wore no other clothes than those made of gold and damask." From all quarters the Cossacks forthwith hastened to this Siberian Paradise; although these splendid things had long since disappeared.

Chabarow was followed by one Stepanow. He sailed down the Amoor in 1654, made good booty on the Songari, but had to withdraw before the Chinese force. He attacked some Daurian hamlets just as they, on the other hand, destroyed the Russian palisaded villages. He proceeded up the Songari in the following year, robbed the crop, built among the Giliaks a palisaded village and took possession of, (from them and the Dutschers,) about 4800 sables, 8 black and 56 red foxes; but on their return, they found that the Dutschers had forsaken their dwellings on the Amoor and Songari; so that there was nothing more for his robber companions to carry away. When they, however, returned in 1658, the Chinese totally defeated them and took from them 3200 sables and other property.

The land on the river T-ma, which falls into the Seja, at the junction of the Seja with the Amoor, was the most fruitful in the world. They discovered here an old city Aigun * on the N. bank of the Amoor, half a days' journey below the mouth of the Seja. It extended 400 fathoms long and 100 broad, along the Amoor; had earth walls from two to three fathoms high; inside was a square space of eighty fathoms, likewise encircled with high earth walls.

Several swarms of Cossacks went forth from Albazin to the East to the river Henkon, routed heaps of Natki and Giliaks, built palisaded villages and came back with booty (1682). In the meantime the Chinese, first settled themselves in the old city of Aigun (1683); later, built on the S. bank of the Amoor, Saghalien oula hotun (the city of the black river) 1685; blocked up the way to the Chamun (Henkon?) and destroyed the palisaded villages and winter quarters of the Russians on the Seja, Selinga, Amgun and Tugur (1682-1685). With 100 Bussen (boats?) of from 40 to 50 mef, and 10,000 infantry with 150 light field pieces and 50 pieces of heavy siege artillery. They marched on Albazin, which with a garrison of 450 men with 3 cannons and 300 muskets, could not, of course, hold out and had to surrender after a short siege (1685). The city was destroyed and the Chinese followed them as far as the Argun. The Russians, indeed, again invaded it, rebuilt Albazin the same year, raised the siege of the Chinese (1687) but on the 27th Aug. 1689, the treaty of Nertchinsk was entered into, and the question of the Amoor and Albazin, was then settled against the Russians, as we have more fully detailed, in the first and second papers.

* It was built by Yung-lo (1404-1425) of the Ming dynasty, but was destroyed 20 years later by the Mongols. Du Halde calls it Ayhom. We may expect to hear something of this ancient city from Archimandrite Paladius who is at present making researches in that region.

PURE WATER.

BY J. G. KERR, M. D.

The large proportion of water in the animal economy and the necessity for its frequent supply renders it very important that *pure* water should be used in all the food and drink taken into the system.

Since water is the most universal solvent in nature, most of that in common use contains mineral or vegetable, and sometimes animal matter in solution.

The sources from which water is derived are 1st rivers, 2nd springs or wells, 3rd rain.

The water from rivers may be comparatively pure, but generally contains a small proportion of mineral matter in solution, when the water is mostly derived from Springs. After rains the proportion of mineral matter is very small, but then earthy matters are held in suspension making the water turbid. In the necessity of large cities the water is made foul from the mixture of animal and vegetable matters in a state of decomposition. These impurities may be removed by settling, as is done in large reservoirs which receive and supply water to large cities or by filtration through sand and charcoal. Thus treated, river water becomes suitable for use.

Spring or well water contains mineral matter in solution; generally some salt of lime or Magnesia or Soda. The well water of large cities also contains animal and vegetable impurities.

Rain water when received directly in vessels, as it falls, is the purest natural water. That which is collected from a well washed roof is sufficiently pure for drinking and may be used in *all climates* with the full assurance that it is *perfectly healthy*. Being free from all impurities, it

is just what the system demands, and must have. One third of the weight of the body is pure water, and the constant drainage through the skin, lungs and kidneys, requires that new supplies shall be constantly added. Hence the necessity that this article, so important for health and comfort should be as pure as possible. A cheap and simple mode of preserving rain water is a desideratum in China, and therefore much complaint is made of bad water, which is often made worse by the addition of spirits, in the vain hope that it will neutralize the bad properties of the water.

I have adopted a mode of preserving rain water for use in my family, which is at once simple and inexpensive, and which I suppose can be used in all parts of China and I strongly recommend it to all missionaries and others who wish to preserve health and enjoy the luxury of pure sweet water in a hot climate.

The vessels which I use are the common round jars in which the Chinese preserve their Samshu, the mouth of which is about three inches in diameter. After the jar is filled, it is sealed up just as the Chinese do it to keep their spirits. Each jar contains about three gallons, and as a dollar will buy over twenty of them, any number may be filled and put away, for use in the dry season. In this way the water will keep perfectly pure and sweet for an indefinite period of time. During the rainy season a small number of jars is sufficient as they can frequently be refilled. The advantages of this plan are:

1st. The water being put up in small jars, it can be kept air tight.

2nd. As only one jar is opened at a time the water in all the others is undisturbed.

3rd. The plan is cheaper than cisterns and more convenient, since it can be used in any locality.

CONNECTION OF CHINESE AND HEBREW.

II. Paper.

BY REV. J. EDKINS.

Time was when all men had one language. Divine aid was given in the formation of human speech, but man himself by the exercise of the organs of sound with which he was furnished first framed human words. Hence it is said in the scriptural narrative of creation, that the Lord God brought animals to Adam to see what *he would call them*. Could he do other than imitate their various cries? With a small stock of monosyllables acquired by imitating the noise of concussion, of walking, of heavy bodies falling, sounds uttered by birds and quadrupeds, of wind, of water and so on, he would make a vocabulary to begin with; but for converse with his Creator he would need more especial aid. To trace the steps of man's progress from the commencement of language downwards is now beyond our reach. But we are justified in expecting that some results should flow from a comparison of types like Hebrew and Chinese, as being two of the oldest accessible stocks.

The Hebrew of the Bible can be shewn to be based on an older system. Its dissyllabic roots have sprung from monosyllables, and it is possible by the aid of cognate languages to explain how, before the growth of the Semitic grammatical system, the primitive root added, inserted, or suffixed a consonant, and so became trilateral and dissyllabic.

Illustrations have already been given of the prefixing of sibilants. I shall now attempt to make it clear that the liquids R and L have frequently been introduced between the initial and final consonants.

PAT is a common root meaning "to scatter." It is found in the Chinese 播 *po* sow seed, 發 *fa* or PAT *send forth*, in the English *forth*, *spread*, in the Latin *sparsus*, in the Mongol *bodarahö scatter*. Compare in Hebrew BARAD *sprinkle, hail* and BARON *scattered*. The corresponding surd form is PARAD *scatter, expand*, and PARASH and PARAS also take the same sense with modifications of meaning, the one signifying *divide* and the other *separate*. Another form is PARAT *scattered*. Compare the Tibetan BRAL *to separate*. The letter R is an intruder in all these words. It has been caused by an effort of the root to extend itself. As the root of a tree pushes its way wherever it can, so each root in language struggles perpetually after new modifications as if it were a living thing. The combination PAT or PAD or BAT or BAD has in Hebrew (and the same occurs in other languages) as much the sense of *scattering* and *extending* without the inserted R as with it. Thus PADAD means *separate*, PEDUTH *division*, BADAL *divide*, PUTS *scatter*, PAZAR *disperse*. The sibilants S, SH, TS, Z, and S are all changed from an older D or T. But if this were doubtful there are many more examples where the D or T is not sibilated, as PATAR *break forth, cut*, PATHAH *to open, expand*, PATHACH *to open*, PETHACH *a door*. So in English "bed" means that which is extended, if we are to believe what the Lexicographers tell us, and this is the same root which still keeps its two essential letters in the word "broad" taking an adjective signification. Here an R enters, and there is a second in the Scotch "braird" meaning breadth, applied to a field of corn. The R is not essential to the primary meaning, but it is a convenient addition made by the unconscious effort of language to mark off a particular shade of the

meaning by a derivation. And what is the word "field" but the same root with an inserted L, and the P change to F?

These little changes in the root, so useful in themselves, tend to conceal the etymology of the words, and to hide from our view their primitive form as once used by the ancestors of all the nations now spread over the world. Because the Chinese do not thus modify their words, some persons imagine that it cannot be shewn that their language is identical with ours in origin. But let us reflect on the circumstances of the case. The Chinese never insert R or L, nor do they prefix sibilants. The energy of the voice is expended rather on tones, and other elements of speech. Yet the roots are the same. The Semite nations introduced these modifications of language which constitute the Semitic type subsequent to the departure of the Chinese from Western Asia, and too late for the Chinese or the Tartar dialects or the Japanese, to shew any trace of them. But the Hebrew roots if stripped of these appendages do not differ essentially in sense from the Chinese roots. The Chinese then is an older type of the same original language, as that from which the Hebrew sprang. For example 別 *Pie* anciently pronounced Brt, and meaning *to separate, other*, is the same thing with the Hebrew BADAL *divide*, BAT *alone*.

This is another branch of the great family of words to which PARAD, and broad, with the other examples given in the paragraph immediately preceding, with such words as *pars, partior, findo, fidi, &c.*, all belong. To divide, scatter, disperse, extend, widen and many more are ideas mutually related, and come out of each other by gradual change in signification. *Division* becomes *scattering*, and *scattering* becomes *exten-*

sion according as the thinking faculty concentrates itself on one or another element of the object or action which it makes use of language to describe. "Sprout" is if traced to its origin, the same word as "forth" and as "put." It is a small *putting forth* from a root or stem. Pout is a *putting forth* of the lips, and spout, a starting forth of water. This last is originally the same word as puteus, fons and fountain.

In the Hebrew dictionary there are not a few examples of the inserted R and L, but more of the former.

2. BARAK, *lightning*, Chin. bak white.

3. BERITH, *covenant* from a root barath cut. The Latin is *fœdus* from *findo*, *fidi cut*. The Chinese is 必 PIT *certainly* which we thus learn to be connected with 伐 BAT to *cut down, beat, punish*.

4. BARAH, *to fly*. The Latin is *fugio*, the Greek *pheugo*, the English *fly* (where Y represents I G) the Chinese 避 Bi or BIK to *avoid, escape*.

5. DABAKH, *tread proceed*, DE-REKH, *way* 路 LOK *way, road*.

6. DARASH to *seek*. Gesenius says, the original sense is to *tread down with the feet*, hence to *go frequently*, and hence to *seek*. The Chinese have 察 t'at and 查 c'ha or more anciently DAT to *seek*. The Greek ZETEO to *seek* is of the same family. The initial Z has taken the place of D, as in the Hebrew darash, the final SH has taken the place of T.

7. HHARASH *cut, engrave, plough, fabricate*, with HHARATS *cut, sharpen* are in Chinese 割 KAT to *cut*. In Latin Caedo and in English Cut. Without the inserted R the root takes the forms KATAL to *kill*, KHATHATH, *strike*.

8. HHERES *the sun*. Cyrus, king of the Persians was called by the

prophet Isaiah KHORESH, which Greek authors say means the *sun*. Gesenius says the Zend was hur, as in Ahuromasdes the true name of Ormuzd, the good God of the Persians, and the Hormosda of the Mongols. The Chinese is 日 NIT *the sun*. The Chinese initial NI frequently takes in western languages the form of K or KH.

9. TARAD *push* is the Chinese 推 t'ui also *pushing to push*.

10. KHARAN *the knee* is the Chinese 跪 kwei *to kneel*. The phonetic part of this character shows that K was its final letter, and that it was joined GUK for some thing like it.

11. PARAK, *break* PARANG *loosen, begin*. In Chinese 開 P'ik to *open, break open, begin*.

12. KARAB *approach, go near to*. In Chinese the word is 及 Gip to *reach, arrive at*.

13. KARATS *cut* and KARASH an obsolete root to *cut*. The Chinese is 割 KAT to *cut*.

14. BALAG to *be bright*, in Chinese 白 white, *clear*, in English *bright*.

15 DALAK, *burn*, in Chinese 着 cho or 点 DAK to *kindle*, in Greek teko to *melt*, English torch. Hence day, lux, luceo &c.

16. HHALAKH, *black, wretched*, Arab. Hhalak *black*. This in Chinese is the common word 黑 he or KEK *black*.

17. HHALAK, *divide, part, scatter*, in Chinese 隔 ke or KEK to *separate*.

18. KHALAM, *to wound, especially by calumnies*. From this, says Gesenius, perhaps comes the Latin word calumnia. In Chinese the root is 砍 k'an to *cut*.

19. NGALAPH, *cover, veil one's self*, in Greek is kalupto to *hide*, and in

Chinese 蓋 *kai* or *KAP* to *cover*. The Hebrew has also *KAPHAR* to *cover*.

20. *PALAG divide* and *PELEG a stream*, are represented in Chinese by 派 *p'ai* or *P'AK branches, streams &c.* The English break and branch are from the same root. Also the Tibetan *BRUG a stream*.

These twenty examples of roots with inserted *R* and *L* are all taken from those parts of the Hebrew vocabulary where, *K, T, P* and *G, D, B* or modifications of them are the initial letters. Cases of identity occur so abundantly in all parts of the dictionary, as to lead the inquirer to a conviction that the Chinese and Hebrew words were originally one.

This identity was quite anterior to the formation of the peculiarities of Hebrew grammar. The distinction of genders, the article, the verb paradigm, the inversions in the order of words, were still unknown. The creative genius of Semite grammar commenced its work after the separation of the Chinese branch of the human family, and occupied itself first with the expansion of the primeval word into a dissyllable. The roots originally consisting of two consonants took a third either before or after or between them.

It was when the Semitic grammatical system had arrived at this stage, that the formation of the verb paradigm by internal changes in the vowel and the prefix of letters became possible. The root of three consonants was the base from which alone the complicated ramifications of Hebrew accidence could grow.

The linguistic principles of the Simite race were destined to have a wide influence. The prefixed sibilants, with the inserted *R* and *L* are also found in the language of Tibet and in all the Indo European tongues. Any one who has looked into a Tibetan dictionary will have noticed the

want of uniformity in the monosyllabic type which there strikes the eye. The Sibilants *S* and *TS* are found there prefixed to roots as in Hebrew, and between the initial and final consonants occur *Y, R* and *L* as medials. This resemblance is not accidental, but arises from the fact that the Tibetans and the races cognate to them in Birnese peninsula, left western Asia latter than the Chinese, and that when the Tibetans and Birnese emigrated by Cabul and Cashmere to the mountain vallies which they have ever since inhabited, the structure of Semitic grammar had made no small progress. We find in the Tibetan verb for example the vowel *O* used to mark the imperative, just as in Hebrew. Thus the verb *P'RAL to separate*, in the preterite *P'RAL* and in the imperative *P'ROL*, just as in Hebrew the verbs *PARAT* and *PARASH to scatter, separate*, (in Syriac *PRASH*) became in the imperative *PROT* and *PROSH*.

The Tibetan equivalent of the Hebrew *BARAKH to bend the knee, to bless* is *BLAG happiness*, the Chinese being 福 *fu* or *Pok*, happiness and *fu* or *Bok to bend to the ground*. The German *beugen*, and English *bow* are the same word with these Chinese and Hebrew forms. The physical sense came first and is retained in all the languages except the Tibetan. The idea of blessing was derived from that of kneeling, and hence the knee was also in Hebrew called *BEREKH*. The Chinese retains the idea of blessing in his very favourite word 福 *fu, happiness*. But he has entirely lost sight of its etymology. For this he must look to the Hebrew. It is interesting too to notice that we have a vestige in China in this etymology of the habit of receiving a blessing on the knees which distinguished the patriarchal age. Here is a glimpse into the depths of time. We see the veil up-

lifted from many intervening ages. Men were humbler then than they are now. The son knelt with respect to receive his father's blessing, as he did, yet more reverentially, to the One God who was then universally known. The filial piety of China, and the national habit of kneeling to superiors are derived from the patriarchal customs of Western Asia.

THE LITERATI OF CHINA.

BY UTIS.

I am sure we hear enough talk and see enough writing about the Literati and Gentry of this country. All missionaries seem to regard them as personal enemies, and indeed they appear to have incurred the reputation of being hostile to all foreigners. Is there any difficulty about a foreigner residing in a Chinese town, the literati and gentry immediately appear on the scene as the chief instigators of the movement. Does a foreigner propose to travel in the interior, some member of this respectable body is sure to come forward with sage and solemn reasons why the journey should not be undertaken. Is it proposed to open a new Port or modify a Treaty stipulation, one of the first questions to be asked is—what will the Literati and Gentry say?

If, however, one set himself in any particular neighbourhood to ascertain who these so potent individuals are, he will occasionally find them hard to be sought out. Sometimes they consist of an old man—perhaps the oldest in the village. On other occasions the literati and gentry will be found to be two or three rich families who enjoy the reputation of letters among a boorish population. In large cities, however, these men form a sort of caste and exercise a very decided influence not only over the people but also over the authorities. The latter constantly quote them as representing the wishes of the great majority of the people,

and in many of the country towns and villages, the literati and gentry are much more powerful than the local authorities.

For my present purpose the gentry may be considered as included in the literati, as China can scarcely be said to possess any class of men corresponding to the class known by that name among us, and the Chinese themselves would not, I think, recognize the distinction. Now in the first place I must divide the body of men known as the Literati into two classes—the literati proper and the so-called literati.

The former are at present a comparatively small number of individuals and seem to be decreasing from year to year. They may be known on the streets by characteristics very like those which mark their brother sages in the west. They have generally an antique appearance, wear the skull-cap irregularly on the head, look through a pair of large spectacles, and carry under their arm an umbrella of Mrs. Gampish dimensions. They generally shuffle along the streets at an uneasy pace, and if followed for a few minutes they are usually found to disappear with a jerk into a second hand book shop or some other congenial retreat. If you enter into conversation with one of these men you are astonished at the amount of learning, bearing on his own country chiefly, which he has accumulated. The classics of course he can repeat, but he also knows intimately the voluminous annotations to these. The histories of the various dynasties, the great men they produced, the lives and works of the latter are all known to him. Not unfrequently too these learned men show an acquaintance not only with all that is orthodox but also with a large amount of heterodoxy. Thus they are often well informed in the history and literature of Buddhism. Nor do they leave unread the works of the Taoists, and Chwang-tze, Lao-tze, and Han-fei-tze are better known to them than such men as Scot Eugena and Roger Bacon are to their brethren in the West. Now these, who are genuine literati, seldom or never take

part in local broils and disturbances. They rarely raise an outcry against foreigners—either against their religion or against their mere existence among the natives. Though strictly orthodox and privately quite opposed to the introduction of anything barbarian, they like to lead a quiet philosopher's life, believing that the world can never become so good that there will not be some in it bad enough to leave Confucianism for even Christianity.

But I come now to the second division—the so-called Literati, and it is to these that I wish more particularly to refer. They are of tolerably easy recognition in any Chinese city. They are generally young looking and rather flashy, but those who are somewhat advanced in years generally wear a grave and haughty look. The cap is either adjusted perfectly straight on the head so that the ornament for the front is in a line with the nose, or else it is raked a little to the side. The long dress is as if fresh out of the folds—the shoes plain but neat, and everything about them argues punctiliousness and a wish to appear well before the world. In one hand is usually a fan inscribed with a few verses, the work of a friend or companion. They are the very essence of politeness and there is an air of classic decorum about all their movements. These men, however, have very often only the name and external semblance of literati and are quite ignorant of their own history and literature. If you try to open a conversation with them about the sacred books, they generally tell you that they studied those books when young but now they have forgotten them.

When the would-be-literary family is rich, a tutor is engaged to prepare the hope of the house for his Degree. A weary time this wretch has—trying to impart to his pupil not only information but also the capacity of acquiring information. After several years "grinding," the promising youth goes up to the examination and comes back duly "plucked." This, of course, is ill-luck, but another trial is equally unsuccessful, and finally a literary title is obtain-

ed by purchase. It is indeed, a subject of much sorrow to the genuine literati in China that literary titles should be sold and so cheaply as they are now. \$30 or \$40 will in some places obtain the right to be regarded as a man of letters, and who would not purchase so enviable a distinction at that slight cost? If the rich youth, however, ultimately succeed in obtaining his Siutsai by examination, he from that moment struts with peacock magnificence among the ignoble fowl which surround him; his claim to a literary character is beyond dispute; and he sheds a glory over the unlettered family to which he belongs.

These examinations do not by any means form a test of a man's general attainments. For many years the element of most importance in the first of these at least has been fine writing. Hence those who seek for Degrees pay more attention to style than the acquisition of knowledge, and the books most studied are the collections of literary essays. On several occasions attempts have been made to introduce reforms but without any permanent success, and the mode in which the thought is expressed may now count for more than the thought itself. Thus many of those who have actually obtained literary honours in the proper way are yet without scholarly learning, and many know only the letter of the classics without being able to appreciate the inner spirit.

Suppose a foreigner is looking out for a teacher and he invites one of these so called literati to introduce one to him. He is sure to be told of one whom the man knows, a person of vast erudition, deeply versed in the literature as well of modern as of ancient times, with an intellect clear as the sun, and who is at present out of official employment by some unfortunate accident. This prodigy of intelligence comes on the appointed day with his friend, and the two are very careful in going through the proper bows and other forms of politeness to be observed on a ceremonial visit. "Well, Sir," says the foreigner, "Your friend

has told me that you are a very learned man, and as I want to know as much as I can about your country I hope you will become my teacher. Have you read any Buddhist work?" "Oh," says the prodigy with a Pecksniffian smile, "we of the learned body do not read heretical writing." "Oh, no, of course, I ought to have known that. Well I want to study the Punt's'ao and some other works on animals and vegetables." "Oh, I never read any of those—they are only for doctors and druggists." "Well, there were I believe some celebrated authors under the Sung dynasty and I want to read some of their works—say those of Chow Leen-hi." "Ah yes," replies the prodigy, "there were several illustrious scholars at that period but I am not acquainted with their works." "Good! Oh, I was forgetting. "Will you kindly tell me what you have read?" "I have read the Four Books and the Five King. We of the learned denomination regard these as the most important of all books, and if one knows them he has enough for this life." Just imagine a German youth coming to England to study English life and literature with a teacher, and the man who offers himself for that post stating as his qualifications that he had learned his Catechism, Creed, How doth the little busy bee, and Persuasives to Early Piety. But suppose the foreigner engages the prodigy of learning and proceeds to read the Four Books with him, he soon finds that neither to these does his knowledge extend. He can read the text and give the explanations which accompany it, but beyond these he is absolutely ignorant. Not only is he utterly unable to offer any original solution for a difficulty but he is also ignorant of all the parallel passages which would throw light on the obscurity. Wherever Chu-hi fails him, he is utterly helpless.

If again we turn to affairs external to their country, we find these so called literati still more lamentably ignorant. Thus, for instance, with the foreign countries with which China is now on terms of friendship they have little

or no acquaintance. Of England if they know anything they know little more than that it is a Jesus-worshipping, opium-selling country, perched on the Northwest corner of the world and abutting on chaos. France is to them a country of similar barbarians worshipping the Lord of Heaven and a cross, sometimes at peace and sometimes at war with England. America consists of a number of escaped Englishmen who some time ago successfully rebelled against England and who are so hopelessly barbarous that they have never yet been able to establish an Imperial form of Government. Nor is it to be wondered at that these so-called literati are thus devoid of knowledge, in as much as they seldom read a good book, and often possess very few. Of some I have been assured that they had not a single literary work in their house. Others have a few such as the Classics, a book of quotations, two or three collections of essays, and a historical romance. These form the Library, and whether read or not make their owner a literary man. This is as if one were to acquire at home a learned repute by having a library composed of the Bible, Macaulay's Essays, the Book of Quotations, and Gulliver's Travels.

Being thus grossly ignorant with reference as well to their own country as to foreign lands they resort to various devices in order to keep up their literary reputation. One of the commonest of these is abuse of heterodoxy, a practice in which they are often very inconsistent. Thus one of these individuals will ridicule and revile the worshipping of the popular deities, and will condemn in set round terms the whole system of Buddhism or Taoism as vile and pernicious. Yet this man's wife, with his knowledge and consent, will frequent temples, burn incense, make vows, pray for the recovery of any sick member of the family, and consult the gods respecting the future. Speak to the husband on the subject and he will probably answer with a smile of conscious superiority:—"Oh, old women are fond of the clergy!" Nay

more, these very men will themselves pray to the Queen of Heaven, or the goddess of Eyes and Ears, or any other deity, will learn Buddhist prayers, and consult Taoist fortune tellers. Another device is the maintenance of a literary man in the family. Sometimes for a ridiculously small annual stipend a poor but accomplished scholar is retained in the household to serve the double purpose of educating the family and adding a literary savour to the house. Just as in England a man whose readings in literature consist of perusals of the Field and Farmers magazine, educates his family, and acquires for his house a pious and literary repute by giving board-wages to a meek but sedulously industrious. These would-be literati are also among themselves a sort of Mutual-flattery Society, and by praising and admiring each other, they seek to be regarded as genuine sages. They make little Confuciuses and Menciuses of each other, and talk of doing in their "shoddy" establishments, what Chou-kung and Wen-wang did ages ago in the State. Does a guest come late to dinner, the host compliments him on his resemblance to Confucius in being one who in his love of learning forgets the requirements of his body. Does the dolt sit silent during the meal, he is like the Master who neither talked while eating nor spoke while sleeping. Does he keep his women kind in order, he is like one of those ancient worthies who first reduced their household to peace and then applied themselves to rectify the empire. So these moderns believe for themselves and each other that there is only wanting the appearance of a phoenix or a unicorn, and then they will rise to power and recall the holy days of antiquity.

Now it is these so-called literati who are generally the promoters of the disturbances raised against foreigners. The poor peasants when left to themselves seldom object to our visits or residence, and in many places it is notorious that they rather like us. But they are very much under the power of a few rich or ambitious families who are jealous of any incroach-

ment on their power and prerogatives. Hence to Christianity and Western ideas in general as their latest opponents these brummagen literati, whether in private or official life, show a very bitter hatred and determined hostility. They leave no underhand expedient untried—they resort to all sneaking and crafty devices—revive against Christians the scandals which had been originally invented against others and which had lain dead for a long period. Such are many of the vile calumnies set forth in the pamphlet which came lately into the hands of the missionaries at Tungechow. Now if those who are genuine Confucianists, who believe in and love their venerable books and hoary doctrines, were strenuously to oppose all innovations coming from foreign sources we should be bound to respect the feelings which prompt the antagonism. Nor less should we respect the simple unreasoning faith in their many deities which the people have, if this faith should lead them to withstand Christianity. But I do not think we can respect those who are, to borrow a metaphor applied to them by a zealous Confucianist, merely frames on which the externals of a Confucianist are hung and who have no internal merit or excellence whatever.

THE TRIENNIAL EXAMINATION.

BY F. H. EWER, ESQ.

Another Triennial Examination has been held; once more have the rising minds of the Southern Provinces been collected together in the City of Canton, the chaff sifted from the wheat, and the choicest promises of intellectual power culled from amongst more than 9000 Candidates, and marked as fit to supply the waste of time, and fill the vacant places of officials worn out in their country's service. Upon some of the men thus chosen may devolve the highest offices of state; the talents of some of these men may be needed at no distant day to guide this country through the most intricate paths to weal or woe. No one who has read anything of China but knows of the triennial examinations, how that the best prizes of place and power lay in the path of those who successfully answer to the intellectual test. I have thought that a translation of the first essay might prove interest-

ing and give an idea of the quality of talent which is supposed to shew a man's fitness to be a candidate for a place in the government of China.

The argument of the following essay is upon the difference or agreement between study and the (1) Yat-i-kün, which I have rendered intelligence. Dr. Legge translates Yat-i-kün "all pervading unity," but as this phrase is an awkward one to handle in translation I have made use of the word intelligence; not that I think it fully elucidates the Masters idea. On the contrary its use necessitates a few words of explanation. (2) Kün primarily means a string of cowries or cash, but rather denotes the string which runs through them; hence it also means to pierce through, pervade, connect together. Yat-i-kün then, speaking of cash, means a string to run through and connect them together, thus reducing the crude heaps of cash into a shape more readily available for the trader's use; Yat-i-kün when speaking of the mind is that power which enables a man to pierce through, understand, and connect together in due order the things by which he is surrounded; but Confucius never explained the phrase. In this he followed his usual course of teaching. He gave one corner of the matter, leaving the intelligent student to work out the rest. One of his disciples attempting an explanation attached a wholly moral idea to it, saying that it is nothing more than being true to the principles of our nature, and the benevolent exercise of those principles towards others. Later Chinese scholars give it an intellectual color also: and since a man may have great intelligence and very little morality, or great morality and very little intelligence, it is evident that neither of these alone will suffice to define the Yat-i-kün; but if we unite them we obtain intellect in its highest form, moral intelligence—or intelligence arranging in their proper order the multifarious gleanings of extensive study, as distinct from the confused collection of facts and theories, the result of reading and memory; and morality guiding the use of that intelligence to the benefit of mankind and regulating individual intercourse. This the first successful essay was written by Lü-tsz Kwan.

*Theme: (3).—*Conf. and B. 7. Chap. II. The Master said "Tsy, you think, I suppose, that I am one who learns many things and keeps them in memory?"

Tsy Kung replied, "Yes,—but perhaps it is not so?" "No," was the answer; "I seek a unity all pervading."

Translation:—"He who does not by means of study seek for intelligence, does not yet understand that intelligence is in study."

(1) 一以貫. (2) 貫.
(3) 子曰賜也女以予爲多學而識之者與對曰然非與曰非也予一以貫之.

Tsy Kung's idea is that study is study, and intelligence is intelligence.

Now the Master commenced by questioning him upon the subject and finished by making it plain to him.

Intelligence—is it then extraneous to study? And furthermore the ready awakening (to understand) of the Superior man (Tsy) and the skillful explanation of the sage, are both very profound. The ready awakening of the Superior man would not lose a single result of study, seeking to digest his knowledge; and the skillful explaining of the sage would not in the least depart from the usual course of study, wishing to examine into its essentials.

The cavalier not seeking after the truth says, "the superior man spies out the sage's wisdom by hearing, seeing, and remembering, and that the sage teaches the superior man by the study of the ancients, seeking after exteriorities;" and thus he does not fail to consider the superior man as being very shallow; and the sage as being very remote.

Tsy Kung learned from Confucius; can it be that he did not understand in what the Master's wisdom consisted, vainly endeavouring to attain to it through much study?

The Master said, Tsy! you think I read much and remember it! He already knew that Tsy would not be content to make much knowledge the end of study, and evidently hoped that his mind would suddenly expand to the comprehending of that in which intelligence consists. But Tsy was of opinion that study is study, and intelligence is intelligence.

Tsy Kung sought information from the Master concerning rudimentary learning, and also asked him respecting the highest attainments; Tsy Kung sought information from the Master concerning composition, he also questioned him with respect to essential principles. Thus Kung saw the difference between study and intelligence, but he did not yet see that there is an agreement between them; he saw that an agreement exists between them, but he had not yet grasped the manner of that agreement.

However in the Master's opinion, study is intelligence, and intelligence is study; and he shewed to Tsy Kung, that the oneness of intelligence has one origin, and also that the multitudinous things of study have a like origin. The Master shewed the unity of the principle of intelligence, yet divided into parts; and also shewed him study having many parts and yet but one principle. Thus the Master sees the agreement between study and intelligence, but does not see the disagreement; nevertheless he may see the disagreement, yet does not say in what the disagreement consists. So Tsy answered, yes! The Master already knew that although he had answered yes concerning study, still this was not the finality of his thoughts. He also knew that he would with regard to intelligence also answer yes; and was not at all afraid that he would arrive at a negative conclusion with regard to study.

This was just the case. Tsy Kung had cherished study as the means of attaining to intelligence; the Master had laid hold of study and revealed intelligence. And moreover study is before intelligence, and without study there is no intelligence. The shallow and the profound, the polished and the rude have their due order and will admit of no irregularity. Do away with seeing and hearing, and solely trust to the inner thoughts, and the intellect will meet with many hindrances and no opportunity be found for the enlargement of the understanding.

The Master in thus speaking of intelligence showed that by following study we may gradually attain to it: he did not mean that the extended (extensive study) includes the contracted (digested learning); but from the extended return to the contracted and there will be no fallacious steps; he did not mean that with the beginning (of study) we have at the same time the end, but that tracing from the origin we shall reach the end without any half way mistakes. Is it then that study has its opportunity, and intelligence has not its opportunity also? The root and the branches, things and their uses are in perfect agreement and do not disregard mutual relationships. Look lightly upon general study and trust to the natural understanding, and the mind will be daily reaching after the lofty and the distant, thus neglecting the task of carefully seeking the all important near, that is, the reforming of self.

The Master spoke of intelligence as being closely allied to study and attainable together with it, knowing that all things have one essential, and that not one thing can lose its essentiality. The true sage has a clear perception of the relations of mankind and examines into things, gathering all principles into his mind, and if there is one principle which he does not understand, he spends his life in extensive study in order to clear up the difficulty. Can it be that study has one status, and intelligence has not the same status?

Tsy Kung attained the truth.

THE SYNOD OF CHINA.

BY REV. S. DODD.

The Synod of China connected with the American Presbyterian Church, met as appointed by the General Assembly in the Presbyterian Mission Chapel in Shanghai on the evening of October 20th 1870.

The Rev. A. P. Happer D. D. of Canton had been appointed by the General Assembly to preach the opening sermon, and to preside till the election of a moderator. As Dr. Happer was absent, the sermon was preached by his alternate the Rev. J. L. Nevius D. D. The text was taken from Romans XII. 4th and 5th verses. The subject of the sermon was "Chris-

tian Unity." The sermon was delivered in the Ningpo dialect.

After the Synod had been constituted by prayer, Dr. Nevius was elected moderator for the ensuing year; and Rev. S. Dodd, Rev. Tsiang Nyien-kwe and elder Lu Kyæ-dzing were elected Clerks.

The Rev. S. R. Wynkoop of the Synod of New Jersey being present was invited to sit as a corresponding member. Similar invitations at that and subsequent meetings were extended to Rev. R. Nelson and Rev. Mr. Whang of the American Episcopal Church, Rev. K. W. Syle of the Church of England; Rev. W. J. Allen of the American Methodist Episcopal Church; Rev. C. T. Kreyes of the American Baptist Church; Rev. Wm. Muirhead and Rev. G. S. Owen of the London Mission.

Rev. S. R. Wynkoop, by invitation, made an address to the synod which address was listened to with interested attention. He referred to his own early interest in the work of foreign missions, to the fact that although he had not been permitted personally to tell the heathen of that God whom they "ignorantly worship" yet one of his sons had been called to engage in that honored work; and is now serving the Lord in the gospel in India. He expressed to the native members of the audience his joy and satisfaction at seeing so many of them having "turned to God from idols;" and congratulated the Synod on the fact that the great Master builder was thus putting another story on our beautiful Presbyterian Temple in the land of Sinim. The address which was delivered in English was rendered into Chinese by the Moderator.

The Synod consists at present of about fifty ministers who are divided into eight Presbyteries, viz:—Peking, Shantung, Shanghai, Ningpo, Foochow, Canton, Japan and Siam. The Presbyteries of Foochow and Peking were constituted during the meetings of Synod.

Among the Subjects that came up for discussion might be mentioned "Colportage," "Principles for the Management of Mission Schools," "Plan for establishing a School for training a Native Ministry," "Qualifications of Candidates for the Ministry," "Principles to be followed in the Formation of New Churches," "Revision and Preparation of Christian Literature," "Technical Terms and Rules of Order for Church Court."

As it was the first meeting of the Synod the greater half of the Presbyteries were unrepresented; and failed to send up any report. We are therefore unable to say what the present state of the work is over the entire field within the hands of the Synod. The *Narrative of the state of Religion* says:—"As reports have only been received from Ningpo, Shanghai and Shantung this report cannot embrace the whole field.

"During the year, fifty four (54) members have been added to the eight churches in the Presbytery of Ningpo, making a total mem-

bership of four hundred and thirty eight (438). One man has been licensed to preach the gospel; and there are nine candidates for licensure. More than three hundred dollars have been contributed for religious purposes."

"Eight members have been added to the two churches in Shanghai Presbytery, making a total membership of eighty (80). There are two candidates for the ministry. One hundred and forty four dollars (\$144.00) have been contributed for religious purposes."

"Seventy seven members have been added to the two churches in Shantung Presbytery, making a total membership of one hundred and eighty four (184). There is one candidate for the ministry. More than two hundred dollars have been contributed. The membership of the Tungchow church has doubled during the year. The members of one of the churches have determined to contribute one tenth of their earnings to the Lord." "Some have been called to endure scourgings and and imprisonments for the Gospel's sake, and have stood firm."

"There are an hundred and fifty seven (157) pupils in the five mission schools within the bounds of these Presbyteries, twenty nine of whom have made a profession of religion during the year."

"There is great cause of thankfulness to God for his blessing on the labors of his servants and abundant cause to take courage for the future."

"We see from the above notices that the Gospel has not been preached in vain in China. It is very true that the total number of communicants, the accessions and the contributions during the year look scarcely like two little flocks of kids, compared with the goodly hosts that appear in the statistics of some of our Synods, in the large cities or thickly settled Presbyterian districts at home. It is with us here still the day of small things. But though it is so, it must be borne in mind that the Gospel is bringing forth precisely the same fruits here that it has brought forth elsewhere. It is producing new and better lives in those who embrace it; and a willingness to give of their substance for its support and further extension."

The address by one of the native pastors at Foochow on *self support by Native Churches* has been widely circulated and will doubtless do good. Among other things it called forth a very good leader on the subject in the N. C. Daily News. We have not the slightest doubt but that the author of the article in the Daily News would with us rejoice most heartily to see the native churches self supporting. This is very desirable, but in the very nature of the case it is impossible, and must continue to be impossible for some years to come. Take for example the membership and yearly contributions mentioned in the above reports: the membership amounts to one hundred and the

If the members were divided into three or four churches thus giving to each church from one hundred and fifty to two hundred and fifty (150 to 250) members which would be none too large, the above named contributions are quite sufficient, not only to support three or four native pastors to minister to said churches; but also to have something over to give towards planting the Gospel in new regions. The fact is however that the membership is scattered over such an extent of surface that it is utterly impossible for three or four men to attend to the wants of said district. Thirty or forty men would be a more reasonable supply of labourers for the present need. Hence it is simply impossible for the present number of professing Christians in China to support their own religious institutions. If the Gospel is to continue, and to grow here, it must of necessity be supported in great part from abroad. And in this respect the foreign field is nothing different from home. Take for example some section of country in the West under the care of the Home Missionary Society: suppose that in one village or neighborhood there are about half a dozen professing Christians; in another neighborhood about ten miles distant there are twenty Christians, and so on at greater and less distances we find greater or less companies of believers, till after we have traversed a region as extensive as that between Tung-chow and Ningpo, we have found as many Christians as those given above. Suppose too that a large proportion of the church members in the home field are mechanics, and day laborers and their families, and that the wages of such men range say from half a dollar to a dollar and a half a day; now if churches and schools are to be put up in such districts; if the teaching and preaching of the gospel and administration of the sacraments are to be maintained there the means must of necessity be furnished from other sources than from the few Christians themselves. The reason is not because Christians on the home mission field are unwilling to contribute of their substance for the support of the gospel among themselves, but simply because they have not the requisite funds. Thus the strong bear with the weak, the rich help the poor. And there is perhaps not an organized Christian church in America that would hesitate one moment as to its duty regarding such a field: or question either the sincerity of the converts, or the wisdom of continuing the work because the little companies were unable to support their own Christian institutions. The foreign field must of necessity in this respect be like the home field of the church's efforts for many years to come.

The above is of course not written with the desire to cut off honest intelligent criticism, but to place the question in what we regard as its true light.

NOTES, QUERIES AND REPLIES.

NOTE AND ERRATA.

Relating to Chinese Arts of Healing, &c.

Vol. II. Page 237, 2nd Column 18th line from top, read sayings for saying. Page 267, 2nd column (foot note) read, hour for horn. Page 268, 1st column 22nd line from top, read thieves for thives. Page 271, 1st col. 1st line from top, read cents for catties. Page 271, 2nd column 13th line from top, read combination for continuation. Page 285, 2nd column 19th line from bottom, read 29th for 25th. Page 286, 2nd column 12th line from top, read doubtless for matters. Page 287, 1st col. 16th line from bottom, read should for shall. Page 287, 1st column 10th line from bottom, read paniculata for paniculater. Page 287, 1st column 8th line from bottom, read Horaninow for Horasinow. Page 287, 2nd column 2nd line from top, read Schultze for Shulk. Page 287, 2nd column 6th line from top, read Xanthium strumarium for Xanthium strumanium. Page 287, 2nd column 15th line from top, read (same?) after similar. Page 288, 1st col. 29th line from top, read they also for others. Page 288, 2nd column 38th line from top, read tight for light. Page 288, 2nd column 11th line from top, read share for shew. Page 297, 1st column 9th line from bottom, read five places for fire places. Page 298, 1st column 23rd line from bottom, read cases for cures. Page 305, 2nd column 27th line from top, after Mission add cures. Page 305, 2nd column 23rd line from bottom, after it leave out cures. Page 306, 1st col. 16th line from bottom, read now for non. Page 307, 1st column 8th line from top read per cent for Roman Catholics. Page 316, 1st column 1st line, read Tung for Lung. Page 334, 1st column 21st line from bottom, read vel for and. Page 334, 1st column 17th line from bottom, read sinensis for sinensis. Page 334, 1st column 7th line from bottom, read Nuclei Persicae for Nudei Persicoe. Page 334, 2nd column 11th line from top, read laryngites for layngites. Page 334, 2nd column 26th line from top, read Mu-kwa for Muk-wa. Page 334, 2nd column 26th line from top, read Japonicae for Saponicae. Page 337, 1st column 21st line from top, read Xanthium strumarium. Page 337, 1st col.

The character *Hi* on the Lo-han cash issued during the Peaceful Lustre period, differs from the other cash of this reign by the want of the stroke on the obverse side. It was Lo-han money from the eighteen attendants, usually found ranged on the two sides of the principal in Buddhistic temples. It has been said that the melting of these images for the purpose of casting into cash was done by the Emperor out of contempt for Buddhism and to gratify the Jesuits. The brass of these idols is said to have contained a considerable quantity of gold, and hence their demand for ornamental purposes and as talismans. Not only is the brass of the images supposed to contain gold, but idols must have viscera like other beings, and so we find that they frequently contain valuable treasures of gold, silver, silk, satin, brass mirrors, cash of the reign of Wan-lih if the images be subsequent to that reign, Tibetan charms on satin &c. Old brass images of the Ming dynasty therefore if they have not been already robbed through the poverty of the priests or during national revolutions, may be considered very valuable.

The *Wu-chu* cash of the Han period were called *stirrup* cash from the resemblance of the character for *five* upon them and not from the *form* of the cash. The character *Chu* denoted their weight.

Round cash date from the Chow dynasty and originated with T'ai-kung-wang. A large form of the round cash and also with the square centre hole, is attributed to Chow-ching-wang of the same dynasty. (B. C. 1132-249.) The *Chow-yuen* cash are also called Lo-han cash for similar reasons to those already stated.

Vol. III. page 40, 1st column line 6th from bottom, read prince for princes. Page 41, 1st column line 12th from top, after first add two. Page 43, 2nd column line 11th from top, read shrine for palace. Page 43, 2nd column line 34th from top, read with for to will. Page 102, 2nd column line 1st, read cash for cart. Page 103, 2nd column line 3rd from bottom, read cash for cart. Page 101, 2nd column line 18th from bottom. In the *She-chi* it is said that oil only was applied to the tails of the cows. Were the popular story as given true, it would doubtless be the first authentic reference to gunpowder.

J. D.

QUERIES.

that any European has seen it gathered. Is the tree cultivated, or does it grow wild? Good botanical specimens should be preserved.

QUERY 29.—*Galangal Root*.—Is certainly produced in the island of Hainan. But in Marco Polo's time it seems to have been grown in Fokien. Is the plant still found in the latter province, and does it furnish the root which is Exported to Europe?

DANIEL HANBURY.

Clapham Common near London,
17th January, 1871.

QUERY 30.—What traditions are there among the Chinese in regard to the progenitors of the human race? And what of the flood?—In the Eastern part of Shan Tung province every family has a scroll with a picture of a venerable pair, said to be the ancestors of all nations, and called in the colloquial 高祖公 *Kao Tsu Kung*, and 高祖婆 *Kao Tsu P'eu*. The faces and dress differ materially from any thing at present seen in China. At the New Year, at Ching-ming, and on the first day of the tenth month this scroll is hung over the table upon which the ancestral tablets are placed and receives offerings with them. The tradition is that they were brother and sister and were saved when the flood drowned the rest of the world by getting into the mouth of a stone lion to which they had shown kindness in former days. For their sakes, as the waters rose, the lion grew taller and taller, thus keeping them always above the flood.

* * C.

CORRESPONDENCE.

REMARKS ON THE CH'UN TS'EW.

To the Editor of the Chinese Recorder.—

SIR.—In the number of the *Recorder*, for last December, it is said by Dr. Bretschneider, in a note to his Second Paper on Chinese Botanical Works, that the Shoo, the She, the Ch'un Ts'ew, and the Chow Le have all been translated into European languages. With the translations of the Shoo, the She, and the Chow Le, I am familiar; but I have not met with any translation of the Ch'un Ts'ew; and as I am about to go to press with one of my own, embodying also the narratives of the Tso Chuen (I) I should be much obliged to any of the readers of the *Recorder* who will direct me to a translation of this classic which has been already published,

I beg to append here some remarks on the Ch'un-t'sew, which I offered recently in a lecture on Confucius. The last literary labour of Confucius, and which he claimed specially as his own—what is erroneously called "Confucius' History of his own Times," contains, the Annals of Loo, under the title of 'Spring and Autumn,' for 242 years, terminating only two years before his death. He attached an unusual value to it, saying that it was the Spring and Autumn which would make men know him, and which would also make men condemn him. Mencius held that it was as great a work as Yu's regulation of the waters of the deluge with which the Book of History commences, and said that, when it was completed, rebellious ministers and villainous sons were struck with terror. Happily it has been preserved intact, and I have to acknowledge the utter confusion of thought about the Sage into which the perusal of it throws me. It is excessively meagre. The whole contents barely furnish an hour or two's reading. Confucius' Annals do not bear a larger proportion to the events which they indicate than the headings in our Bibles bear to the Chapters to which they are prefixed. Most fortunately, a man said to have been one of his disciples, certainly very little, if at all, removed from his times, took it in hand to supply the details of the events which Confucius referred to, incorporating others also, so as to produce an extensive work, in which the history of China, in many of its states, for the space of 259 years, lies bared before us.

Tso-k'ew-ming well deserves to be called the Froipart of China. His pages are as full of animation as those of the French Knight, nor are their contents very different. The Chronicler bows down before the shrine of the Master, and sees nothing but perfection in every word that he wrote. Yet he does not warp or modify his own detail of events to make it agree with the summary; and the astounding fact is, that when we compare the events with the summary, we must pronounce the latter mendacious in the extreme. Men are charged with murder who were not guilty of it; bare murders are related as if they had been natural deaths. Villains over whose fate the reader rejoices are put down as victims of vile treason, and those who dealt with them as we would have been glad to do are subjected to the most horrible executions without one word of sympathy.

Ignoring, concealing, and misrepresenting are the characteristics of the "Spring and Autumn." And yet the Work is the model of all historical summaries in China. Every word and the turn of every sentence in it are supposed to contain a depth of instruction, which the literati, down to the present day, labour with an astonishing display of ingenuity and learning, to explore and exhibit. Some few, indeed, confess that they are non-plussed by the disharmony between the fact

find a reason for every thing, which just comes to this:—that Confucius ignored, concealed, and misrepresented the truth upon principle. His example in this respect has been most injurious to his country. Wherever prejudice or interest is concerned, the professions of the Government and the words of the people of China cannot be accepted without hesitation and investigation. Confucius said that by the "Spring and Autumn" men would know him, and men would condemn him. Yes; it obliges us to make a large deduction from our previous estimate of his character and of the beneficial influence which he has exerted.

JAMES LEGGE.

Hongkong, 4th March, 1871.

BIRTH.

At Foochow, April 5th, 1871, the wife of Dr. D. OSGOOD, of a son.

JOTTINGS AND GLEANINGS.

SPEECH OF REV. MR. STA.—We are glad to be able to present our readers with an abstract of this speech. We listened with great pleasure and profit to its delivery and to one or two other addresses by native preachers delivery on the same occasion. We wish A Friend had also contributed an abstract of some of their stirring thoughts.

SYNOD OF CHINA:—We have been favored with a copy of the Minutes of the First Meeting of this Synod, held at Shanghai on the 20th of Oct. 1870; near 6 months ago. We have looked for it with interest for several months. The Permanent Clerk of the Synod having accompanied the minutes with an article concerning the meeting of the Synod, we need not enter upon a detailed account of it ourselves.

BANKOK CALENDAR, for the year of our Lord, 1871.—The compiler of this valuable Calender, Rev. D. B. Bradley, M. D. containing a large map of Bankok and vicinity, and more than 180 names of

MISSIONARIES RETURNING:—Rev. L. B. Peet, and family, Mrs. C. C. Baldwin and 3 children with the youngest daughter of Rev. C. Hartwell have left Foochow, and expect to sail for San Francisco in the Steamer which is to leave Hongkong on the 12th of April.

ITEMS FROM CANTON, under date of March 16th:—Rev. E. Z. Simmons and his wife arrived by the Feb. Steamer, to labor in connection with the American Southern Baptist Mission.

Rev. A. Marcellus and his wife, of the American Presbyterian Mission embarked for the U. S. by the steamer *America* leaving Hongkong March 13th. They leave on account of failure of health and do not expect to return.

A new chapel belonging to the English Wesleyan Mission was opened with appropriate services on the Chinese New Year. It stands on the site of an old one which had been taken down.

This mission have also again commenced preaching regularly in their chapel at Fat-shan and are able to do so without disturbance. No settlement has yet been arrived at in reference to the chapel of the London mission which was torn down.

There seems to be a determined feeling of opposition in the whole country to the West of us. I am told that not long before the end of the last Chinese year, the gentry of some 200 villages had a meeting to determine what course was to be pursued in regard to foreigners. Not long after, an attempt was made to break up mission schools in that region, threatening those who sent to them with expulsion from their clan. A proclamation obtained from the district magistrate has frustrated this at-

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AND

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RUSSIAN ECCLESIASTICAL MISSION.*

Third Part.

BY J. DUDGEON, ESQ., M. D.

The past history of the Greek Church in, and Russian intercourse with China, are so mixed up, that to write the one, necessitates describing the other. For this reason this and the last paper might with more propriety have been designated by the latter appellation, although our main object, as the subsequent chapters will shew, is to describe the Ecclesiastical Mission. To do so, it was necessary, however briefly, to sketch as has been and is here attempted, the rise and progress of commerce and intercourse between the two Empires. Without this cursory retrospect, the present position of the Political and Ecclesiastical Missions (for since 1860 there have been two distinct missions) would be but imperfectly understood. Moreover, owing to the length of time that has elapsed (nearly 200 years) since the taking of Albazin and the carrying away of its brave defenders to Kitai's capital and the treaty negotiations consequent thereupon, and also owing to the number of writers in various languages, who have since undertaken to describe or translate such of the works on the subject as have come to light, and likewise, to the retention from the European public of the ample and correct

* ERRATA.—For Albarin *passim*, Albaritcha. Albara in the first paper read Albazin, Albazitcha, Albaza; for Tolburin, read Tolbuzin: On page 144 col. 2nd 9th lines after "during" read part of the Mongol power (Yuen dynasty) lasted in China only 88 years (1280-1368); page 144, col. 2nd, line 89 for Mikailorvitchi read Michailowitz (or Michailo vitch).

materials in the possession of the Russian Government, (afraid probably of its position and influence in the East attracting too much attention), a great deal of confusion and misstatement has crept into the various notices we have of the early history of the Russian Mission and Intercourse. Unpalatable information, defeat and such things, are apt to be construed by two opposing parties, to suit circumstances. More recent writers, borrowing from preceding ones or from translators, have perpetuated their errors. We have endeavoured to point out and rectify a few of these. Here is a specimen of the confusion that prevails:—Ritter, late Professor of Geography in the university of Berlin, is made to say through an incorrect translation of his reviewer in the *Christian Review* for March 1839 quoted in the *Chinese Repository*, (Vol. VIII. p. 407) that after the treaty of 1689 triennial caravans were only to cross the boundary, and any attempt in the interval was to be regarded as an aggression. Then followed the settlement of Albazin, 150 miles beyond the limit, its capture and the carrying away of the captives to Peking. Timkovsky also and others preceding and following him, have stated, as we have already pointed out, that Yuksa was taken in 1684. This is only part of the truth. In these statements and others to be hereafter referred to, much misconception prevails. It may be true, we offer it at least as an explanation, that some of the prisoners may have been brought hither at various times between 1684 and 1689, during the varying changes of fortune that attended the fort of Albazin, and the Russian settlements on the Amoor.

In the former paper we have given the most authentic and reliable infor-

mation regarding these early transactions, which it is possible now to obtain. It may be well, however, to state in addition that in *Veränderte Russland*, (Frankfort 1721 p. 166) it is said on the authority of merchants of the caravan who had returned from Peking 1716, that by virtue of the boundary adjustment 23 years earlier, some Chinese had become tributary to the Russians and 90 Russian families were made subject to the Chinese. Considerable reliance ought to be placed on this old authority, as some of the Albazins must then have been living and could vouch for the truth of the statement. In a subsequent chapter we shall give some original and hitherto unpublished information drawn from Russian and Chinese sources regarding the early settlement of Cossacks at Peking &c. We shall studiously abstain from enlarging in these papers on points already investigated and published in English, except in so far as they may be at variance with the truth or seem necessary to confirm what may be advanced.

A long account of the negotiations which led to the treaty of Nerchinsk is found in the *Chinese Repository* Vol. VIII p. 415, according to Gerbillon's account as given by Du Halde.

The 5th article of the above treaty states that all subjects of either crown in the country, of the other, at the time of the treaty, shall remain as they are. This does not agree with the statement in Erman's Archives (XIII 4 p. 588) that the Albazins were at liberty by the treaty to remain or to return home and that they resolved upon the first, and thus became Chinese subjects. Bell is right when he says, that the prisoners on both sides were to remain unexchanged. The confusion here has arisen doubtless from the wording of the 2nd article, the 3rd in the Russian of the same treaty, which says that the city Albazin, built by the Russian Czar, shall be completely destroyed. The inhabitants with all their goods were to return to Russia. This clause refers to the time of the treaty although it is not clearly expressed; the former, to

all those subjects of either empire who were then and had for some time been in their respective countries.

The view advanced by some (Murray's China) that this fortress was given up by the Russians on the condition of being permitted to trade with Peking, is not borne out by the treaty of Nerchinsk. No mention is made of the fortress, further than that it was to be razed to the ground, although in the 6th article, it is said that persons of both nations, properly provided with passports, shall be suffered to buy and sell whatever they think fit and carry on a mutual trade. This treaty therefore recognizes trade as one of its articles, a view which some are inclined to deny. Of course the first and main article concerns the boundary question. Nothing is said of caravans. Russia by this treaty voluntarily excluded herself from these discoveries which she had made in the East. Wenyukoff in his "Treaty of commerce between Russia and China" in Russian, states that the Chinese were permitted to receive Russian merchants and to trade with them, but durst not themselves go to Russia. No mention is made of this in the treaty, indeed the opposite is affirmed, but practically afterwards it may have become so.

Following the order of events, we must now notice shortly the Russian embassy to Peking under the German merchant Everhardt Ysbrand Ides; in 1692. He belonged to Glückstadt on the Elbe, and wrote a journal of his three year's travels to China which was published at Amsterdam in 1704. This work has been translated into English. A French translation, Amsterdam 1727 also exists. He left Moscow on the 14th March 1692 and arrived at the capital of Cathay on the 5th November 1693, after a march of a year and a half, a distance of 8000 wersts. He had an audience of Kanghi on the 15th of the same month, at which he delivered his Czarish Majesty's credentials. On the 19th he was invited to a banquet in the palace, where to his great inconvenience he was obliged to sit cross-legged. The Jesuits, Gerbillon, a Frenchman,

and two Portuguese were his interpreters. Great prominence is given in his accounts to the manner of the entertainments given to him. Before his departure he had another audience. From his description he must have performed the *Kotow*, although he does not mention it. In other respects he offered no objection to the forms of the Chinese Court.

In his book of travels he devotes a very small space to his visit to Peking altogether incommensurate with the importance and interest of the subject and his mission. There is everywhere great constraint, manifested. He dwells on the unimportant and epicurean aspect of things, and passes by the usages of the court and many other interesting subjects with a single sentence. He is careful to tell us that he, unlike other travellers, describes truthfully what he saw. When in presence of the Emperor he tells us more than once that he was careful to observe the European mode. In other places he adds characteristically "after the usual ceremonies" "with the utmost respect I paid my compliments to the Emperor" &c. The bare mention of this care which he took for the dignity of his Master is exceedingly suspicious. When all the great mandarins around him and the Jesuit fathers too, are bowing and reverencing the "Son of Heaven" he *alone* is permitted to conform to the Western model! Sir G. Staunton in his translation of the mission of Tulishen to the Tourgouth Tartars, hereafter mentioned, quotes a passage (p. 12) from the historian of the expedition, in which it is positively stated that Ides was obliged to comply with the court ceremonies. This agrees with what occurred to Ismailoff 28 years later. He does not say particularly from whom he quotes. He may have been supplied with the information about the *Kotow* by the Jesuits. Ides was accompanied by one Ad. Brand who wrote a description of his Chinese Journey in 1692 and which was published at Frankfort 1697. (See Ritter's *Asien* I p. 104). This work is full of statements opposed to the Diary of Ides the Ambassador in

whose suite he was. I am unable to say whether it is from this book that Staunton quotes, not having it by me for consultation.

Ides left Peking on the 19th Feb. 1694 and arrived at Moscow on the following New Year's day. It was a political mission, undertaken with the view probably of ratifying the treaty negotiated in Sept. 1689 and consolidating and improving the relations of the two empires, so lately and for so long a time disturbed and broken off by the depredations on the frontier and especially on the banks of the Amoor. Besides bringing the question of commerce before the Emperor, which the latter permitted as per treaty of Nerchinsk, he (Ides) according to Wenyukoff requested permission to build a Russian church in Peking, but this was refused.

Ides was not so well received in Peking, as he describes in his work. The Czar's letter was sent back, because his name stood before that of Kang-hi. The Russian presents were also returned: nothing was conceded. Peter the Great ordered this failure to be kept secret. From documents lately come to light in St. Petersburg, it is proved that Ides was very badly received. He wrote at the command of the Czar, and the meagre description which he gives us makes us suppose, without even this evidence, that he was writing under restraint and reciting to us what was not absolutely true.

In the year 1712, Kang-hi sent Tulishen on a mission to the Tourgouth Tartars, (who had migrated Westward and were then living on the banks of the Volga and North of the Caspian Sea and who afterwards became subject to the Mantchu dynasty) with the design of persuading their Khan Ayak to make an attack upon the Djungaren.

Tulishen travelled through Russia and was well received every where. He was not however invited to court, as the Czar was busy at that time with the Swedish war. In his instructions, Kang-hi advised him, if invited to court, to conform to the customs and ceremonies of that country. (The reviewer of Ides'

mission to Peking in the Ch. Repos. Vol. VIII. p. 527, in speaking of this, seems to fall into a mistake regarding the time when this Chinese mission was sent to the banks of the Volga, as he places Tulishen's instructions to conform to the Russian court usage "as if with reference to the stipulation" made to Ismailoff. Tulishen's mission was eight years prior to that of Ismailoff.) In civilized countries this is the proper course, and with such a rule the Chinese would be the gainers, as no country has such grievous and slavish ceremonies as the Middle Kingdom. If each country observed its own usages at the courts of the others, the Chinese would suffer most for a like reason. In the same instructions it is said, as the Russians are vain and ostentatious, and will doubtless display the several things they possess, you are neither on such occasions to express admiration nor contempt. We mention this as characteristic of the higher Chinese at the present day.

This mission was undertaken during the years 1712, 13, 14 and 15. It was received at the Siberian frontier by Prince Gagarin, the Governor, and everywhere entertained freely and when it paid a visit to the capital of Siberia—Tobolsk in 1714, it was drawn in a magnificent manner in the governor's own carriage and attended by his own servants. In the account given of it at this point, it has been deemed specially noteworthy, to observe their great fondness for tobacco. From the time the members entered the carriage until they descended from it, as also during meals, they smoked continually. The Prince however apologized that no such custom prevailed in Russia; until after dinner he allowed a pipe to be offered to the most notable among them, who however would not accept of it, but said, that there were seven Chinese delegates, who had all eaten together and one was as good as the other and therefore all must be treated alike. They produced their credentials written in Latin, Chinese, and Mongolian. (All the negotiations between Russia and China were carried on

through the Governor at Tobolsk. The Governor at this time was Prince Gagarin who was superseded in Dec. 1718. The ambassadors were never sent to the Czar, (except in one case mentioned hereafter) who wished to avoid the ceremonies). Whereupon the Prince remarked that their Master was about to go to war with a mighty Tartarian prince named Bahadir. Because the lands of the Khan Ajuga lay between China and those of the Khan Bahadir, these ambassadors were sent to the former, to prevail upon him either to come to a rupture or to remain neutral. They had already been two years on the journey, and it is said that there were three Jesuits secretly in company with this embassy in order to bring back to the Emperor the news of the most remarkable things which they should see on the journey.

We have presented these little details in full, in as much as Sir G. Staunton has given us a translation from the Chinese of the paper which they prepared for the Emperor on their return.

On the return to China of this mission, Peter the Great sent the Archimandrite Hilarion with ten priests and other persons to Peking. This was the first Russian Ecclesiastical mission. The captive Albazines were constituted part of the Emperor's body guard on being brought to Peking; they bore a higher rank than others and were retained for the most faithful service. They remained unmolested in the profession of their religion and while the Russian Priest (or priests, for the language used is plural) whom they had brought with them (Leontieff) had shortly thereafter died, they applied to the Emperor to allow others to come from Russia, which he was pleased to grant and wrote to Prince Gagarin to have certain Russian Popen sent. Gagarin at the order of the Czar sent two (?) Archimandrites together with *Popen* and *Protopopen* (different orders of priests) and these were the missionaries proceeding to Peking which the Caravan of 1713 from Russia met in 1715 outside the great wall.

Shortly after this ecclesiastical mission left for China, Kang-hi wrote again to Gagarin to seek out for him a good Doctor and at the same time to send with him serviceable physic for *pleasure!* An English Surgeon from the Hospital of St. Petersburg (British Physicians at the court of Russia were not then uncommon) was appointed, upon whom afterwards the title of Doctor was conferred. He travelled with the desired and other medicines in company with one of the engineers sent by the Czar, called Laurence Langen, who was commissioned among other things to bring back with him a Chinese porcelain stove.

The Surgeon's name was Thomas Garwin or Harwing. (In Russian H and G are alike, as also N and Ng). Lange, a Swede, from Stockholm, afterwards Lieutenant in the Russian service, consul at Peking and still later vice governor of Irkutsk and Russian Imperial Chancery counsellor, was sent to Peking by Peter the Great, during the building of the country seat Peterhof in the gulf of Finland between the capital and Cronstadt, in order to procure Chinese decorations for some of the rooms, to learn the Chinese art of building, and with particular directions to study Chinese commerce. (Compare Pallas *Neue nordische Beiträge* 1781 II p. 83; and Klaproth *Memoires rel. à l'Asie* I p. 4.) He accompanied the English Surgeon. In the introduction to the *Journal* of his two last visits to Peking (1727 and 36) as published from Pallas, Leipzig 1781, it is incorrectly stated that he went to Peking first in 1718 and then again in 1719. His first journey thither only took him 15 months and he returned only in the former year. He accompanied Ismailoff in 1719, Count Wladislawitsch in 1726, and again went to Peking for the fourth time in 1736.

Lange and his companion left St. Petersburg on the 18th August 1715, and arrived in Peking in the 11th Nov. 1716. They were objects of great curiosity to the several thousands who flocked round them and pressed so hard that they had barely room to

stand. They were so anxious to see and examine their persons, that some of the crowd impolitely pulled at their wigs to see how they were made; others, their hats; some turned up their coats to look at their trousers and stockings. Finally after standing thus a long time, two Jesuit fathers, Kilianus Stumpf and Dominicus Parrenin, two of the leading men of the Society at Peking, came to visit them by order of the Emperor. After asking them by order of Kanghi, how long they had been from Europe—how long on the way—about the health of the Czar—various questions to the Dr. about medicines, the Emperor sent each a silver bowl full of the tea which was cooked with milk and roasted meal—a sort of Scotch porridge, still used by the Emperor and the Lama) of which he himself was accustomed to partake. It tasted very well and all the more so that the weather was very cold and they had been kept so long in the court in the open air. In the evening they were entertained to dinner by the General Governor of the Western Tartars by order of Kanghi. Many questions were asked after dinner about European manners and on taking leave and thanking the host, they were told that it was the Emperor's pleasure that they should on the following morning, before sunrise, be introduced. Before sunrise two officials came to conduct them, as the Emperor was ready and had been asking for them. They were treated to tea at the palace by an eunuch, who told them that the Emperor was then busy with state affairs, but that he had given orders that so soon as the business was transacted they should be admitted to an audience. At 2 P. M. after all the mandarins had left, a minister came by order and enquired if they wished to see the Emperor. To which they replied, that having come so long a way from Europe no honour could be greater, than to be permitted to make reverence to so great a monarch. When this was told to Kanghi, permission was granted and the two Jesuits were also invited as interpreters. They

walked between them through the front court to the saloon where the Emperor sat. As soon as they entered they were obliged to kneel down before him and bow down the head three times to the ground. When this was done they stood up again, but had once more to bow down to make the reverence, and this ceremony was repeated for the third time, where they remained lying on their knees, until they received the order to come nearer the throne. A chamberlain took them by the hand and led them to the left side of the Emperor. The Jesuits however went to the right side of the throne, where cushions were placed beforehand upon which they were to kneel. The Emperor first asked after the health of the Czar, to which, through the Jesuits, they replied that they had heard in Moscow that after their departure from St. Petersburg the Czar had been indisposed but shortly thereafter they had received the glad tidings of his recovery. The Emperor said he was glad to hear this, and asked further how long they had been on the way, to which they answered 15 months. He then asked if they were not cold in the tight and short clothes they wore; to which they replied that the cold here was not unbearable and at home they were accustomed to a much harder cold, but that their custom was to wear fur to provide against it. The Emperor then spoke with his chamberlain, who immediately went out and brought in two damask coats lined with white fox-skin, and by order of the Emperor they both put them on over their own clothes. They testified their gratitude by bending the head to the ground; and as they by desire had put on also their gloves and had stood for some time longer, the Emperor ordered the Doctor to feel his pulse and to give him his opinion about it. * The

* "Mezzabarba, the Pope's Legate in 1720 to China, to settle the missionary disputes was also requested by Kanghi, on his departure to return at the further in 8 years and to bring with him men of learning and a good physician. Several of the priests, acquainted with medicine undertook at various times to pre-

Dr. obeyed and answered that he perceived from all the circumstances that his majesty was quite well. This diagnosis pleased the Emperor highly, and he permitted them again to stand up and to go to the chamberlain. They had no sooner gone to him and had sat down a little, than the Emperor sent them various kinds of food from his table boiled mutton, and roasted fowls, geese and ducks, all cut into very small pieces (to suit the chopsticks). Further there was brought a dish of fish dressed with quite small minced meat. A porcelain bowl with boiled rice and little cakes, which were filled with fruit, was served up. While they were at meal with the Jesuits and this chamberlain, a servant came from the Emperor to urge them to eat well and to inform him, how they were pleased with the meal. They returned thanks for the great favor and extolled the dishes to the skies. The messenger could himself see perfectly that the appetite did not fail them, although they were at first rather awkward in the use of the Chinese forks.

After meal, they received permission to return to their own quarters. Before leaving, however the Emperor called Parrenin to him, and through him made them the following compliment:—"His Majesty the Emperor of China and first king in the whole world, informs you that it is well-known to the same, that you are strangers in this land so distant from Europe, understanding neither the customs nor the language, but you should for that reason be only in good spirits for his

scribe for Kanghi. Ripa mentions a Dr. Volta and Father Rod who practised medicine. He tells an amusing history of the latter, who ordered a plaster for a boil, which necessitated parting with a few hairs on His Majesty's beard. After much delay and self-examination before the mirror, the aged Monarch reluctantly consented, and ordered one of his most dexterous eunuchs to perform the delicate operation. He was greatly mortified afterwards to find that four hairs had been removed, when three would have been enough. We hope it was not on account of his malpraxis, that Kanghi desired a good medicus, whose prescriptions would not endanger such a sparse and ridiculously-highly-esteemed hirsute appendage."

majesty receives you not as strangers but as his own children." Whereupon they humbly returned thanks for the high favor of the Emperor. They had barely reached their quarters, when the chamberlain with the two Jesuits appeared, bringing from the Emperor a present of fruit, a very well-tasted melon, three different sorts of grapes and fresh currants, and asked at the same time, if they were disposed to wear their own or Chinese clothes while in China. After thanks for the present, they submitted in the matter of the clothes to the Emperor's order, whereupon they had two dresses, together with caps, shirts, stockings and boots distributed to them. One coat was lined with fox and the other with grey stuff. Next day the same parties came again to enquire if they were of the mind to send home anything to the Czar. They replied that there were many curious things which without doubt would please his Czarish Majesty, but that they had been such a short time in the country that they had not yet seen anything. The Emperor ordered them, just to let him know what His Majesty, the Czar, would desire and he would supply them out of his own cabinet. They informed the Emperor that the Czar had nearly all European rarities, but that the Chinese ones were wanting, and they left it to the Emperor's pleasure, what he should give them. They then left the palace and went to their own quarters where they found that a bed, clothes, and each a mule, with saddle and appertenances, for their constant use, had been sent from court. Horses were given to their servants, which were changed daily. Further a monthly allowance of sheep, rice and fodder was decreed, and brought correctly each month to their house. A mandarin waited upon them daily, and a good watch was placed around the house.

The first opportunity Lange had, of being alone with the Jesuits, he asked the French father, if it was possible to purchase a good porcelain stove, and requested him to assist him; to which he replied that such was difficult to get, because such things had never been

seen nor made in China; but he desired a model, which when shown him, he thought an impossibility, and that no one would undertake the work, without the express command of the Emperor. Hereupon the father withdrew to the court, and an hour afterwards returned with a mandarin and desired by order of the Emperor to have the model of the stove. As soon as the Emperor saw it, he let Lange know that he need not trouble himself further about it, for no one could make such things for sale, but he would send a mandarin with the design to the province where porcelain was manufactured and have the stove made. Father Kilian who was President of the Mathematical Board in Peking was ordered to make a model in wood, to give to the mandarin. Before this official departed, Lange invited him and presented him with some sabres, that he might execute so much the better what was committed to his charge. He promised also that he would be back in Peking with the stove in August 1717.

On the 15th the Emperor sent word to Lange through the Governor General of the Western Tartars that he should get ready as soon as possible to return to Russia, as he had resolved to send an Embassy to his majesty the Czar, which he should convey thither, to which post two Chinese and two Tartar lords were thereupon named, and only one more was wanting to complete the suite. In the meantime the Emperor went to the hunt, but they remained in Peking. His Majesty returned from the hunt on the 20th January 1717 and remained some days in Chang-chun-yuen (near Yuen-ming-yuen—the summer palace about 7 miles to the N. W. of Peking) but shortly thereafter proceeded to Peking to celebrate the festival of the new year.

On the 2nd February, new year's day, over 10,000 mandarins from the provinces came to Peking to compliment the Emperor. It is known that the mandarins are divided into different classes. These of the first rank had the liberty of making their new year's congratulations in the innermost hall of the palace in which the Emperor

sat with open doors. Those of the second class were obliged to fall on their knees and make their reverence in the audience court looking towards the hall. Those of the third class, in the third court; those of the fourth, in the fourth and so on. Over and above all these was a large number of other people who were in the employ of the Emperor and who manifested similar obligation to the Emperor, in the lanes before the gate of the palace.

All, from the highest to the lowest, were clothed in the best damask in the most excellent manner according to Chinese art, on which were wrought in gold all sorts of figures, such as dragons, lions, serpents, mountains, valleys, trees &c.; and on the outer garment, on the breast and on the back were to be seen small square spaces in which all sorts of animals and birds were embroidered. The dresses of the officers had lions, tigers, leopards &c. The literati called Doctors of Letters wore peacocks &c. The two servants of the Czar had the honor to salute the Emperor in the innermost court where the mandarins of the first order were, along with the Jesuit fathers. Here stood at the same time ten magnificently caparisoned elephants.

Among the mandarins of the third class, was one 100 years old, who was in office, when the present Tartar dynasty ruling in China seized the country. A messenger was sent by the Emperor to this person to inform him, that he would be permitted to congratulate the Emperor in the Imperial saloon, and when he came hither, the Emperor would rise from his throne; but he was hereby to know that the honor granted was not on account of his person but his age. After the ceremonies the Emperor received costly presents and started off again for Chang-shun-yuen, where fireworks were prepared on the 15th at which all Europeans, by order of the Emperor, likewise Lange and the Doctor must appear.

At first were to be seen several wooden men standing towards each other and skirmishing with rockets instead of arrows; a part of both had to retreat, those who remained there-

upon attacked a city, which was bombarded for half an hour and was defended. Hereupon fire was thrown into a bastion, in which were over two or three thousand rockets and which gave a terrible report. After this was to be seen many men with swords only in their hands on the wall, wheeling round and moving the hands. Below were others who fired upon these, during which time, two paper dragons three fathoms long and within fully lighted and holding lanterns in their wide-gaping jaws, were drawn round about the place for a short time, but disappeared soon with the men who defended the city; the others however continued to fire upon the city until another bastion was blown up in the air. In the meanwhile, the two dragons appeared again, and were borne up and down the square, until at last, those who defended the city were obliged to yield, at which time also the dragons were carried away and the fireworks ceased. On the place where this took place, several thousand lanterns were hung, which were painted with all sorts of beautiful colours and added not a little to the pleasure of the performance.

During the display of the fireworks, the Emperor sent several times to our two strangers to ask how it pleased them. The fathers told them that such fireworks had been regularly kept up without the slightest change for 2000 years by the ruling Emperors.

Having dwelt thus particularly so far on Lange's first visit to Peking because it has never appeared in English, (that incorporated in Bell's Travels was his second Journey), I may adduce the reasons given by his friend to whom he shewed his M. S. in 1718, and who afterwards published it, so interesting did he consider it, who says, although it may be thought that these notices are superfluous, on account of the manifold descriptions which we have of China; still it will be found by perusal to contain much that is curious and worth reading; it will give also a new mental satisfaction—but we cannot now add his last reason—and all the more so that this is the latest news which we have from China.

In a subsequent paper we shall give the most remarkable events of his last two journeys to Peking. This we deem, will not be unacceptable to English readers, inasmuch as they have never before appeared in English, and they contain much that is curious, illustrative of Chinese character, customs, manners, political relationships and especially of Russian commerce with China, itself most interesting.

Lange, and most probably also Garwin,—as Bell does not mention him at all in 1719—returned to Russia in 1717, for the former is reported in Moscow in the beginning of 1718, where he had waited several weeks for an interview with the Czar (the Czar left for Moscow on the last day of the year—his first visit to this ancient capital after an absence of eight years). The Czar when he heard of his successful expedition and saw the curios which he had brought with him (probably not the much desired porcelain stove however, if their return journey took as long as the one thither, for then they must have left immediately after the new year's (1717 festivities,) was greatly pleased, and it was this, that secured him the appointment with the mission of 1719. He does not seem to have taken with him to Russia the proposed Embassy, as no mention is made of it, and one would naturally suppose that the advent in Moscow, while the Emperor was there of such a startling and rare event as a Chinese Embassy to the white Khan, would have been a feature worth recording. It could not have preceded Ismailoff's mission, as no mention is made of it there, and from the causes which necessitated the next mission and the silence in the interval regarding it, it could not have started before 1727. Tulishen who was in Peking and present at the concluding of both treaties, and who is said to have been one of the Ambassadors, nowhere is said to have been absent in the interval. Wassilyeff therefore in his Treaty of commerce p. 12 is doubtless right when he says that Tulishen went later (than the treaty of 1727) to Russia as an envoy from China. This embassy of Tulishen must not be confound-

ed with that to the Tourgouths 13 years earlier. This last mission,—always excepting, the late encyclical one of Mr. Burlingame and his two Chinese co-ordinates, proceeded to St. Petersburg and I am happy to state that the documents, which I am informed are very interesting, relating to this embassy, have come to light and will shortly be published with the permission of the Russian government in the Russian Asiatic Recorder.

While the Czar was in Moscow in March, news by another and later opportunity reached Russia from China that a persecution had broken out in Peking in May 1717, to the effect, that the Emperor at the instigation of the mandarins had determined to root out the Christian religion out of his dominions, (very strange conduct for an Emperor, who had Jesuits, night and day, round his court and person, and who would have been baptized but for his numerous concubines, to one of whom he was particularly attached), and that the persecution had already begun. In this extremity the fathers had written a very earnest letter to his Roman Imperial Majesty (Charles VI Emperor of Germany) and the same with another in Latin to the Czar.

The missionaries had for two years previously, been in great danger because those of their number who were sent to Rome to seek from the Pope, the desired indulgence for the new converts, of worshipping Confucius and the retention of certain heathen ceremonies, had not appeared again. Therefore they with the assent of the mandarin council, printed a *revocatoria* and issued it in the Latin, Chinese and Tartar languages throughout the whole world.

It was doubtless for the settlement of this question that His Holiness sent Mezzabarba to the Chinese court where he arrived 15th December 1720. Bell Vol. II p. 46, refers to the arrival of this ambassador and states the cause of dispute between the Jesuits and Dominicans in the matter of ancestral worship. Kanghi leaned to the side of the Jesuits who were in favor of permitting their converts to visit the tombs of their relatives, hoping thereby to increase the number of their converts and in time to wean them from such superstitious ceremonies.

(To be continued.)

SELF-SUPPORTING CHURCHES.

BY REV. C. C. BALDWIN.

By what mode of procedure can Native Churches be established on a self-supporting basis at the earliest period?

This question was discussed at a meeting of the Foochow Missionary Conference, April 26th 1870. As introductory to the discussion some of the thoughts in this paper were briefly presented.

The question proposed is one of vast moment. Its right solution and a persistent application of the principles evolved will insure, through God's blessing, the triumph of Christianity in its conflict with false religion. The term "native churches" is highly significant, as it at once suggests a vital idea which underlies many themes of this class and is found always at the very foundation of the work of Christian missions. I refer to the true idea of a church. What is a church of Christ? What is the source of its spiritual life? How is that life sustained, increased, perpetuated? Wherein consists the imperfection of its development? And what is the grand field of effort to which such a church is divinely called?

We need not fully discuss these points, yet a simple portraiture of the spiritual church may aid us in our inquiry. In using the term *spiritual* it is not intended to limit the view to what some term the *invisible* church, but to refer to such churches as our Lord and His apostles established. Allow me to quote from an old "Confession," which some of us have enshrined in our hearts from childhood; and to the essential ideas of which on this point all will readily subscribe. "The visible church is a society made up of all such as in all ages and places of the world do profess the true religion and of their children and is the kingdom of the Lord Jesus Christ, the house and family of God unto this catholic, visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world, and doth by his own presence and Spirit, according to his promise, make them effectual thereunto the visible church has the privilege of being under God's special care and government, of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of Saints, the ordinary means of salvation and offers of grace by Christ to all members of it, in the ministry of the gospel, testifying that whosoever believes in Him shall be saved, and excluding none that will come to Him."

These points can be easily substantiated by Scripture proofs, from which it will appear that a church, or, if you please, a native church, class, or association, consists of a company of professed believers, more or less

enlightened and sanctified. They acknowledge Christ as their great Head. They have His word, ordinances and sacraments. They submit to His providential and gracious rule and accept His word as the only authoritative rule of life and conduct. And such a church is spiritual, for the Holy Spirit dwells in the hearts of its members to deepen the current of their spiritual life, to develop in them a true spiritual power, and to fortify them with a living faith and unquenchable hopes. But, more than this, such an association is a *witnessing* church. Its members may not sit down and listlessly folding their hands let the kingdom of God come in the world when and as it will. They must be workers with God, for God, and in subordination to the rules which His wisdom has ordained. They must "*testify* that whosoever believes in Him shall be saved." In a word, the true church has living germs which develop a rich growth of blossom and fruit to the glory of its great Head and Leader. It is "the fruit tree," planted by the creative hand, "yielding fruit after its kind, whose seed is in itself, upon the earth."

Such, in some of its chief characteristics, is the true Christian church in a full, rounded outline. But a germ or plant, though genuine, often needs the most assiduous culture and tending that it may bring forth "fruit to perfection." And especially is such culture required when the conditions of growth are imperfect. So it is with the native church, and hence the pertinency of the inquiry, how it may be made self-supporting, prove that it has in itself the divine seed or grand principle of vitality, and can do its appointed work.

It will suffice to indicate in a very brief manner a 'mode of procedure' that may be adapted to secure the desired end.

The first requisite is a thorough plan based on the New Testament or apostolic model of an evangelical church. This we believe to be a company of believers under the watchful care of a native evangelist or pastor, assisted in his labors by stewards, deacons, or elders. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Let the elders that rule well be counted worthy of double honor." "For they that have used the office of a deacon well purchase to themselves a good degree."

Our native Christians and preachers must be thoroughly indoctrinated in these principles of evangelic church organization. Though revealed in the Scriptures, they are likely to be overlooked or deferred to "a more convenient season." The native church, even when awakened to a sense of their importance, is often disposed to argue against the practical adoption of them on the ground of poverty or some other pressing and merely local reason. It seems so much easier and safer to depend on the wealth of foreign churches than on God and themselves.

They must also be taught to look fully and directly to Christ, as their Head, and recognize practically their vital union to Him with all those obligations which such a union involves. Show them His manifest design in His commission of the twelve apostles, and His marked providences which opened the way for the fulfillment of that commission and made their "Acts" in twenty-eight chapters a church history for all time. Beseech them to remember that the church thus established is to be perpetuated, and that, if they are true believers, they actually belong to it and are committed to the blessed privilege of aiding in its extension.

I am tempted just here, by an episodic license, to borrow an illustration from a beautiful incident in the life of Miss Fidelia Fiske, a missionary teacher among the Nestorians. During religious service on one occasion, she was overcome with fatigue. A native Christian woman, near whom Miss F. was sitting, observed it and insisted that she should lean on her for support and rest, whispering in the fullness of a sympathetic heart "if you love me, lean hard." Now the native church is in many respects very exemplary and quite willing that we should "lean hard" in many things, but not in all. They have love and sympathy often, but no money or so little of it that they are apt to think themselves almost helpless. They contrast their weakness and poverty with foreign strength and riches and exclaim deprecatingly "lean hard for anything but money. Give us money in abundance to build churches, establish schools, and print books. Be our pastors, or if you make pastors of any of us do furnish the hard dollars for our support." Such a disorganising, weakening notion must be worked out of the native church, or it will never be strong.

Missionaries must not be afraid to magnify their office and emphasize the peculiar relations which they sustain to native churches. While careful not to act as "lords over God's heritage" in an offensive or extra-judicial way, they must remember that they are bishops or overseers in a good scriptural sense. They may boldly urge duty, administer reproof in love, and assure the native churches that to reject them is equivalent to rejecting Christ and truth.

In reference to the system or mode of securing regular contributions from native churches for their own support, the practice of missions varies. But certain principles should be observed. The contributions should be made regularly, whether it be weekly, monthly, or quarterly, and whether it be by subscription (which seems most agreeable to the native taste) or by the contribution-plate. There should also be definiteness of aim and speciality of object. This seems to me very important in the early stage of a church's growth. Consider well its beneficent capabilities and set before it some worthy and definite object suited to awaken an enthusiastic interest. Let this be the support of a good colporter at

\$2.00 or \$3.00 per month, or of a preacher or pastor, or some definite portion of his salary. A church that can be trained on correct principles to do a little joyfully and heartily, will soon do more, and gives promise of supporting itself wholly in the not distant future.

On these and related subjects the interested reader will find many valuable suggestions in such volumes as Conference on Missions at Liverpool 1860, Anderson's Memorial volume, Anderson's Foreign Missions, and Wheeler's Ten years on the Euphrates. He cannot rise from the perusal of such works without the conviction that a properly organized church becomes vigorous and self-supporting, because it is in accord with the design of its Founder, is pervaded by His Spirit, and is responding to His heavenly call. It is not a promiscuous, motley horde bearing bows, arrows and spears, but a disciplined host armed with weapons of celestial temper and moving to victory with rifled cannon in the van.

Before closing this essay, we must guard against the danger of making too broad a deduction from what has been said about the weakness of native churches. There are instances of individual liberality which will bear comparison with some of the best in foreign churches. There are also a few churches which are doing their part nobly in sustaining the institutions of the Gospel in their midst. But there is still much to be done. We have in China a mass of good material, still partially inert. It needs the mighty lever of sound Biblical truth and the energies of Christ's love and Spirit to shape it into goodly stones for the temple of God.

CHINESE MYTHOLOGY.

No. 4.

BY SINENSIS.

The next question which presents itself, is whence does Shang-te or the twofold (Yin-Yang) Air, derive his existence and his powers?

1. According to the *Yih-king*, we find that there is a power called 道 or Reason (Ratio or Logos) inherent in Chaos; e. gr. "(The) one Yin and Yang establish Reason." *Com.* "The revolving Yin and Yang is Air; the inherent Fate (理) is designated Reason." (*Ch. III. p. 5.*) And this is the only immaterial thing in the whole universe; e. g. "That which is immaterial is called Reason, and that which is material (the

twofold Air) is called *the Receptacle*." &c. (*Ib. Sec. III. Ch. XI. p. 16.*) Chaos then is composed of an Eternal Reason or Fate, inherent in eternal matter; that is to say, inherent in the First Man, Shang-te, and constituting his "perfect nature" which he bestows upon his posterity and about which we read so much in the Classics: in Emperors this is called 皇極, and in other men 人極. The meaning of the twofold Air or primary matter "establishing" this inherent Reason or Fate is thus explained by Choo-tsze; "Fate is not a separate thing; He rests in the middle of the Air; *if this Air had no existence, then Fate would not have any thing to rest upon.*" (*Works Ch. XLIX T. K. part 1.*) And as this eternal matter or Air is Shang-te, or the "Mind" who generates and governs the world, Choo-tsze repeats his statement thus; "If *Mind* had no existence, then Fate would not have any thing to rest upon." (*Works Ch. XLIV.*) Hence the 道德經 says that "Reason is *prior* to Shang-te," because this Principle is Eternal and self-existent, whereas Shang-te—the Air—is generated by Him, and is "*made to be*" a rational being by His presence; e. gr. "Reason generated Heaven and Earth (the Hermaphroditic Shang-te), therefore Reason is the origin of Heaven and Earth. . . . Heaven and Earth (Shang-te) generate the myriad of things, and hence Heaven and Earth are the origin of the myriad of things." (*Sing-le &c., Ch. IX. p. 11.*) Choo-tsze tells us the same thing regarding his "Fate;" e. gr. "Fate existing, the Air (Shang-te) is then generated." (*Works Ch. XLIX.*) "Fate generated the Air" (*Sing-le &c., Ch. XXX.*) Also the preservation of this primary Air—Shang-te, or the animated world—during each Chaos or Deluge, is wholly owing to the presence of this inherent Principle; e. gr. "It is Fate which pre-

vents the twofold Air (Yin and Yang; male and female) and the five elements from losing their distinctness, when blended together in Chaos." "If this Fate had no existence *then there would not be any Heaven or Earth, or men, or things; all would be without a connecting bond.*" (*Works, Ch. XLIX.*) Moreover, Shang-te or the eternal Air, owes not only his existence but all his animal and intellectual powers to this inherent Principle; e. gr. "The accumulated Air (Chaotic Shang-te) forms the body; Fate unites with him, and then he has intellect and perception, just as when oil is poured upon fire there is much flame. *That which causes him to have perception* is the Fate of (i. e. inherent in) this Mind; *that which has perception*, is the soul of the Air (i. e. the subtle Air, or Ether, or Mind proper.) (*Ibid. par. 5.*) "Mind certainly is the Ruling Power (Shang-te); yet, *that which constitutes him the Ruling Power* is Fate; not that separate from this Mind there is another thing, viz: Fate; or that separate from Fate there is another thing, viz: Mind, (i. e. these two are totally *different*, though not *separate* things, being eternally united together). Being further interrogated as to whether Mind is identical with the Ruler (Shang-te); he replied MAN is identical with Heaven (the world), and MIND is identical with the Ruler (Shang-te, the rational soul of the world). (*Ibid. T. T. par. 20.*) Chaos then, or the Great Extreme, or the Great Monad, or Shang-te, consists of two totally distinct things, viz: an Eternal, self-existent Principle called "Reason" or "Fate," inherent in the eternal and infinite, yet generated mass of primary matter—Air—which is designated Mind and Heaven; who is the First Man; and, who as an Hermaphrodite generates all things from his own substance. Various other names and titles are

given to this Principle inherent in Chaos; viz: Nature; The Incomprehensible; The Infinite; Incorporeal Reason &c., and He is said to be Omnipresent; to pervade all things; to be an *Indivisible* Unity (not *Monad*) &c., for proofs of which the reader is referred to the Articles on "Chinese Cosmogony" mentioned in No. 3 note.

2. The highest point then to which the Chinese Classics can bring us in attempting to discover the Origin of all things is to a Chaos composed of an Eternal, Immaterial, Omnipresent, self-existent, Indivisible Reason, or Fate, or Nature, inherent in eternal and infinite yet generated twofold Matter or Air, which Air is designated Mind (*Nous* or *Mens*), and is but the *Demiurgic* framer of the world, which he generates from his own substance. Now this is precisely the Chaos of the whole heathen world; and, this inherent Principle of all life and motion, all these nations call "God:" e. gr. "God penetrates, pervades, and animates matter, and is the Divine Reason inherent in the whole universe, and all its parts." (*Enf. Hist. Philos. Vol. I. p. 334.*) "You may mention Nature, Fate, Fortune; names of this kind are all names of God variously employing His power." (*Cud. Intell. Syst. Vol. I. p. 249 note.*) "The Air of Anaximenes is a subtle ether animated with a Divine principle (*Theos*), whence it becomes the origin of all things." (*Enf. Vol. I. p. 156.*) Matter, although considered eternal, was yet held by many to have been generated by the Deity." (*Cud. Vol. I. p. 570 note.*) And this inherent Reason or Fate &c. was the Supreme God (*Theos* *Kat' exochên*) of the heathen; e. gr. "The theogonies certainly do not suppose God to have been prior in the order of time to Matter, they speak of Chaos as eternal &c. But, on the other hand, they never sup-

posed the Deity to be derived from Chaos, for Jupiter" who like Shang-te is born from the Chaotic Egg, "is not to be confounded with the Supreme Being, but merely to be considered as the chief of those inferior deities, who, according to the Grecian theology were either portions of the Divinity, inhabiting and animating parts of nature, or departed spirits of heroes and illustrious men, exalted to Divine honours. (*Enf. Vol. I. p. 131.*) Shang-te in whom "Reason" or "Fate" is inherent, is the Air; so is Jupiter, in whom "Reason" or "Fate" (God *Kat' exochên*) is inherent; and, as Jupiter was the First Man (*Hermaphroditic Adam* or *Noah*), so is Shang-te; and the soul of both is the Divine Reason or Fate. What the whole Pagan world called this animating Principle, Faber tells us; "But how can the mere man Adam or Noah, whose office it is to appear at the beginning of every new world be admitted as God, when his form has been always that of a simple mortal? To this question, Wisdom is at no loss for a reply; the body indeed was the body of a man, but the immortal soul was THE DUTY HIMSELF; from time to time he descends and becomes incarnate in the person of the Great Father, and on special occasions appears in the form of other eminent characters," e. gr. Confucius, Laou-tsze, Buddha &c. &c.; "the spirit (soul) of the eternal Great Father, with whom when multiplied into three forms each world commences, is to be revered as the true plastic arranger and governor of the universe; beside him there is no god, for his three forms, or his eight forms are equally a delusion, emanating from him, and resolvable into his sacred essence." (*Orig. Idol. Vol. I. p. 102.*) The name given to this "Great Father" throughout the whole Pagan world is *Nous*, *Mens*, or *Mind*. (*Ibid V. p. 40, 161.*)

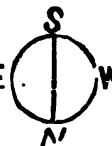
3. Now nothing can be plainer than that; a. All nations, including the Chinese, make an eternal Chaos the *animated* origin of all things. b. That the eternal animating Principle of Chaos is, by all, called *Reason, Fate* &c., &c. c. That this Reason or Fate, *generated* the eternal Matter in which He is inherent. So far all heathen nations, including Chinese, are agreed. But this Reason or Fate, &c., &c. all others nations *without exception* have designated "God," the "Supreme God,"—the Deity Himself, as Mr. Faber says. What then do the Chinese call Him? "That which is Incomprehensible in the Yin-Yang (twofold Air) is called SHIN." (*Yih-king Ch. III p. 6.*) The reason why this SHIN is declared incomprehensible, is stated to be because He is in "*both series*," the Yin and the Yang, without division of substance. "SHIN is Unity: He rides upon the Air," &c. (*Sing-le &c., Ch. XI p. 33.*) It is in consequence of the presence of this SHIN, that the Air or Shang-te is designated the Great Extreme, or highest point, or Origin of all things; e. gr. "Because of his ONE SHIN he is designated the Great Extreme." (*Yih-king Ch. X. Com. large edit.*) Plato says of the Supreme *Theos*, that He "adorns all things," by His presence; and Confucius says, "SHIN is the appellation of Him who *adorns all things*." (*Yih-king Ch. IV p. 3.*) Hence we have *two Shins* spoken of in the Classics, viz: this Supreme SHIN who "adorns all things," and the *Shin* of *Kwei-shin* (the Yin-Yang Air, or Shang-te,) and these two are *totally distinct and different*. The term used by Choo-tsze for Taou or Reason is "Fate," and he tells us very plainly what he means by this Fate; e. gr. "SHIN is Fate." "SHIN is Omnipresent and Immaterial; is Great and Unity." (*Sing-le &c., Ch. V p. 35a.*) And in commenting upon the "Incomprehensi-

ble SHIN" of the *Yih-king*, mentioned above, he says:—"This SHIN is Nor the *Shin* of *Kwei-shin*: He is the SHIN who adorns all things" &c. (*Sing-le &c., Ch. V p. 31a.*) The first Demon-god or *Kwei-shin*, is in fact Shang-te, the Yin-Yang Air; and the SHIN Kat' exochên is the Supreme SHIN who calls him into existence, and confers all his powers upon him. As Adam therefore was the "son of God," made out of the Earth, so Shang-te is the son of SHIN, made out of the Chaotic Earth. This SHIN is, in fact, *designated* the SHIN Kat' exochên in the Classics; e. gr. speaking of Changes and Transformations the *Yih-king* says, "Who else besides the Supreme SHIN (至神) of the universe could possess such power?" (*Sec. III. Ch. IX p. 13.*) In commenting on the passage quoted above from the *Yih-king* (*Ch. IV p. 3.*) Choo-tsze says, that it "casts away Kên-kwân (i. e. the first *Kwei-shin* or Hermaphroditic Shang-te,) and speaks only of the six children (Shang-te's 3 sons and 3 daughters) in order to show what SHIN effects." And "this SHIN (he says) is Fate." (*Sing-le &c., Ch. II p. 23b.*) Here then we have Kên-kwân or the first Demon-*shin* Shang-te clearly distinguished from "the Supreme SHIN," just as Jupiter the first Demon-*theos* is totally distinct from the *Theos kat' exochên*. Thus, what all other Pagan nations call "the Supreme God," the Chinese call "the Supreme SHIN;" and all alike designate Him "Reason," "Fate" &c., &c.

4. The power of motion being conferred upon 太一 or Shang-te by the Supreme SHIN he now begins to revolve, and, the description of "the Two E," or *Yin* and *Yang* into which this eternal and infinite Air divides himself is thus given by Choo-tsze. "That which fills up the midst of Heaven and Earth is the twofold

Air, Darkness and Light, which cause termination and commencement, increase and decline. The Light is generated at the North, spreads out to the East, and fills up (the semicircle) to the South. The Darkness commences at the South, fills up (the circle) to the West and terminates at the North. Hence the the Light always dwells upon the left (i. e. the East,) and to

generate, nourish, cause to grow, E. and to cherish, is its province. Its species are the hard,



the bright, the just, and the sincere, and the path of every good man belongs to it. The Darkness always dwells upon the right (i. e. the West), and to hurt, wound, injure, and destroy, is its occupation. Its species are the soft, the dark, the partial and the selfish, and the path of every mean man belongs to it." &c. (*Works Ch. XLIX. Y. Y. p. 25.*) The Light is called Kēen in the *Yih-king* and the Darkness is called Kwān, and this twofold Air is Shang-te; e. gr. "Kēen-kwān is the Ruler (Shang-te) who governs all things." (*Vol. X. Ch. XIII. p. 21. large edition*); and he is the twofold soul (rational and irrational) of the visible Heaven and Earth; "e. gr. Heaven and Earth are corporeal, Kēen-kwān are incorporeal: Heaven and Earth form the body of Kēen-kwān; Kēen-kwān are the essence (ethereal twofold soul) of Heaven and Earth." *Choo-tsze, Works. Ch. XLIX. 26.*) "When they assume bodily form Kēen becomes Heaven, and Kwān becomes Earth." (*Ib. Ch. XXVIII. 1.*) "Kēen is Heaven, and therefore he is styled *Father*; Kwān is Earth, and therefore she is styled *Mother*." (*Yih-king. Sec. IV. Ch. IX.*) In the completed Yin and Yang, or Heaven and Earth then, we have simply the First Man and his wife, the Great Father and Mother of the

heathen world, who owe their existence and all their powers to the one "Supreme SHIN; (God) and who, blended together in one circle or world, form the Great Hermaphroditic deity and Demiurge worshipped by the whole Pagan world from Britain round to China.

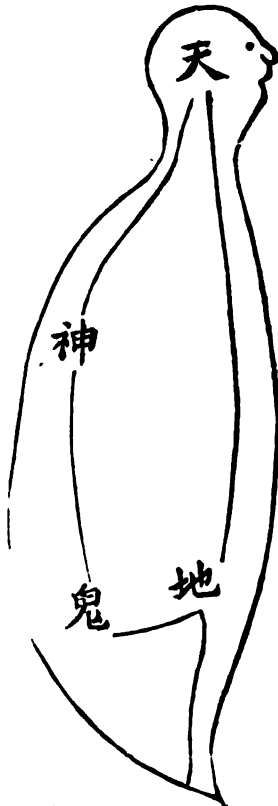
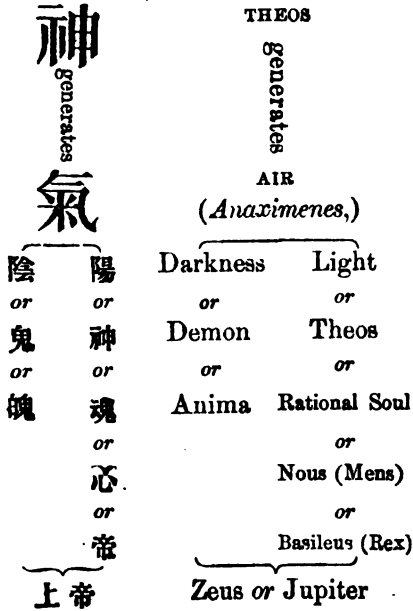
5. It is on the Light, or Yang or Shang-te's rational soul, that the "Supreme SHIN" confers those powers which constitute him a Mind: e. gr. "Intellect, Perception, and Motion *belong to the Light*, bodily substance to the Darkness." (*Choo-tsze Works. Ch. LI. 19.*) "MIND is the brilliant portion of the Air." (*Ibid. Ch. XLIV. 2.*) Thus the term "Heaven" in the Classics has a *threefold* application; e. gr. "Being asked the meaning of the word "Heaven" in the Classics he (Choo-tsze) replied:—People must examine and distinguish for themselves; in some places the azure firmament (Shang-te's body) is meant; in some places the Ruling Power (Shang-te's Mind or Rational soul) is meant; in some Fate (the Supreme SHIN) is alluded to." (*Works. Ch. XLIX. 29.*) Hence Choo-tsze tells us not to look for Shang-te proper in the visible Heavens alone, but in the "honorable sovereign Mind" of the world; that is the subtle, fiery, intellectual ether or light, which is Mind proper, or the rational soul of "Heaven" or the world.

6. This twofold soul or Shang-te is, like Jupiter, the first Demon-god; e. gr. "Demon and god (*shin*) are the Air." (*Ibid Ch. LI. 3.*) "The Darkness is Demon, the Light is god (*shin*)" (*Ibid par. 6.*) "The Light is good, the Darkness is evil" (*Ibid y. y. p. 23.*) The completion then of the rational soul of the world (Shang-te, or Mind, or *shin*—the Light) is the endowing him with a body, or the generation of the visible Heaven; and the completion of the Demon or *anima mundi*, is the en-

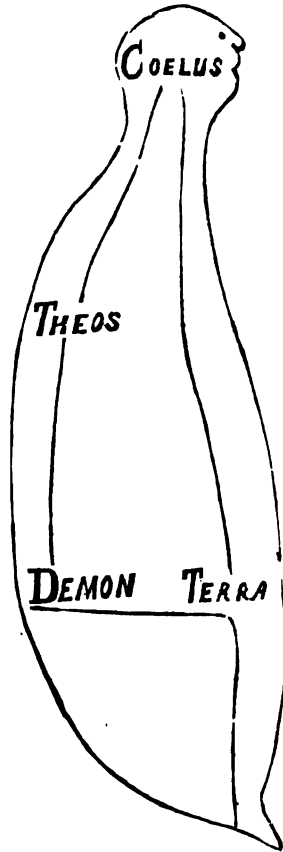
dowing it with a grosser body, or the generation of Earth, all this being effected by the constant revolutions of the Air, or Great Extreme, or 太一 which thus divides into Yin (animated Earth) and yang (animated Heaven); e. gr. Choo-tsze said. "The statements the generation of Heaven and the generation of Earth; the completion of the Demon, and the completion of the Ruler (Shang-te or first generated Shin) mean that the Great Extreme moving and resting generated the Yin and Yang." (*Pandects Book I. p. 74.*) What have we here then but a Man according to Chinese ideas? Heaven is his head; Earth the lower part of his body; and he has a two-fold soul, rational and irrational (魂 and 魄), rational soul or "Mind" being the Ruler of the whole body. Hence the whole circle thus completed, or grown up from a *fœtus* into the universe, is called Heaven; e. gr. "The myriad of things are included in Heaven and Earth; Heaven and Earth are included in Heaven." (Shang-te). (*Chung Yung, Pun—E &c. Ch. I. 26.*)

7. The whole Pagan world call the Darkness or the Evil Principle, "Demon," and so do the Chinese. The Light, they all call god, and the Chinese call it *Shin*; e. gr. Zoroaster and the ancient Magi made good and evil, *Light* and *Darkness*, the two substantial principles of the universe." &c. (*Cud. Vol. I. p. 399.*) They "called the better principle God, and the worse Demon" &c. (*Ibid p. 371 note.*) These two principles we have seen are generated by the SHIN *Kal' exochên*; and Zoroaster "conceived that *Light* or those spiritual substances which partake of the active nature of fire, and *Darkness* or the impenetrable opaque and passive mass of matter, to be emanations from one Eternal source" &c. (*Enf. Hist. &c. Vol. I. p. 64.*) The very same portion

of the universe then which the other Pagan nations call *Theos, Deus, &c.*, &c., that fiery portion the Chinese call *Shin* (神): so that the latter hold the ancient doctrine on this subject, for, "In the earliest ages, God himself (i. e. the first generated God) was believed to be *light* and *ether*." (*Cud. &c. Vol. III. 279.*) Henceforth this generated Hermaphroditic Shang-te, or the first generated Demon god (*Kwei-shin*) like the first generated Demon-god Jupiter, usurps all the worship due to the First Author of all—the Supreme SHIN or THEOS; so that the Chinese, like all the other heathen, do actually "worship and serve the creature, rather than the Creator," whose existence, nevertheless, they plainly acknowledge. "The Egyptians," for instance, "acknowledge before the heaven, and in the heaven a living power, and place *pure mind* above the world as the *Demiurgus* and architect thereof." (*Cud. &c. Vol. I. p. 540.*) The maker of the world. "was not the Supreme Being, but..... far below the parent of all things." (*Ibid p. 598 note.*) "Among the Rulers" of the world, "Jamblicus assigns the first place to the *Demiurgic Mind* which he calls Ammon, Phtha, and Osiris." (*Ibid p. 602 note.*) This "second God, the generations of men commonly take for the first, they looking no higher than to the immediate architect of the world." (*Ibid p. 484.*) The worship of this Shang-te or Mind or twofold soul of the world, is thus condemned by the prophet Isaiah; "I am the Lord, and there is none else. I form the Light, and create the Darkness; I make the peace (or harmony of the renovated world), and create the evil (or confusion of the dissolved world.) I the Lord do all these things." (*Ch. XLV. 7.*) The Light or Mind or Shang-te proper, therefore, is a mere creature, no less than the Darkness, and is not the true God.



天
or
上帝
or
人



Cœlus
or
Jupiter
or
Man

ANTI-POLIGAMY.

BY F. H. EWER, ESQ.

Polygamy has already occupied considerable space in the *Recorder*. I again beg a place for it. I will confess myself at once as against polygamy. Being I consider forbidden both by the law of the old, and spirit of the new Gospel, it therefore cannot hold a place in the Church of Christ. I will commence by first examining the positions occupied by its two apologists, who appear in the March number of the *Recorder* 1869—The Revd. Lexicographer of Hongkong replied to the article of Mr. Nelson; he asks three questions and seems to think them unanswerable. But I do not suppose that Mr. Nelson is particularly hard put to find a reply to either of them: I presume he rather thinks them not worth his attention. The first question is, did the patriarchs live in open adultery? This question has already been so well answered in the

affirmative, that it looks like presumption on my part to try to strengthen the position. To the second question; will Mr. Lobscheid quote one passage from Sacred Scripture, where God has approved of Polygamy? To the third question; Moses did, under the direction of the great Lawgiver, regulate some things which the Saviour looked upon as sin; instance the law of divorce, which was, in the Saviour's sight, and according to the spirit of his Gospel, as preached by St. Paul, sin, and only to be brought into action in extreme cases. And it seems to me evident that the regulations concerning the punishment of death, are simply breaches of the sixth commandment, necessarily permitted because of the sinfulness of the flesh,—“but in the beginning it was not so.” The evidence of the state of things before the flood is slight, but from consideration of the punishment inflicted upon Cain, and the speech of Lamech, also guilty of shedding blood, I think we may draw the conclusion, that to destroy life under any circumstances was against the law of God. After the flood it is written; “whoso sheddeth man's blood, by man shall his blood be shed;” this looks like the establishment of a new law made necessary by the sad experience of the past; therefore it may be said in this, as in other cases, “in the beginning it was not so.” This is a rule of judgment supplied by the Saviour himself, which I shall apply in the course of the following argument as often as practicable. It has already been argued that polygamy is adultery, and for the present at least, I will skip all other argument and examine the etymology of the two words, adultery and polygamy.

I find that, the Hebrew word (*neaph*), does not in itself possess a meaning beyond that attached to it by the word used in translation, ‘adultery;’ it does not by itself shew in what adultery consists; but if we go further and look at it in connection with other words, we find that it is used by the prophets to designate the sin of idolatry, and denotes a departure from the one true, and going after many; this meaning may be applied without in the least forcing the sense, to the one true God, or the one true wife. For true marriage is according to Christ's definition, a dual state, ‘they twain shall be one flesh.’—We must remember also that in the Seventh Commandment adultery included all acts of fleshly lust. For the act which we now call polygamy, we have in Deuteronomy (*rabnashim*) many women, (*rah*), root (*ravav*) to multiply, manifold; and (*nashim*) the plural of (*isha*) means women married or unmarried, and thus the argument which is sometimes used, ‘that the fact of their being called wives precluded the idea of adultery,’ falls to the ground; the Hebrews had no word equivalent to the English wife (other languages are in the same position), so that the literal rendering of the passage in Deuteronomy is, the king shall not multiply women (married or unmarried) to him. Can we desire a plainer forbidding of polygamy? The true wife was

distinguished from the secondaries in several ways; she received far more respect, her children also were the true heirs, and inherited the largest share of the patrimony. Concubines were again distinguished from them by the use of another word (Pilegish). They were hand-maids or slaves. The Greek word (*Moi-cos*) is translated, adultery; the English word comes from the Latin *adulterium*, violation of the marriage bed. The Greeks had no single word for polygamy. The English is derived from the two words (*polus*) many, (*gameo*) to marry, many marriages. The Scriptural law for true marriage is a dual connection. A polygamist breaks that law, introducing strange flesh into the marriage bed; he violates it.—The Greek word (*pallake*) concubine, includes the idea of fornication, as *pallakenomai*, to live in fornication. Moses forbade the king to multiply wives into himself, that his heart turn not away. Moses does not give him permission to have twenty wives, or ten, or five, or even two, but distinctly forbids him to multiply wives. Thus I conclude that the patriarchs who indulged in polygamy, were living in adultery, permitted it is true, but afterwards forbidden by Moses. Mr. Lobscheid's style of argument would lead one to infer that any act having been done by a patriarch, a Chinese Christian would be justified in the same act. Thus the patriarch practiced polygamy, therefore a Chinese may practice it. Jacob lied; is a Chinese Christian justified in lying? David was not a patriarch, but he was a king; he committed murder and adultery; is therefore a Chinese Christian justified in doing the same? And now let us see to what extent the patriarchs practiced polygamy; for I suppose Mr. Lobscheid will say, you cannot call polygamy adultery, without accusing the patriarchs of that sin. Let us review the patriarchs, and in the first place I claim to draw the negative conclusion, that where multiplicity of wives is not mentioned, the individuals lived with only one wife. From Adam to Noah we have the names of ten patriarchs, and none of them practiced polygamy, during that period. The only instance of polygamy we have mentioned, is Lamech, a murderer, and descendant of Cain the fratricide. After the deluge we have Lot who did not take wives, but he committed sin worse than adultery. The offspring of his sin became two nations, but this does not imply God's approval of that sin. Abraham had one wife, (and her son is called his only begotten by St. Paul and by Josephus)—but he practiced concubinage, and the son of the bond woman received a blessing; did God ratify concubinage? Will Mr. Lobscheid also plead for the admission of concubines into the church? The child of the concubine was left without inheritance, being illegitimate. The widowed Abraham afterwards married another wife Keturah; the result would seem to indicate that this second marriage after the first wife's death, was not pleasing in the sight of God. Immediately after the notice of marriage, Abraham's con-

concubines are mentioned. They were these, Agar and Keturah. For we do not read that Abraham had other children besides the offspring of the three women already mentioned. The children of Keturah received no share of the patrimony. 'Abraham gave all that he had to Isaac. Josephus also mentions only the three women and their progeny.—But Josephus in this portion of his work, is probably little more than a transcript of the sacred writings. He adds much, but in many things where the Bible is silent, he is silent also, as for instance the death of Leah. Isaac the son of monogamy, was greatly blessed, and was himself the husband of one wife, and did not meddle with concubinage. Jacob, (whose truly Chinese talent for lying and diplomatic cunning makes him conspicuous amongst the patriarchs,) seems to have been the first who joined polygamy with concubinage. To avoid prolixity I have omitted the descendants of Noah until Abraham; of none of them is it said, 'he took two wives.' The summing up is that of thirteen patriarchs, twelve were monogamists: one of them had a concubine; another his own daughters, and one only was a polygamist. Here then is no ground for argument in favour of polygamy. And that one man being guilty of other sins, to call multiplicity of wives by its true name, and say that he lived in adultery, is adding but a pea to the peck. With regard to the second question: to permit a thing does not necessitate the approval of it. Mr. Lobschied next draws an argument thus, 'polygamy has been ratified by God, by confirming the blessings of all Jacob's children? Now let us see what this argument is good for.—I ask were all the children of Jacob blessed? No. Several of them received a curse and not a blessing, and even the blessings were so distributed as to shew a marked preference for the children of the first wife. We will review them as we have already reviewed the patriarchs. The wife Leah first had Reuben, a man under the dominion of the flesh; for monogamy is no guarantee against the transmission of sin, 'for by the first man Adam sin entered into the world,' the fountain became corrupt and has ever since sent forth impure water. He was cursed by his father 'unstable as water, those shall not excell,' 'he went up into my couch.' Simeon and Levi received a curse and not a blessing; nevertheless the tribe of Levi was afterwards chosen for the priesthood; for although he was a man with all man's infirmities, still he was the son of neither a second wife nor a concubine. Judah in whom centered all the fullness of Jacob's blessings, was the son of holy wedlock, from whose loins came the Holy one who said 'and they twain shall be one flesh.' Issachar, the son of the wife; blessed, but the blessing through his own infirmities, turned into a curse. Zebulon received a goodly heritage, his seaboard a haven for ships, and his boundary stretching to one of the most commercial cities of ancient days. Now we have six sons, also one daughter, born of the first wife; both in numbers and bless-

ings she is preeminent. Rachael the beloved, 'beautiful and well favoured' had but two sons. Joseph was the pet, blessed in himself but the cause of great trouble in the family. He was a righteous and a godly man, and his life was remarkably checkered with blessing and woe, and we have no reason to suppose that he was a polygamist. In giving birth to her second son Benjamin, Rachael died. Benjamin received a hand's blessing. (Shall we call it a *blessing*?) In these days it would soon cause his outlawry; and his tribe was afterwards nearly exterminated, and then saved by an act which might now be tolerated amongst the inhabitants of Central Africa. So much to the credit of the second wife. The first concubine bare Dan and Naphtali. Dan's blessing is equivocal. Of Naphtali it is said 'he is a hind let loose;' they received their portion at the north end of Judea, in a rugged and mountainous region. The other concubine gave birth to Gad. He received his lot (by choice) outside of the promised land, and with the men of Reuben and Manasseh served in the van of the Jewish army, and were not allowed to go into their own lands until after their brethren were secured; they also were the first to suffer from the invading foe. Asher was blessed with the temporal blessings, which result from commerce and fertile fields. The summing up of this review does not result in any argument in favour of multiplicity of wives. Jacob's first wife was peculiarly honored above her rivals; and that in spite of Jacob's preference. Some of her children it is true received not a blessing,—men immoral or blood-thirsty, no exceptions to our fallen nature; but the Temporal and Spiritual blessings which God bestowed upon Levi and Judah were such as could be bestowed upon none of tainted birth. If the fulfilling the week, means a week of years, after which Jacob received his second wife, (Josephus says plainly when seven years were gone), then there was more than sufficient time for Leah to bear her four first children, so that the line of the priesthood and the line of which the Saviour came, was free (in fact, though not by intention on the part of Jacob) from stain. His sons Levi and Judah were of strictly monogamous birth. The second wife and the concubines numbered amongst them only as many children as the wife had of sons, and the blessings they received were no greater (if we except the fact of their having a place in the chosen nation) than those we see daily showered upon the nations of the earth; for God's providence is over all. He sendeth His rain upon the just and upon the unjust, and it would be easy to quote instances in which the offspring of adultery, incest, and fornication have played a part on the world's stage, and have enjoyed a large share of its prosperity. We have read what the dying Patriarch said to his twelve sons. Moses also when near his end, blessed the twelve tribes, even those whose sires had received none from their father. Moses' blessings were certainly conditional; for of Benjamin, he said:—'The beloved of the Lord shall

dwell in safety by him; He shall cover him all the day long, and he shall dwell between his shoulders.' The tribe of Benjamin afterwards sinned, and as I have before remarked, was almost annihilated, but at the division of the kingdom was joined to Judah. Now what becomes of the argument of ratification? If there is any argument of all, it is in favour of monogamy as against polygamy.

With regard to 'exclusion from offices in the Church,' were not the children of polygamy, as well as concubinage excluded, when Levi was chosen for the priesthood, and all others debarred? The patriarchs are called Holy men. If we are to take this word in the sense of innate holiness, then to call one of them adulterer, would be a grievous sin. But the Bible differs from the works of Chinese and Grecian moralists. It gives us no ideal men, of which the counterpart has not been seen on Earth. (Of course I make one exception, but we must remember that He declined to be called good). The Bible gives us man natural, with all his strange mixing of the grossest vices with the highest virtues, and often shews us in the one man, the acme of human attainments, and lowest depths of human defilement. And in the case of David the King, we must remember that there was hardly one of the ten commands upon which he could lay his finger and say, 'not guilty.' The patriarchs were compassed with infirmities. They were called holy; because God was pleased to reveal Himself specially to them, and use them, imperfect as they were, to work out His holy intentions; God gave to David his master's wives, as also the wife of the murdered Uriah; does it necessarily follow that he approved his course? Does the physician who gets hold of a drunkard to deal with, when to spare his life a few more years, and restore somewhat of that health of which strong drink has robbed him, he allows and even gives him some "hairs of the dog that bit him," necessarily approve of the use of strong drink? No; but the Saviour solves the difficulty; because of the hardness of man's heart those things were suffered. For 'hardness of heart' does not apply only to divorce. Surely it is taking a low view of the use of Scripture, when Mr. Lobschied isolates both texts and their meaning.

Jesus when he decided in the question of divorce, gave sentence in favour of the singleness and purity of the state of wedlock, and condemned divorce for reasons which are equally applicable to the mixed state of polygamy. After recounting the fact of creation, He says:—"and they twain shall be one flesh." Will Mr. Lobschied argue that Solomon and his seven hundred wives were one flesh. If so how about the concubines? For of them he had a large number in addition. Or will he say that Solomon was one flesh with each of his wives? This is also impossible. And it is not that the numbers make it impossible; for if we reduce the number to only two wives, the difficulty still remains. To bring the argument home

and at the same time make it practical, we will suppose Mr. Lobschied with two wives. Will he tell us that he and each wife is one flesh, then he must have two selves, and a man with fifty wives must have fifty selves. Absurd! Or will he tell us that he and his two wives are one flesh. Then he does not fulfil the law of true marriage, as laid down by Christ, for He says 'and they twain shall be one flesh; He does not say 'they three'. Mr. Lobschied's critical remarks concerning male and female are certainly unfortunate. The addition of the numeral would not have injured the grammatical construction, though it could hardly have made the sense more clear than it is at present; and until we have evidence that God created more than two human beings, we are bound to accept, that the first institution of marriage was of a dual nature. If we turn to Malachi, Chapter 2nd, we shall find that the prophet accepted it in this sense; forestalling in a remarkable manner, the words of the Saviour, he says, 'and did He not make one.' And in a previous verse he condemns second marriage; Judah being already married to the Lord, profaned that holy state by marrying the daughter of a strange god.

His remarks upon the 1 Cor. 7th are possibly even more unfortunate. It is true the apostle does not say his own one wife, or her own one husband, for this would be indeed ungrammatical; the use of the singular number strengthened as it is with the personal pronoun, evidently points to the apostle's idea of marriage, as agreeing exactly with the conditions as laid down by the Saviour. Through all this Chapter St. Paul never uses either of the nouns husband or wife in the plural number; which would have been necessary had he been providing for the contingency of polygamy. Mr. Lobschied ingeniously avoids quoting the whole passage, which bears a different meaning to that which he has given to it. The apostle says 'nevertheless to avoid fornication, let every man have his *own* wife, and let every woman have her *own* husband: Is it not a fact that the Greeks did not practice polygamy? A Greek had but one wife, but he practiced concubinage, and frequented those public places of immorality which abounded in every Grecian city, and of which Petronius Arbiter has given such vivid and disgusting pictures. Is it not then the very absurdity of absurdities, to argue that St. Paul was recommending the introduction of a new sin amongst the Greeks—was he not on the contrary recommending their young men, rather than frequent those abominable places, and live a life of fornication, 'that every man should have his own wife, and every woman her own husband.' This at least would better accord with the whole spirit of the apostle's preaching, than the meaning sought to be forced upon him by these sticklers for polygamy. And as to the transition state of which Mr. Lobschied speaks; whatever missionary societies may have decided to the contrary, the New Testament knows no transition state,

St. Paul knew no transition state, for he says 'the times of this ignorance God winked at, *now* commandeth all men *every where* to repent.' But perhaps it will be retorted (as in the case of hardness of heart) that this only applies to idolatry. But St. Paul immediately gives the reason; 'because, God hath appointed a day in which he will judge' the world'—when he will take cognisance of every sin committed by man. The whole argument of Mr. Lobscheid's letter is worthy of another school. Loyola might be proud of its ingenuity, but he would be ashamed of its shallowness.

The question of slavery, from which it is attempted to derive some slight support, is of course foreign to polygamy, but even here the text gives a somewhat different meaning to that conveyed by Mr. Lobscheid. St. Paul did send Onesimus back, 'not now as a servant, but above a servant, a brother beloved.' Is there no meaning in words?

Mr. Turner (who calls himself a 'solitary thinker') wiser than Mr. L. does not attempt to argue the matter, does not offer to attack one of Mr. Nelson's arguments; (his generalship is deserving of credit), he simply entrenches himself in the law. He wants a law to exclude polygamy; Is there a law to exclude polyandry? Will he admit that into the Church? And if not that, why the other? There is a difference; and so says the world, when it visits its scathing scorn upon the adulteress and lets the adulterer go free. Such is the world's theology, and I fear some of our transition theology is not much better. But there is a law in express words, given by Moses, forbidding kings to practice it; and then St. Paul in the chapter of the Corinthians already quoted directs that a husband should have his own wife, and every wife her own husband. And this provides for the exclusion of both polygamy and polyandry. And if there was no law then the Gospel is the law. In the old Testament the law is, 'be ye holy for the Lord your God is holy.' The same law is the key note of the new, swelling with louder and yet louder tone, making itself heard above every other note in that sublime composition, and yet he cries 'where is the law?' But under the old testament dispensation polygamy was allowed, but because of the hardness of men's hearts, was it suffered, like as the law of divorce by Moses 'but in the beginning it was not so.' And that it was sin in the sight of God is evident; for we cannot find a single instance of blessedness in polygamy; nay, it was the cause of immense misfortunes to all who practised it, and to none more notably than to the first kings of Israel—and they probably seeing how this practice held amongst the rulers of the surrounding nations, that they might not be out-royaled by their kingly neighbours, increased the number of their wives and concubines, contrary to Mosaic command 'neither shall he multiply wives unto himself, that his heart turn not away.' But the question arises:—Do we fully know to what extent polygamy was practised amongst the Jews? Was it national?

Saul had both wives and concubines, David also many of both, Solomon also; but amongst all the men of mark mentioned in connection with these kings, nothing is said of their wives. May we not draw a negative conclusion, that polygamy was not national, amongst the Jews, and permissible only amongst their kings?—Uriah the citizen had but one little ewe lamb; David the king had exceeding many flocks and herds. And it is also remarkable that in the short history which we can gather from the writings of the prophets of the captivity and the hundred years succeeding, we find nothing mentioned of either polygamy or concubinage. May we not gather from this that the Jews, wise by their forty year's captivity, were weaned from both sins, (supposing they had before practiced polygamy,) as also from idolatry? Josephus does not, from the time of the establishment of the kingdom, once allude to polygamy as existing amongst the citizens of Israel. In Deut. XXI 15. we find a law of Moses regulating the inheritance of the children of two wives. The meaning of 'two wives' is not clearly defined. Allusion may be made to a state of polygamy, or to a second marriage after the death of the first wife; the passage may be translated to suit the case it is sought to prove. The position held by non-polygamists is sufficiently strong. We will give this text to the other side, to make the best of it they can. At most it is only a law to prevent injustice to the innocent offspring of an illegal connection; for there is no law to justify polygamy. What do the 'nations sitting in darkness' say concerning this matter? In Asia, all religions which have prevailed, allow polygamy; some Christians would now allow it.—"Are we then so much alike?" said Alexander to the robber. But it is said of the Arabs, that although allowed by their religion, they do not often avail themselves of the privilege. The Medes are said to have been compelled to practice both polygamy and polyandry, according as it might be necessary to counteract the effects of war or rape. The Greeks did not practice it; for the affair of the Messinian war can hardly be constituted a practice of polygamy, and the after treatment of the descendants of those extraordinary marriages (?) sufficiently indicates the opinion of the Greeks upon the subject. The Romans did not practice it, until the time of Mark Antony, when it became frequent. It was, after the Christian era, forbidden by several Emperors as inconsistent with Christianity. Valentinian (III ?) again permitted his subjects, to marry several wives, but leaving it optional. It soon disappeared altogether. The Church of Rome does not permit it, at least, in Europe. But then she does not pretend to meddle with the sins of men, except as a source of revenue. The aboriginals of North America take as many wives as they can buy and also turn them away as they please. The Mormons are the only instance in modern days of legal polygamy, in a non-idolatrous community; but they do not seek to fix so foul a stain upon

the church of Christ; they do not seek to justify themselves by His teachings, but bring in another Gospel, and attempt to palm off upon the world a new revelation to excuse their lust. We see then that idolatrous nations, with two exceptions, did, and do now practice polygamy, and that some idolatrous nations condemned it, whilst amongst Christians it finds a few apologists. Is there then more light in Egypt than in the dwellings of Israel?

I have happened upon the following quotation. I dare say it is well known to many readers. A pagan writer gives his evidence of the practice in some portions of the early church: He says:—'neither do Christians in Parthia indulge in polygamy, though they be Parthians; nor do they marry their own daughters in Persia, though they be Persians; but wheresoever they are they rise above the evil laws and customs of the country.' *Bardasanes*, by *Eusebius*. Is polygamy sin? If it is not sin, then the professing Christian may have as many wives as he pleases, and concubines also, for they both go together. If it is sin, then it can not be permitted in the church. The great Lawgiver has classified all our sins under ten classes. If then we wish to decide whether any act is forbidden or not, we must first examine that act, and find out whether or no we can reduce it under either of those great classes: if we cannot discover in it the elements of either of those sins, then we can let it pass; it is not sin. But if the act carry marks necessary to place it under one of those heads, then do we need no new law. God has himself decided the question of sin or no sin. Etymology shows polygamy to fulfil strictly the meaning of the word adultery. Adultery also consists in a breach of the primary law of marriage, 'and they twain shall be one flesh': here again polygamy fulfils the conditions of adultery. Further argument would be wearying. These two marks alone are sufficient to place polygamy under the class of sin forbidden by the 7th Commandment.

Mr. Turner acknowledges that this question involves a general principle. True, and the answer to it will affect more people than the Chinese; the answer to it will affect more acts than that of polygamy. And however much it may be desired by the champions of polygamy, the question cannot be confined to one point. Mr. T. asks a question which is simply absurd. Where is the Scripture authority for the law that no English, American, or French or man of another nationality shall be admitted into the Church who has more than one wife? Here is one phase of the general principle; If there is no law to exclude the one, there is no law to exclude the other. But if the broad principles of

the Christian doctrine exclude the one, then is the other excluded also. We cannot get out of the difficulty: general principle stops the way. Another point suggests itself; where is the Scripture authority to exclude men (it does not matter to what nationality they belong) practising gambling, opium smoking, concubinage, or women practising polyandry, and other acts which we will not catalogue? For if there is no law to exclude the one, there is no law to exclude the other, if the one can be admitted, the others must, or we violate the law of justice. General principle holds this position also. Again Mr. Turner's question suggests that the man is a Christian before he is admitted into the visible church. True, simple faith in the Saviour constitutes a Christian, but this faith must be shown in some manner, and how shall a man's faith be proved, if not in cutting off a hand or plucking out an eye? For the Saviour teaches it is better to suffer any amount of inconvenience rather than continue in sin. This is a hard saying, but it is nevertheless true. The New Testament repeatedly teaches us that it is easy to say, 'I love the Saviour': but to prove, to work out that love is the vital, the difficult necessity. Daily experience repeats the same lesson.

I despair of exhausting the subject, and tired of the argument, (possibly my readers are tired also,) I will summarize, and at the same time supply an answer to the Chinese Christian's summing up as put by Mr. Turner. The Old Testament show us that before the flood none of the patriarchs practised polygamy: one of the descendants of Cain did, but he is not set before us as an example of holy living. After the flood and before the going down into Egypt, Jacob only was a polygamist; the sin brought its own chastisement, and moreover the faults committed by the patriarchs, are recorded for our teaching, that we may avoid the like, not that we copy them. And though these men were remarkably favoured by God, we have no proof that He approved their sins. The kings of Israel also practiced polygamy:—both they and their offspring received severe chastisement for the offence. Polygamy was forbidden in the Old Testament, first by the original institution of marriage under a dual form; and also by Moses in express command to the kings of Israel. The New Testament does not mention it, as well as many other things, which, nevertheless, cannot be permitted in the Christian Church. But 'Paul proclaims a new Gospel,' which Gospel is a law unto itself: it accepts the laws of the old dispensation in a far higher sense than that in which they were understood by the ancient church.

And where Moses has not met a case by express law, the new Gospel guided by that pure spirit which is in Christ makes a law; and where any law of the old, is contrary to the broad spirit of the new, it either alters or rejects it altogether.

Those who are willing to admit polygamy into the church plead necessity, and that it is only to be admitted during a short period to meet that necessity. Indeed they make this argument their strong point: it is certainly worthy of careful consideration, and the opinion of the Chinese themselves should also be considered.

CANTON.

PROTESTANT MISSION IN LAO-LING, SHANTUNG.

BY REV. WM. N. HALL.

In the February number of *The Chinese Recorder*, just to hand, an "Inquirer" remarks on the description of Protestant Mission Labours in Shantung recently given in the "Annals of the Propagation of the Faith." As representing the Mission most directly attacked by the Rev. Father Leboucq, we offer the following observations with reference to this subject.

The obnoxious letter of the Jesuit Father came under our notice several months ago; but we deemed it too contemptible to be entitled to a reply, especially as we found that the comments made upon it in various influential publications indicated a just estimate of its worth. We felt sure that no candid and thoughtful reader would see in that effusion ought but the vauntings of an unscrupulous propagandist, and so concluded that formal refutation of its calumnies was unnecessary. We are still of this opinion, and shall therefore dismiss the matter in a few lines.

In all that relates to *Protestant Missionary* operations, Father Leboucq's testimony is singularly inaccurate. We do not affirm that he has deliberately fabricated his strange story with the view of injuring our cause, but we do assert that his narrative, however originated, has no foundation in truth. The circumstances of our introduction to the Lao-ling district had not the faintest resemblance to the particulars which he supplies. Of the young Cantonese

we never heard, and at no time have we had any one connected with us at all answering to the character ascribed to him. Proselytism from the ranks of the Romish Church, we and our assistants have carefully avoided, and only in two or three rare instances have we received members from that Communion, such admissions having entirely arisen from the voluntary advances and intelligently avowed preferences of the individuals themselves. It has been our uniform practice to subject candidates for church fellowship to a lengthened probation, and at the date of Father Leboucq's letter,—although we had laboured in the region nearly four years, were diligently working eight or nine stations, and found the number of our adherents constantly increasing, we had not baptized two hundred persons. Moreover, of those actually baptized by us, only three persons ever joined the Romanists, and one of them assigned as his reason for the step, that his family were all of that persuasion, and would insist on his being associated with them, and the other two had long before been dismissed by us for inconsistency. As for the "grand dinner," the invitation to "Monsignor Cosi's" "Catechumens," the "English Cookery," the profuse distribution of "large gratuities," the "natural deaths of two schools" and the "last agony" and the "very bad way" of the remaining two, and the Protestant minister's discourse to the Catechumens on the virtues of "Saint Francis Xavier," we know them only as the fanciful creations of the worthy Father or his informant.

In due time the *Recorder* will be furnished with a history of Protestant enterprise in the field to which Father Laboucq's extraordinary letter refers; and when that account appears, we believe your correspondent "Inquirer," and all "who are seeking to know the truth on both sides," will agree with us that we have been privileged to recognize in the Lao-ling district as genuine a work of God as ever transpired in any age or in any part of the world.

METHODIST MISSION, TIENTSIN,

March 23rd, 1871.

NOTES, QUERIES AND REPLIES.

NOTE ON MR. GULICK'S ARTICLE,
PAGE 153.

NOTE 28.—Some months ago the *Recorder* contained an article written by Mr. Gulick on the Method of representing Chinese sounds with English letters. That article was evidently prepared with great care. So far as I notice there was little to which I could not heartily subscribe.—I do, however, take exception to Mr. Gulick's method of writing such sounds as are usually written k, k', p, p', t, t', ch, ch', JUST SO FAR AS IT REFERS TO STUDENTS STUDYING THE LANGUAGE. And my reason is that it is nearly impossible not to fall into a *heavy* style of pronouncing the unaspirated sounds, if b, d &c. are taken to represent those sounds. Take the character 比, for which Mr. Gulick would write *bi*, (I suppose), which is precisely the same sound as *bee*. Now neither *bee* nor *bi* represent 比. But if the student *write* *bi* he will *say* *bi*. I know it; for I have watched the effect of this orthography upon persons who have an excellent ear. But Mr. Gulick would say there is a danger on the opposite side. And so there is. Some persons who write k, p, t, pronounce those consonants too *sharply* and with, perhaps, a slight aspirate.

Either extreme of pronunciation should be avoided, and it may be.

If I were publishing a book in English and Chinese I should make some remarks in it on this subject. I should say to the student just beginning the study of Chinese in effect as follows:—When you find an unaspirated sound beginning with ch, k, p, t, do not imagine that you are to pronounce these sounds just as you do in English. Neither of them is so sharp and hard as the corresponding letter in English. *Be sure that*, in pronouncing the character, *you do not aspirate it*. You may pronounce it *at first* as if the initial sound were j, g, (hard) b, and d, if you choose.

But all the while listen to your teacher and try to imitate his pronuncia-

tion. After a while you will be able to distinguish between aspirated and unaspirated sounds. The great difficulty will then be past. By that time you will yourself understand that these initial unaspirated sounds are neither the hard consonants nor the soft, the true sound lying somewhere between the two. A t and d written in combination, thus—*dt—, would answer very well. Unfortunately, the other consonants can not be written in the similar way.

After you have conquered the sounds, if you still continue to write with English letters I could strongly urge that you still write k, p, t, &c., and not g, b and d, for the tendency to *pronounce as written*, if written with a soft consonants will be too strong to resist; whereas if you have conquered the aspirated and unaspirated sounds, you will probably find no strong opposite tendency to a sharp and un-chinese pronunciation by writing the hard consonants.

I wish to add that I like Mr. Gulick's article very much. What he says about writing aspirated and unaspirated sounds with English characters and writing the soft and hard consonants with *Chinese* characters, I can echo. How sadly some Translators failed who fixed the Chinese characters for Scripture names, and how far astray many Geographical names have gone by writing them in English. Who would recognise them in their new dress!

TO ENQUIRER.

NOTE 29.—Permit me to suggest to "Inquirer" "London Mission, Wuchang," that if he takes the trouble to obtain the Methodist New Connection Missionary Chronicle, and reads the letters of the Rev. Fathers INNOCENT, and HALL, Missionaries and gentlemen; instead of the letters of Rev. Father LEBOUCE which he read in the "Annals of the Propagation of the Faith," "Enquirer" will find the TRUTH on one side, and not on both.

CHURCHMAN.

* Written in the manuscript as d crossed like a t.

NOTE ON DR. BRETSCHNEIDER'S ARTICLE.

NOTE 30.—I see Dr. Bretschneider concluding his valuable and interesting Papers on Chinese Botany, gives a list of Chinese works quoted—of which he says—"the greater part cannot be found in Wylie's Note on Chinese Literature." There are 61 in all, of which 33 are briefly described in my "Notes;" that is assuming an error, either clerical or typographical to have crept into one of the names; for I find no such work as 中南志 in the 四庫全書 from which Dr. B. has drawn his information, and fancy it must be meant for the 安南志畧 noticed on p. 33 of the "Notes," by the author named, an Annamese.

A WYLIE.

April 15th, 1871.

THE SACRED FIG TREE NEAR GAYA IN BAHAR.

NOTE 31.—In the March Number of the Recorder in my article "On the Study and Value of Chinese Botanical Works" the readers will find it stated, that the sacred Fig tree of Buddha, mentioned by the Buddhist priest *Fu-sien* (about the beginning of the 5th century) and also by *Huan-tsang* (first half of the 7th century) still exists 2 miles S. E. of Gaya in Bahar (Northern India). This statement was not based upon my own observation but only upon Rev. E. J. Eitel's note about this tree (Handbook of Chinese Buddhism p. 25.) and some allusions in Ritter's Asia. It would not be without interest, I think, to adduce the accounts regarding this Sacred tree by an eye-witness. Transactions of the Royal Asiatic Society of Gr. B. and I. Vol. II. (1827), Description of the Ruins of Buddha Gaya by Dr. FR. B. HAMILTON.

P. 46. "The Ruins are situated a few hundred yards west from the Nitajan River on a plain of great extent. . . . A stair from each side of the porch led up to the terrace on which there was a fine walk around the temple, lead-

ing to the second story of the shrine in front and to a large area behind, on which is planted a celebrated *Pippal tree* (*Ficus religiosa*.) As this is still an object of worship and frequented by pilgrims from Gaya, the north side of the terrace has been repaired as a road."

P. 49. "The terrace enlarges behind the temple, towards the west, and form an area, on which is growing the Pippal tree, which the orthodox suppose to have been planted by Buddha. The worshippers of Gaitama (Buddha) on the contrary, assert, that it is placed exactly in the centre of this earth, and call it Bodhidruma. The say that it was planted by Dagdha Camini, king of Singhal-dwip (Ceylon) 2225 years before A. D. 1811. That is, according to them 125 years before the building of the temple. The tree is in full vigour, and cannot, in all probability, exceed a hundred years in age; but a similar one may have existed in the same place when the temple was entire."

E. BRETSCHNEIDER, M. D.

PEKING.

THE CHINESE ROC.

NOTE 32.—A great bird, called (1) *Ta-p'ang-niau*, whose feathers are large enough to make buckets, when cut into short lengths, is said by Chinese writers to reside on the island of (2) *Kwan-lun-t'ung-sz*, which is perhaps identical with Madagascar, or Mauritius. This fabulous bird is said to hide the face of the sun in its flight. It is said to be the result of the transformation of a large whale, several thousand li in length. The name of this last creature is (3) *Kwan*, a designation evidently concocted from the character (4) *Kwan* of *Kwan-lun*, a name variously applied to real and imaginary places of the *Terra Incognita*, which lies to the West and to the South of China. This bird resembles the Roc, or *Rak* of the Arabians, the *Simurg* of the Persians and other fabulous or heraldic birds. Is this our old friend the *Didus*, or *Dodo* of the Mauritius?

F. POTER SMITH.

ADDITIONAL ERRATA for the article: On the study and Value of Chinese Botanical Works. See page 295 1st column for others:—

- (1) 大鵬鳥. (2) 崑崙屬斯
(3) 鯢. (4) 崑.

Page 159, 2nd column 29th line for 12-27 read 12-37; 2nd column 15th line for shun-kuo read shan-kuo. Page 162, 2nd column 9th line for 栗 read 栗. Page 175, (foot note) 7th line from bottom, for candido read candido. Page 177, 2nd column, 10th line from bottom, for ch'ên read chêng. Page 178, 1st column 15th line, for acid *Orange* read acid *Citron*. Page 220, 1st column 3rd line, for 16th century, read 6th century. Page 221, 2nd column 25th line from top, for *Kidney* bean read common bean. Page 221 2nd column 10th line from bottom, for Madixa read Medike. Page 221, 2nd column 3rd line from bottom for tinitoris read tinctorius. Page 224, 1st column 5th line (foot note) from bottom for *but does not grow in China*, must be deleted. Page 225, 1st column 16th line for apersu read aperçu. Page 225, 1st column 35th line for 標 read 標. Page 227, 2nd column 27th line for Boehmeria read Boehmeria. Page 242, 1st column 35th line for général read générale. Page 246, 1st column 31st line for Assan read Assam. Page 246, 1st column 2nd line from bottom for Agyellion read Argellion. Page 247, 1st column 3rd line from bottom for Guavaja read Guavaca. Page 248, 1st column (foot note) the word "cursory," refers to "Remarks." Page 249, 1st column 13th line, for Kiun-chou read Kiung-chou. Page 249, 1st column 13th line (foot note) from bottom for Kun-lan read Kun-lun. Page 267, 2nd column 2nd line for 蔡 read 蔡. Page 269, 2nd column 3 times for 蔡 read 蔡. Page 271, 1st column 2nd line from bottom for 理 read 黎. Page 281, 2nd column 12th line for educera read educere. Page 282, 1st column 11th line (foot note) for environs read environ. Page 282, 2nd column 25th line for cordates read cordatis. Page 282, 2nd column 26th line for perpetus read perpetuo. Page 282,

2nd column 16th line from bottom for Chadala read Chaladala. Page 283, 2nd column 9th line (foot note) from bottom for Salt tree read Sal tree. Page 286 1st column 16th line from bottom for Ts'ing read King. Page 287 1st column 22nd line for 秋 read 秋. Page 287, 2nd column 32th line, for 1539 read 1589. Page 288 2nd column 20th line, for undinibus read arundinibus. Errors in the Woodcuts: for 梁 read 梁 for 梁 read 梁.

OTHER ERRATA.—Page 303, 2nd col. line 17 from bottom, for "Geo." read "G." Page 334-5. The queries should be numbered 38, 39 and 40, instead of 28, 29 and 30.

CORRESPONDENCE.

LETTER FROM TIENTSIN.

To the Editor of the Chinese Recorder.—

I desire in a few words to convey to the missionary, and all other readers of *The Recorder*, who may find an interest in such matters the knowledge of certain circumstances which have occurred here during the winter, and which have gladdened our hearts, strengthened our faith and made our Sabbath happier and brighter than they are wont to be. While our ordinary missionary operations have been suspended, the Divine Master has called us to the performance of other duties. There has been joy in Heaven and calm and holy rejoicing in the sanctuary where we worship with the language and rites of our home-lands, over men repentant and turning to God. Shortly after the "Tientsin Massacre," H. B. M. S. *Avon* arrived at this Port, and has had her station here up to this time. From her arrival, by the kindness of the Commander, the men have had excellent opportunities. All who were not engaged in the necessary duty on board have always received permission to come ashore to our Sabbath and other services, to visit our houses, or to meet in a temporary Club-room provided for them on the premises of the London Mission.

To their credit be it said, they have manifested sincerest interest in all our religious services. We have never assembled for prayer without having some of these stalwart sons of the sea to add their powerful voices to our hymns and their responses to our supplications. Early in the winter by the sympathy and earnestness of our friend Mr. W. himself a seaman in days gone by, and who knew well the manliness and truth lying below the surface of license and sin in the heart of many a mariner, several were persuaded to abstain, by vow, from all intoxicating liquors. The good example was followed, and so faithfully and speedily that in a short time a fully organized Temperance Society was formed, and a large majority of the crew have become staunch and thorough teetotalers. This movement was followed by increased interest and deeper solemnity in our church services. While the loving lessons of the Gospel were being set forth, no one who saw the listening eager aspect of many a face could doubt the overshadowing of the Divine presence. During the week of prayer at the commencement of the year, God came very near and men began to enquire of us what they should do to be saved. At their own urgent request a Bible class was established which has been numerously attended and has proved of great advantage. Without specifying special services in which we have felt unusual religious emotion, I would briefly state that we have felt justified in admitting some thirteen or fourteen of the men to the privileges of our Church Association. They have won our confidence and possess our warmest sympathy and respect. While we rejoice over these results we also gratefully observe that the most serious impressions have been produced upon many others, and that the entire crew have won from their officers and the community here by their sobriety and honor such a reputation as we trust they shall never lose.

For the benefit of the sailors in the harbour every Friday evening during the winter an entertainment consisting of selected readings and music has been

given. These efforts have been highly appreciated. Yet it is not a little remarkable that on many occasions we have had larger gatherings when we have met simply to pray.

I have presumed to send you these particulars, because we doubt not that many of the readers of the *Recorder* will rejoice with us in our rejoicing; but chiefly because the *Avon* may soon be called into other waters, and we desire that our friends whom we shall sorrow much to lose, may meet in other Ports kind faces and friendly hands, and the sincere words of a Christian welcome.

Yours &c.,

B. B. TURNOCK.

TIENTSIN, March 23rd, 1871.

JOTTINGS AND GLEANINGS.

TO THE FRIENDS OF THE RECORDER:—This Number completes the third volume of this Journal. It is what our Contributors and Correspondents have made it, there being but a few pages of Quotations and Selected Matter in the whole 12 numbers. We hope the Fourth Volume will also consist of original articles. We would like a more general interest taken in China in sustaining the *Recorder* as far as contributions to its pages are concerned. Some ports are not represented by contributors.

Now is the time for our Agents to send on renewed lists for subscriptions relating to Foreign Countries. For the present volume the lists of copies to be sent abroad reached us in some cases two and three months after the volume commenced. We should like to receive the lists of copies to be sent abroad as soon as possible. If any changes are still desired in regard to the copies to be sent to subscribers residing in China, we request that they be made known by the persons concerned to our Agents, and by our Agents to us without delay.

ITEM FROM KIUKIANG, MARCH 20TH:—Tho' a constant reader of the *Recorder* I seldom see anything in it referring to

this port: I suppose for the very good reason, that there is very little to write about. Well, yesterday we had quite an event, and a very interesting one it was; Mr. Cardwell of the China Inland mission had just completed his boat, and was about to start, with the Rev. H. Hall of Methodist Episcopal Mission, on a preaching and Bible selling tour — when all the missionaries and others, assembled on board the new 'Gospel Boat,' favored also by the presence of the Rev. Messrs. Hill, and Bryson, of Wuchang who had arrived here in native junk, on a preaching tour. Rev. V. Hart conducted the services of dedicating the Boat, to the spread of the Gospel. Then, after an agreeable lunch, we wished our friends a God-speed on their way, committing them to the care of our Heavenly Father.

REMARKABLE PLAN FOR SETTLING THE MISSIONARY QUESTION:—Under date of Tientsin, April 3rd 1871, in a private letter it is said:—"The Mandarins of the Tsung-li Yamén at Peking have been devising a plan to settle forever the missionary question. They have actually proposed to send all missionary ladies home; to confine each Mission to 45 converts; to register all baptisms; to compel missionaries, whenever they have business at the Yaméns, to appear *as natives* in the presence of native officials;—together with one or two other points, I believe. No edit respecting the matter has been issued. These propositions were simply submitted to the foreign ministers for their consideration, with a view to giving the opinions of the government the form of law ultimately. There are two ideas about this business held by many foreigners; (1) That the high officials have proved their stupidity by putting forth such sentiments; (2) That they mean mischief. No one can tell which. I myself have no great apprehension of danger, as yet; but still it seems to me that there may be trouble ahead."

PLAN FOR MANAGING THE SHANGHAI MISSION PRESS:—We learn that the Foreign Missionaries connected with the Synod of China, who were present at its Meeting in Shanghai last October

after a full discussion and comparison of views relating to the Mission Printing Press at Shanghai agreed to recommend to the Board of Foreign Missions of the Presbyterian church in the United States the following:—

"That the Mission Press at Shanghai be placed under the general control of the Foreign Members of the Synod of China resident in China, organized into an Association for the purpose."

They recommended this in brief for the following reasons:—

- "1st. The Press being in China falls naturally under the control of the Missionaries in China, and being intended for *all* China, it falls naturally under the control of *all* the Missionaries in China.
- 2nd. The Missionaries in China are those most deeply interested in the Press, for they prepare the books for it to publish, and they use and distribute them.
- 3rd. They are those most competent to manage the Press judiciously and economically, for they understand its commercial surroundings and business necessities, and what the legitimate demands of the the missionary work require of it.
- 4th. This is the only plan by which to put all the Missionaries in China on an equal footing in regard to the Press, and prevent the charge of its being managed in the interest of a locality."

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History, and Religions* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 4), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

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The Editor is not responsible for the views expressed by contributors. New books, and pamphlets relating to China and the Chinese if sent to the Editor will receive prompt notice.

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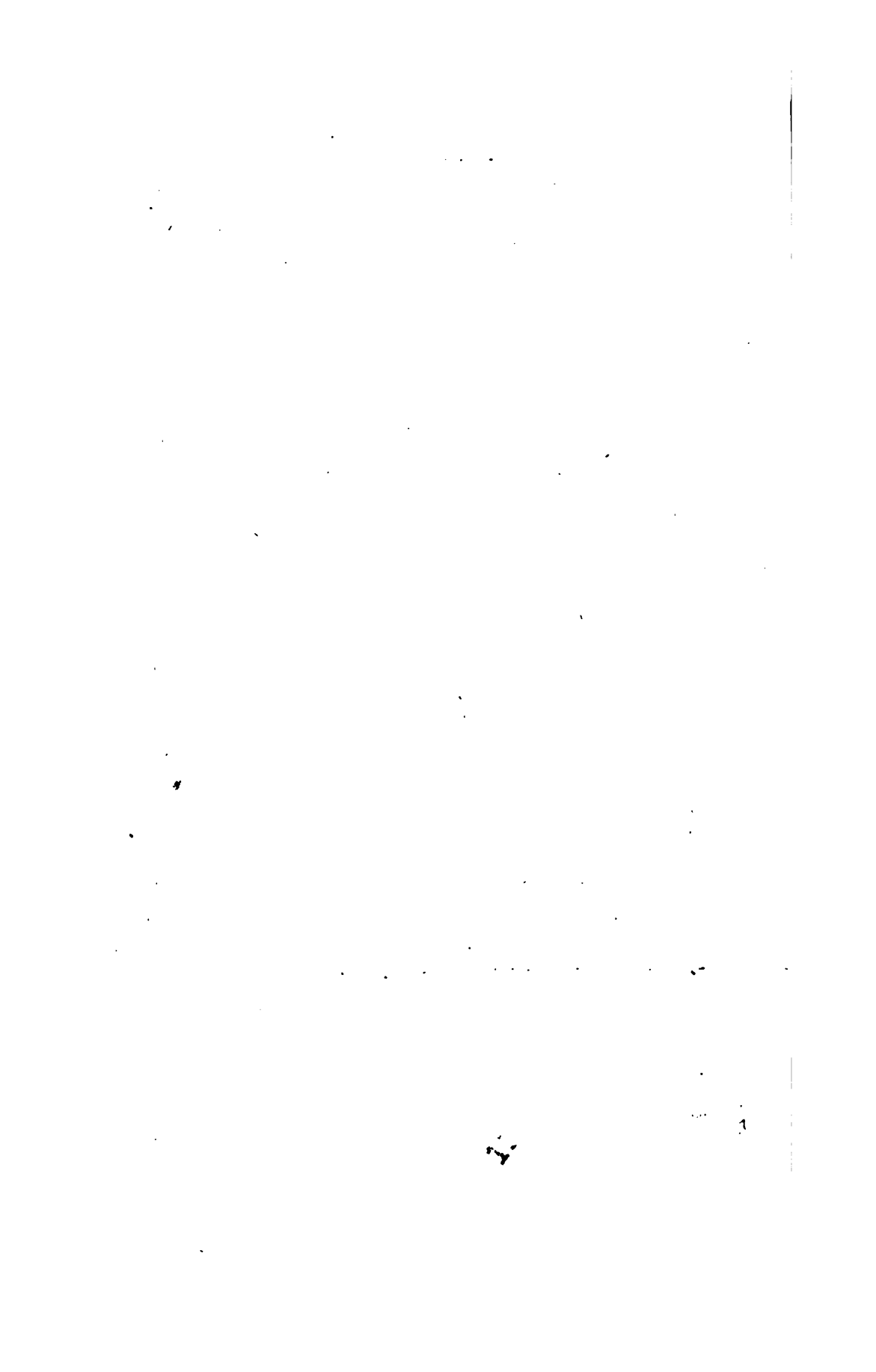
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